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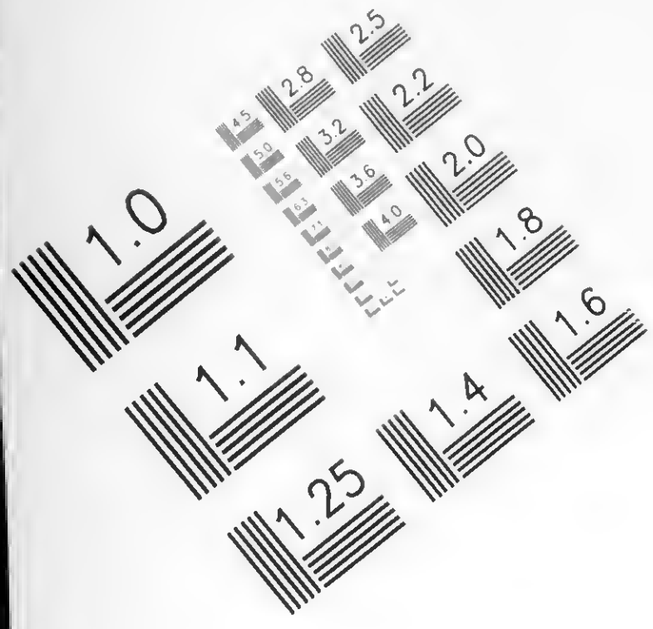
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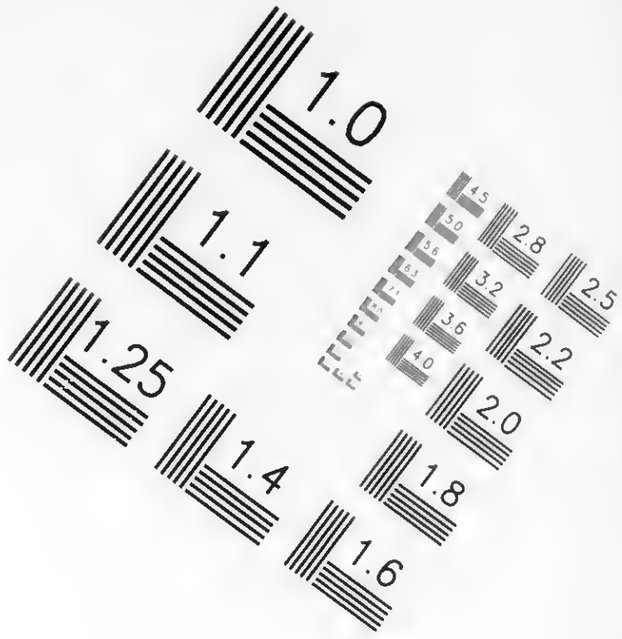
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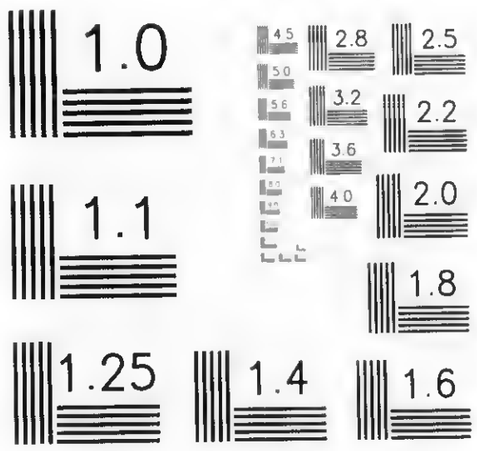
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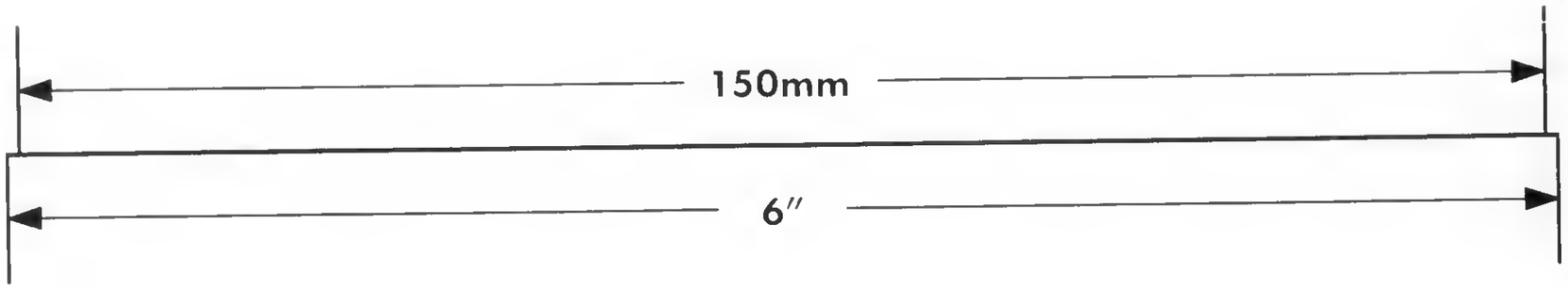
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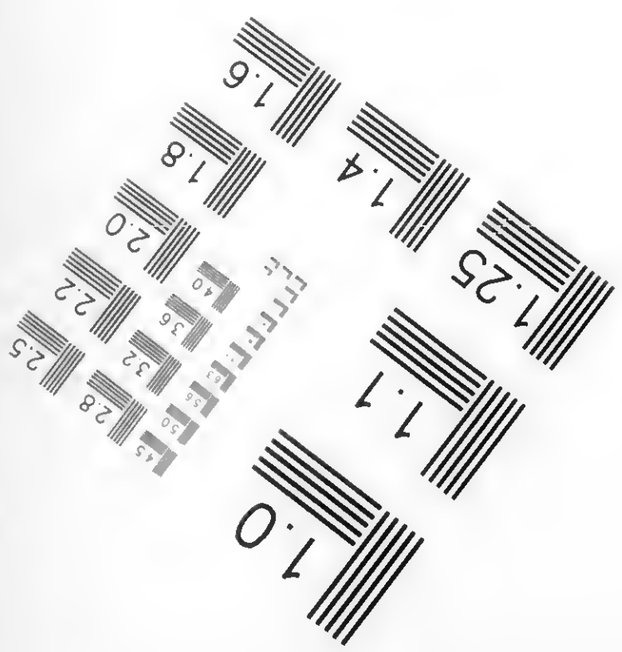
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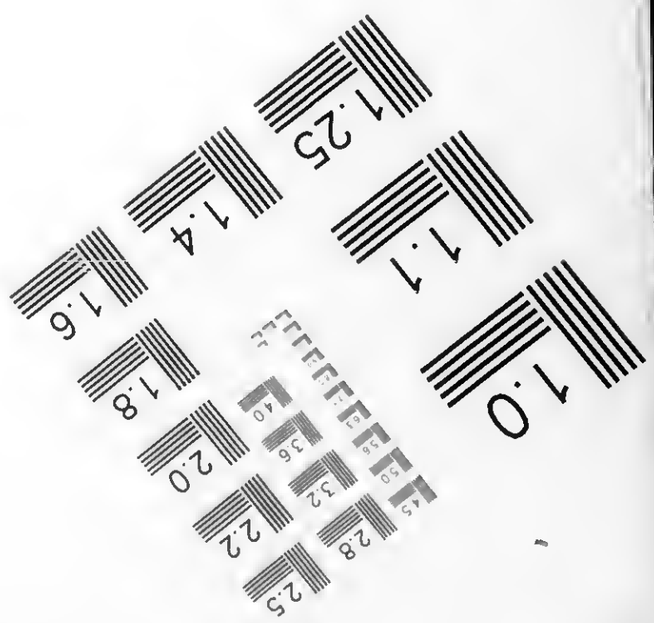






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Guide to the Papers of the Rahn Family 1809-2010

AR 25538

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Descriptive Summary

Creator:	Rahn Megerman, Evelyn
Title:	Rahn Family Collection
Dates:	1809-2010
Dates:	bulk 1928-1960

Abstract: The Rahn Family Collection centers on the lives of Alfred and Lilli (née Bechmann) Rahn, but also contains many documents of their parents, siblings, and even more distant family members. It also documents the family members' attempts to receive restitution for their losses. The collection includes a large amount of correspondence, official, personal, and legal documents, photographs and photo albums, financial documentation, manuscripts and fragments of creative and academic writing, family trees and genealogical notes, newspaper clippings, poetry, educational certificates and diplomas, texts of lectures, teaching materials, a few recipes, and other papers.

Languages: The collection is primarily in German, English, and Swedish, with small amounts of Hebrew and French.

Quantity: 6.75 linear feet + 4 oversized folders.

Identification: AR 25538

Repository: Leo Baeck Institute

Biographical Note

On January 28, 1901 Alfred Hermann Rahn was born in Fürth, Germany to Sidney and Johanna (née Goldmann) Rahn. Sidney Rahn owned the family metalworks business, M.S. Farrnbacher. The firm had been in the family for generations, originally owned by members of Sidney Rahn's mother's family, the Farrnbachers, and produced iron and metal products. The Rahn family lived upstairs from the metalworks. Alfred had an older brother, James, who was hydrocephalic, and a younger brother, Max. After attending Heinrich Schliemann Gymnasium (high school), and working in a bank and an accounting position, Alfred Rahn joined the family business in 1928. When his father died two years later, Alfred led the firm.

Lilli Bechmann was the daughter of the businessman Hugo Bechmann and his wife Ida Bechmann (née Metzger) and was born in Fürth on February 10, 1911. Hugo Bechmann was the owner of a mirror glass factory, founded in the 1840s as W. Bechmann, but renamed under Hugo Bechmann as the Bayerische Spiegel- und Spiegelglass Fabriken AG (Bavarian Mirror and Mirror Glass Factories AG). After completing the Städtisches Mädchenlyzeum (high school) Lilli Bechmann spent one year in Geneva at a finishing school before returning to Fürth for one year at the Oberrrealschule so she could attend university. Beginning in May 1930, she attended the universities of Freiburg, Berlin, Vienna, and Erlangen, studying philosophy, history of philosophy, theatre, and the history of theatre. In 1934 she received her doctoral diploma in philosophy from the University of Erlangen with the dissertation *Der Darmstädter Freundeskreis. Ein Beitrag zum Verständnis der empfindsamen Seelenhaltung des 18. Jahrhunderts* (The Darmstadt Circle of Friends. A Contribution to the Comprehension of the Sentimental Conception of Soul of the Eighteenth Century). In addition to her academic interests she often wrote poetry. From 1934-1936 she reorganized the library of the Jewish Community of Fürth.

At some point around 1929 Lilli Bechmann met Alfred Rahn. They both shared a love of the outdoors, and frequently went hiking and skiing in the mountains and wrote each other often when separated. Due to the hereditary illness of Alfred's brother James, who was born hydrocephalic and suffered from schizophrenia, the couple, and especially Alfred, had reservations about marrying and having children. However, on July 3, 1933, they did marry and three years later their first daughter, Ruth Marion, was born.

In 1935 Alfred Rahn travelled with his mother to New York in order to determine if the family ought to leave Germany; his brother Max already was living in the United States and was now an American citizen residing in Puerto Rico, where he worked for a cigar business. However, believing that the difficulties for Jews in Germany wouldn't last and reluctant to sell a family business of generations, they decided against leaving. By the summer of 1937 the Rahns had changed their minds and sold M.S. Farrnbacher to an Aryan business by November. With the help of Max Rahn they received visas for America in November 1937 and planned to leave Germany at the end of December. However, the Nazi approval for the sale of M.S. Farrnbacher never occurred, and on December 25, 1937 Alfred Rahn was arrested for attempting to hide funds. The following month he was sentenced to fourteen months in prison.

While Alfred Rahn remained in prison in Nuremberg, Lilli Rahn began efforts to secure the family's immigration visas, which otherwise would expire in March 1938. Although at first having been informed that their visas would be extended, the consul revoked Alfred Rahn's visa due to a claim of moral turpitude. Max Rahn went to Washington, D.C. to advocate his brother's case and on December 31, 1938, the Attorney General, Homer Cummings, intervened, deciding in favor of Alfred Rahn. Two days after Alfred Rahn was released from prison the family, including Ruth's nurse, Helen Lorz, received new American visas. After a brief stay in Paris, the Rahns left for America, arriving on April 15, 1939 in New York.

After exploring conditions in New York, Alfred and Lilli left Ruth with her grandmother (Johanna Rahn) and her nurse in New York and left to find a location that would suit the family better. They arrived in Denver, Colorado, in July 1939. Although they knew no one in Denver, the location and the mountains reminded them of the mountainous areas of Bavaria they had left behind and they decided to stay. Alfred found a job, and eventually bought the John S. Worthington Company, a firm that produced roofing and steel products. After the war he became sales manager for Continental Steel and Penn Metal Company. From 1942-1944 Lilli Rahn taught at Denver University, giving courses in the history of the theater and in German, teaching the latter as part of the Army Specialized Training Program (ASTP). On January 21, 1945 Alfred and Lilli Rahn's second daughter, Evelyn, was born.

In April 1945 Alfred and Lilli Rahn were successful in bringing Ida Bechmann, Lilli's mother, to the United States from Sweden, where she had spent the war and where her husband Hugo Bechmann had died. She later changed her surname to Beckman. After staying with the Rahns for a short while she decided to find a job and live on her own, even though she had spent her life in a well-to-do family with servants and had never worked before. She eventually found a position in the dietary kitchens of the National Jewish Hospital in Denver. Ida Bechmann died in 1978. Alfred Rahn's mother, Johanna Rahn, had arrived in the United States in October 1938. She also lived with the Rahn family in Denver for a time, but later moved to a home for the elderly. Johanna Rahn died in 1965; her husband Sidney had died in 1930 in Fürth.

Shortly after her arrival in Denver, Lilli Rahn joined the Jewish women's organization Hadassah. She became president of the Denver Chapter, and later National Vice-President of the organization. She also was a member of its National Board. She chaired several Hadassah committees and travelled to Israel multiple times between 1954 and 1968 as Hadassah's representative.

Beginning in 1959, Lilli Rahn also began a fight against cancer. Over the next eleven years she had surgeries to combat it, but after a skiing accident

in April 1970 it was discovered that the cancer had metastasized. She died on December 27, 1970. The following day Alfred Rahn committed suicide, unable to live without his Lilli.

After their parents' death, Ruth and Evelyn gave funds to Hadassah Hospital in Alfred and Lilli Rahn's honor, with a plaque commemorating them and in 1995 established a scholarship at the Hadassah College of Technology in their names. In 1999 the philosophy department of the University of Erlangen established the Lilli Bechmann-Rahn Prize to be given annually to the best doctoral dissertation. In 2012 Ruth Rahn Budd published the book *From Generation to Generation: a Family Story*.

Scope and Content Note

The Rahn Family Collection consists of documents assembled in the creation of Ruth Rahn Budd's family narrative, the book *From Generation to Generation: a Family Story*. Like the book, the documents center around the lives of Alfred and Lilli (née Bechmann) Rahn, but also contain many documents of their parents, siblings, and even more distant family. The collection also documents the family members' attempts to receive restitution for their losses. The collection includes a large amount of correspondence, official, personal, and legal documents, photographs and photo albums, financial documentation, manuscripts and fragments of creative and academic writing, family trees and genealogical notes, newspaper clippings, poetry, educational certificates and diplomas, texts of lectures, teaching materials, a few recipes, and other papers.

The life of Alfred Rahn is one prominent topic of this collection. The first subseries of Series I opens with a folder of his courtship correspondence with Lilli Bechmann, his later wife, depicting their initial conversations with each other. In the second subseries of Series I will be found extensive documentation of the trial of Alfred Rahn for incorrectly reporting financial information prior to the family's planned emigration, and his eventual imprisonment in a prison in Nuremberg. His letters home to his wife Lilli will be found among the correspondence of the first subseries, with description of his days in incarceration, and a few reflections on his regrets of this time. A small amount of correspondence and personal papers in Series I document his later life in Denver, as well as some of the photographs in Series IV.

Lilli Rahn's experiences will similarly be found primarily in Series I. Several folders of her courtship letters to Alfred Rahn are located there, and in Subseries 2 of Series I are examples of her early creative writing, including poetry for Alfred Rahn, along with short stories and essays. Academic essays and manuscripts of longer papers created during her pursuit of her doctoral degree will also be found in Subseries 2. Series I additionally holds a small amount of her correspondence with friends, an autobiographical essay that includes description of her experiences while Alfred was in prison, and material from her time teaching American soldiers German at the University of Denver during the 1940s. A small amount of papers, especially newspaper clippings, relate to her work with the Denver chapter of Hadassah. Subseries 3 additionally holds some documentation of the Rahn family's immigration experiences as well as of the Lilli Bechmann-Rahn prize established at the University of Erlangen in the 1990s.

Series II focuses on the Rahn and Bechmann families, and holds the papers of the parents and siblings of Alfred and Lilli Rahn as well as of more distant cousins, grandparents, and other family members. In addition, this series contains documents that relate to the M.S. Farrnbacher firm established by the Farrnbacher family and which passed eventually to the Rahn family, and of the Bechmann family's mirror glass factory. Deaths and marriages of

family members are also documented, and Series II also includes several folders of family trees and genealogical research.

The restitution efforts of various family members is located in Series III, especially focusing on restitution for Alfred and Lilli Rahn, Johanna Rahn, and Ida Bechmann, but also including Max Rahn. The copious amount of restitution documentation consists of many letters with lawyers, requesting assistance or clarification, along with related documentation required by German government agencies. This documentation provides further evidence of the family's immigration experiences as well as of the properties and possessions owned by them prior to their emigration. This series also documents the family's finances.

The final series of the collection, Series IV, holds many loose photographs and photo albums in addition to a few glass negatives and some vacation slides. The photographs depict many of the individuals and family groups represented in this collection as well as showing some of their homes, vacations, and trips.

Arrangement

The collection is arranged in four series in the following manner:

Series I: Alfred and Lilli Rahn Family, 1902-2010
- Subseries 1: Correspondence , 1929-1960, 1980-2006
- Subseries 2: Family Papers, 1902-2010

Series II: Papers of Other Family Members, 1809-2004
- Subseries 1: Rahn and Related Families, 1818-1859, 2001
- Subseries 2: Bechmann and Related Families, 1809-2002
- Subseries 3: General and Unidentified Family, 1895-2004

Series III: Restitution and Financial Papers, 1928-1978

Series IV: Visual Material, 1800s-1971

Access and Use

Access Restrictions

Open to researchers.

Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LBI Online Catalog and click on the "Reserve" button.

Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:
Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011
email: lbaeck@lbi.cjh.org

Access Points

Click on a subject to search that term in the Center's catalog.

Individuals:

Bechmann Family

Bechmann, Ida, 1888-1978
Bierer, Walter, 1912-2000
Budd, Ruth R.
Rahn Family
Rahn, Johanna
Rahn, Alfred, 1901-1970
Rahn, Lilli, 1911-1970

Organizations:

Bayerische Spiegel- und Spiegelglasfabriken AG
Hadassah, the Women's Zionist Organization of America
M.S. Farrnbacher

Subjects:

Courtship
Holocaust, Jewish (1939-1945)
Jewish families
Jews--Genealogy
Love-letters
Prisoners--Germany.
Restitution

Places:

Denver (Colo.)
England
Fürth (Bavaria, Germany)
Italy
Nuremberg (Germany)
United States--Emigration and immigration

Document Types:

Articles
Certificates
Clippings (information artifacts)
Correspondence
Financial records
Legal documents
Notes
Official documents
Photograph albums
Photographs
Poems

Related Material

The LBI Library contains the book *From Generation to Generation: a Family Story* by Ruth Rahn Budd (st 6165).

The LBI Archives holds the Tuchmann Family Collection, which includes a memoir by Walter Bierer (AR 1401). The LBI Archives also contain Doris Metzger's memoir "Our Lives" (ME 1044).

Separated Material

A copy of the book *From Generation to Generation: a Family Story* was removed to the LBI Library. Books of poetry featuring poems by Lilli Rahn were removed to the LBI Library, with copies of the poems and the books' titles retained in the archival collection. Also removed to the LBI Library were two copies of Lilli Rahn's published dissertation, *Der Darmstädter*

Freundeskreis. Ein Beitrag zum Verständnis der empfindsamen Seelenhaltung des 18. Jahrhunderts. A tourist publication on Erlangen and duplicate published illustrations of Fürth were also removed from the archival collection to the LBI Library. Three framed oil paintings and a wooden fan have been removed to the LBI Art and Objects Collection.

Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rahn Family Collection; AR 25538; box number; folder number; Leo Baeck Institute.

Processing Information

Since the archival collection had little original order, series and subseries were established during processing of the collection. Basic preservation actions were also undertaken at this time.

Container List

Series I: Alfred and Lilli Rahn Family, 1902-2010

This series is in German and English.

2.5 linear feet.

Arrangement:
Divided into two subseries in the following manner:

Subseries 1: Correspondence
Subseries 2: Family Papers

Scope and Content:
Series I contains the correspondence and personal papers of Alfred and Lilli Rahn and of their eldest daughter, Ruth. In addition to correspondence it includes educational certificates and diplomas, manuscripts, official documents, legal documents, teaching materials, travel diaries, autobiographies, essays, short stories, poetry, newspaper clippings, and other materials.

The series covers various topics that affected the lives of the Rahns, most prominent among them the development of their early relationship, Alfred's time in prison, and their careers and education. Alfred and Lilli Rahn's courtship can be found in their exchange of letters in Subseries 1, which also provides some details of their daily lives at this point. Mentioned in the letters of 1932 is a trip Lilli Rahn took to Russia, which is also documented in her travel diary of Subseries 2.

Alfred Rahn's sentencing and time in prison is also documented in several places within this series. His letters home to Lilli Rahn from prison will be found in Subseries 1, including translations and summaries of the letters. In Subseries 2 will be found copies of the legal documentation of his trial, also translated, along with copies of Nuremberg Police Records pertaining to him and newspaper clippings about the trial. Lilli Rahn's autobiography, also in Subseries 2, includes details of her life during his imprisonment.

Material relating to the family's immigration can be found throughout this series. The preparation for the family's emigration from Germany was interrupted by Alfred Rahn's prison term, therefore it is occasionally mentioned in his letters to Lilli in Subseries 1. His later correspondence to family members, former associates, and friends also mentions their immigration, as does some of Lilli's correspondence.

Subseries 3 contains an accumulation of research material by Ruth Rahn Budd on Homer Cummings, the Attorney General of the United States whose permission allowed Alfred Rahn to receive an American visa in spite of his prison term.

Subseries 1: Correspondence , 1929-1960, 1980-2006

This subseries is in German and English.

0.75 linear feet.

Arrangement:

This subseries is divided in the following manner:

A)Between Alfred and Lilli Rahn
B) Alfred Rahn
C) Lilli Rahn
D) Ruth Rahn Budd
E) Other Correspondence

Scope and Content:

Subseries 1 holds the correspondence of members of the Rahn family, including Alfred and Lilli Rahn and their daughter Ruth Rahn Budd. Correspondence includes personal letters between family members as well as letters with friends, business associates, and others.

The first section of this subseries consists of the letters exchanged between Alfred and Lilli (née Bechmann) Rahn. These letters consist of those sent prior to their marriage and while Alfred Rahn was incarcerated from 1938-1939. The couple often used nicknames and endearments with each other: Lilli often called Alfred Micky, Mickylein, Peterle; he often called her Schlumpsi, Mutzilein, or Butzi, although both also played with the nicknames so that variations on these may also be seen. They also signed their letters with their nicknames. Correspondence from before their marriage often contains daily news of their activities as well as some discussion of their developing relationship. Although there is only one folder of Alfred's letters to Lilli, there are many letters from Lilli to Alfred. Letters from 1932 reference Lilli's trip to Russia and mention her observations on the experience. Included among Lilli's letters to Alfred is one to her friend Blanche where Lilli debated the decision to marry Alfred.

Letters sent while Alfred was in prison consist primarily of his letters to Lilli, but also include some from her. Alfred's letters mention his experiences in prison, although without many details, and also discuss decisions regarding the sale of the family business. Some letters discuss his language studies or books he read, including the Bible and foreign language texts. Others reflect his dismay at missing his daughter's Ruth's early years and for having caused difficulties for Lilli, and his worries about her health. Notable is the fact that the letters do not discuss events in Germany at this time, such as Kristallnacht. The prison letters also include translations and a summary of their contents.

Alfred's later correspondence with others consists of some chronologically-arranged correspondence as well as letters with friends and colleagues. Among the chronological files is his 1941 letter to the Office of Production

Management, which advises this department on his ideas for more efficient collection of scrap material for the American war effort. Other letters in these folders include Walter Bierer's reports on postwar Germany, including descriptions of Fürth, former family property, and care of family graves. Correspondence with former associates in Germany (1/15) include letters from Hofmockel, a trustee and former employee of the sold M.S. Farrnbacher firm, as well as correspondence regarding Alfred's initial efforts in seeking restitution for the loss of this business. Correspondence to Johanna Rahn provides brief descriptions of Alfred Rahn's prison term and the family's emigration preparations. Ernst Rosenbluth was a friend of Alfred's who immigrated from Germany to Sweden and eventually to Canada; their correspondence mentions the condition of postwar Sweden and outline Alfred Rahn's opinions on the future of the American economy.

A smaller amount of correspondence of Lilli Rahn is present in this subseries. Correspondence with Hadassah includes congratulations to Lilli Rahn for her election as vice-president of the Denver chapter of the organization as well as a few letters relating to her work in Hadassah. Correspondence with her distant cousin and friend Ilse Sadler (1/20) gives information on the Rahns' immigration experiences and their first years in the United States, Ilse's opinions on the United States, and information on Lilli's wartime work. Some letters discuss Zionism and Theodor Herzl. Another folder holds correspondence between the University of Denver and Lilli Rahn, much of it focusing on Lilli's teaching of German as part of the Army Specialized Training Program (ASTP).

Ruth Rahn Budd's correspondence includes later letters pertinent to the family. The earlier correspondence includes letters from her uncle Max Rahn and her grandmother Ida Beckman (in the folder "Other Correspondence") relating to a trip Ruth planned to Germany, and Fürth. Max Rahn's letter includes some information on the building that housed the firm M.S. Farrnbacher and the use of the family's residential space in the same building.

"Other Correspondence" includes correspondence of other family members. The folder of family members' correspondence (1/28) largely contains news and updates on family. Max Rahn's correspondence focuses on his professional work and positions with the tobacco companies he worked for, H. Duys & Co. of Havana, Cuba, and General Cigar Co. of Puerto Rico. Max's correspondence also includes letters with family, with news and information on the initial steps in restitution efforts. A May 20, 1946 letter mentions the properties owned by Alfred Rahn, including those which were sold, while a November 28, 1945 letter details the properties owned by Max Rahn for which he intended restitution.

A) Between Alfred and Lilli Rahn

Box	Folder	Title	Date
1	1	Alfred Rahn to Lilli Bechmann	1929-1932
1	2	Lilli Bechmann to Alfred Rahn	1930 May-1930 September
1	3	Lilli Bechmann to Alfred Rahn	1930 October-1930 December
1	4	Lilli Bechmann to Alfred Rahn	1931 January-1931 March
1	5	Lilli Bechmann to Alfred Rahn	1931 April-1931 June

1	6	Lilli Bechmann to Alfred Rahn	1931 July-1931 August
1	7	Lilli Bechmann to Alfred Rahn	1931 September-1931 December
1	8	Lilli Bechmann to Alfred Rahn	1932 January-1932 May
1	9	Lilli Bechmann to Alfred Rahn	1932 June-1932 October
1	10	Prison Letters	1938-1939
1	11	Prison Letters – Translations	1937-1939, 1994
1	12	Prison Letters – Translations with Corrections	1938-1939, 1995-1998

B) Alfred Rahn

Box	Folder	Title	Date
1	13	Chronological	undated, 1939-1945, 1998
1	14	Chronological	1946-1960
1	15	Correspondence with former friends and business associates in Germany	1946-1955
1	16	Johanna Rahn	1939
1	17	Rosenbluth, Ernst	1945-1952
1	18	Twentieth Anniversary of Arrival in United States	1959

C) Lilli Rahn

Box	Folder	Title	Date
1	19	Hadassah	1954-1956
1	20	Ilse Sadler	1946-1953, 1980
1	21	University of Denver – German Instruction	1939-1944

D) Ruth Rahn Budd

Box	Folder	Title	Date
1	22	Anjeana Hans – Translations	1998
1	23	Fürth Holocaust Memorial	1996-1998, 2004-2006
1	24	Lilli Bechmann-Rahn Prize at Friedrich-Alexander-University Erlangen-Nürnberg	1998-1999
1	25	Max Rahn	1973
1	26	Other Correspondence	1973, 1991-2009
1	27	Walter Ley	1999

E) Other Correspondence

Box	Folder	Title	Date
1	28	Family Members and Friends	1946, 1968-1969
1	29	Family Members – Max Rahn	1944-1953
1	30	Family Members – Walter Bierer	1945-1946

Subseries 2: Family Papers, 1902-2010

This subseries is in German and English.

1.75 linear feet.

Arrangement:
This subseries is divided in the following manner:

A) Alfred Rahn
B) Lilli Rahn
  a) Papers
  b) Writings
C) General and Other Family Papers

Scope and Content:
Subseries 2 contains the family papers and official documents of members of the Alfred and Lilli Rahn family.

A few folders of papers of Alfred Rahn pertain to his education and profession. These include certificates from his Gymnasium (high school) and trade school, or professional papers such as his curriculum vitae. With the curriculum vitae are also letters of reference. Papers relating to the M.S. Farrnbacher firm (1/35) contain translations of papers related to the firm, including of the sale of the firm to Otto Schulte-Wassermann and Hans Terberger in 1937. Other papers in this folder include some professional papers of Alfred Rahn and documents relating to his entrance into the firm, as well as on the death of Sidney Rahn. Another folder (2/2) contains copies of immigration documentation as well as an essay by Alfred Rahn on the events of their immigration, including the intervention of U.S. Attorney General Homer Cummings in his visa case.

Several folders pertain to Alfred Rahn's sentencing and time in prison. The folder "Nuremberg Police Records," which consists of translations and photocopies of the records, mention his prison term along with many documents related to the family's immigration, procuring of passports, and a few documents on a traffic accident in 1929. Folders on the trial and judgement of Alfred Rahn include legal documents as well as newspaper clippings on it, and a letter from Alfred to his mother announcing his release. Included is an English translation of the judgement. One later letter by lawyer Ruth Rahn Budd references her father's trial.

Lilli Rahn's documentation in this subseries consists of personal papers and writings, both personal and academic. Her personal papers include academic certificates and diplomas from school and university, an album amoricum (friendship book). A book and notes on the early years of her daughter, Ruth Marion, contains descriptions of Ruth's first experiences and words. Wartime documents include some papers of Alfred's as well, and show Lilli's training as a convoy driver and work for the Red Cross and Alfred's participation in the civilian defense auxilliary. Also documented is Lilli's work teaching German and area studies as part of the Army Specialized Training Program, with notes and analyses of her students, course teaching materials, and a German-language army newsletter. Also present are many newspaper clippings that feature Lilli Rahn, highlighting her work with the organization Hadassah.

The writing of Lilli Rahn is composed of both academic and creative writing. Included is her dissertation and other essays and academic papers written during her university years. Notable is an autobiography, which tells of some of her experiences while Alfred Rahn was imprisoned, focusing on the events of Kristallnacht and its aftermath, when she volunteered at the Jewish Hospital to help the wounded and those who had attempted suicide. The autobiography also outlines the Rahns' reasons for not having emigrated in 1935, chief among them their reluctance to lose a business that had existed for over one hundred years with multiple generations of employees working there and a long-standing customer base. Her diary

from 1929 describes her first meetings with Alfred Rahn, with discussion of their early interactions and her feelings about him. Lilli's writing also encompasses many poems, including love poems written for Alfred. In the folder "Manuscripts and Fragments" is a small notebook with an outline and the initial pages of a novel, possibly the same novel she discussed in a letter to Alfred in November 1930. Her confirmation (Einsegnung) notebook holds handwritten text with reflections on Judaism, including on monotheism, basic teachings, the relationship of man and Israel to God, the revelation at Mount Sinai, the Prophets, and the Jewish duty toward God. Travel diaries include a diary from her 1932 trip to Russia to study Russian theater; this diary comments on the Revolution theater and discusses the Bolshevik Revolution and how it affected the state theater. It also includes notes on the history of theater buildings in Russia since the revolution. An earlier travel diary holds notes on a trip to Austria in the 1920s. Two folders, Writings and Letters, held a mixture of creative writing and many letters from Lilli to two individuals who seem to have been close friends, Blanche and Resi. The creative writing consists of short fairy tales, skits, aphorisms, and short essays. The letters, which date from the late 1920s, ruminate in detail on Lilli's difficulties and relationships with others, along with many other topics.

General and Other Family Papers contains papers pertaining to Alfred and Lilli Rahn's family in general. These papers include a few documents relating to their marriage, such as their marriage certificate. Several folders hold papers related to the family's immigration, including a detailed list of their household items from 1939, copies and translations of immigration documents, and information and assembled research on Homer Cummings and Alfred Rahn's visa case. One folder holds many lectures on diverse topics given by both Alfred and Lilli Rahn, these include Thanksgiving lecture given both Lilli and Alfred where they express their gratitude at having found a new home in the United States. Other lectures include talks by Lilli on the theater in Soviet Russia, including its actors' training in biomechanics, her lecture on the Jews of Tripoli, and a talk on Jewish life in Germany. More general material includes informational material on Fürth, including material on its Jewish community and the organization of a memorial to its Holocaust victims. Information on the photographer Roman Vishnac is here as well, and includes two photos of Ruth Marion Rahn with other children. Other papers include a number of certificates of donations, many to Hadassah, for the speedy recovery of Lilli in her final year, as well as in memory of Lilli and Alfred Rahn after their passing. A sketch of their grave and a letter about a later donation to Hadassah's College of Technology is also present, as is documentation on the Lilli Bechmann-Rahn prize established at the University of Erlangen.

A) Alfred Rahn

Box	Folder	Title	Date
1	31	Archival Documents from Fürth	1940
1	32	Curricula Vitae and Essay	1939?-1940s?
1	33	Educational Papers and Certificates	1915-1920
1	34	German Laws and Ordinances	1939
1	35	M.S. Farrnbacher Firm - with translations	1908-1937, 1998
1	36	Notebook – Contacts and Employment Possibilities	1939 May-1939 August
1	37	Nuremberg Police Records – with translations	1924-1940, 1998

Box	Folder	Title	Date

2	1	Official and Identification Papers	1902-1945
2	2	Prison and Immigration Experiences – Translated Correspondence and Personal Essay	1939-1940s
2	3	Trial and Judgment of Alfred Rahn – Legal Documentation	1937-1938
2	4	Trial and Judgment of Alfred Rahn – Newspaper Clippings	1938
2	5	Trial and Judgment of Alfred Rahn – Related Correspondence and Documentation	1937-1939, 2000

B) Lilli Rahn

a) Papers

Box	Folder	Title	Date
2	6	Album Amoricum	1920-1921
2	7	Army Specialized Training Program (ASTP) – German Course Instruction	1943-1944
2	8	Army Specialized Training Program (ASTP) Material	1941-1944
2	9	Educational Papers – School	1917-1930
2	10	Educational Papers – University	1930-1934, 2001
Box	**Folder**	**Title**	**Date**
OSL		Educational Papers – Diplomas – Oversized	1930, 1934
2	11	Newspaper Clippings – Hadassah	1950-1973
2	12	Newspaper Clippings – Israel	1956-1959
2	13	Newspaper Clippings – Other Topics and Memorabilia	1933, 1948-1967
2	14	Official and Professional Papers	1912-1940s?
2	15	Ruth Marion Rahn's Diary (Baby diary with partial translation)	1936-1937
2	16	Ruth Marion Rahn's Early Years	undated, 1936
2	17	Wartime Documents	1942-1947

b) Writings

Box	Folder	Title	Date
2	18	Autobiographical Notes with Research Material	undated, 2007-2008
2	19	Diary	1929
2	20	Dissertation (and translation of summary)	1938, 1997
2	21	Essays, Notes and Short Stories	undated, 1938-1940s
2	22	Manuscript – Die Nürnberger Nationalschaubühne	1932
2	23	Manuscripts and Fragments	undated, 1924-1930
2	24	Notebook – Confirmation (Einsegnung)	1925 May
2	25	Notebooks – Plays and Poems	1921-1924
2	26	Notebooks – Poems	1923-1929

2	27	Poems	1924-1938
2	28	Poems	undated, 1926-1931, 1954-1965, 1998
2	28	Travel Diaries	1926-1928, 1932

Box	Folder	Title	Date
3	1	University Papers and Essays	undated, 1931-1933
3	2	Writings and Letters	1926-1931
3	3	Writings and Letters – Letters to Blanche and Resi	1926-1930

C) General and Other Family Papers

Box	Folder	Title	Date
3	4	Books and Journals Removed from Collection	undated, 1930-2010
3	5	Certificates – Memorials/ Charitable Gifts	1962-1970

Box	Folder	Title	Date
OSL 51		Certificates – Awards, Charitable Gifts, and Memorials – Oversized	undated, after 1970

Box	Folder	Title	Date
3	6	Donations, Memorials, and Graves – Correspondence and Notes	1971-1995
3	7	Fürth – General Information and Tourism	1995-2007

Box	Folder	Title	Date
OS 163		Fürth – Illustrations and City Map	undated

Box	Folder	Title	Date
3	8	Fürth – Jewish Community and Cemetery	1996-2006
3	9	Homer Cummings and his Aid to Rahn Family	1938, 1989-2002
3	10	Immigration Correspondence and Related Documentation – with Translations	1937-1939
3	11	Itemized Household Property	1939
3	12	Lectures by Albert and Lilli Rahn	1940s
3	13	Lilli Bechmann-Rahn Prize – Correspondence, Speeches, and Articles	1997-2010
3	14	Marriage and Betrothal of Alfred and Lilli Rahn	1933, 1937
3	15	Other Papers	1965, 2002
3	16	Rahn Family Immigration and Bechmann Family Genealogy	1939, 1997
3	17	Roman Vishniac – Articles and Photographs	1941, 1960-1961

Series II: Papers of Other Family

Members, 1809-2004

This series is in German, English, and Swedish, with smaller amounts of Hebrew and French.

1.55 linear feet.

Arrangement:
Divided into three subseries:

Subseries 1: Rahn and Related Families
Subseries 2: Bechmann and Related Families
Subseries 3: General and Unidentified Family

Scope and Content:
Series II focuses on the earlier generations of both branches of this family, and includes both genealogy and official, legal, and personal documents of family members. Among the family members represented are both the parents and siblings of Alfred and Lilli Rahn, as well as of more distant relations.

Both subseries contained several large, subdivided folders that pertained to specific family members. During the processing of the collection, these subdivisions were assigned their own folders, with the name of the larger folder retained in the folders' titles

Subseries 1 contains the papers of the Rahn family, along with related families, most notably the Farrnbacher family. This subseries includes documentation on the M.S. Farrnbacher metalworks firm that belonged to the family, such as a cashbook and documents relating to the passing of the firm's ownership through the generations. Subseries 1 also holds papers pertaining to Alfred Rahn's brothers, James and Max, with material on the health of James, and Max's finances. Other papers consist of genealogical notes and family trees, and official and legal documents of several Rahn ancestors.

Subseries 2 centers on the Bechmann and related families, especially the Metzger family but also including Lilli Rahn's cousin Walter Bierer. Especially prominent are the papers of Lilli Rahn's parents, Ida and Hugo Bechmann, with documents relating to Hugo Bechmann's death in Sweden and Ida Beckman's later life in the United States. Some documentation pertains to the Bechmann family's glass factory. Genealogy and family members' participation in wartime service during World War I are also well-represented here.

Subseries 3 contains a small amount of material relating to both families, or general material. Among these papers are further genealogical research, translations of some family members' official documents, and information on family deaths and memorials. Some personal papers, such as recipes and handwriting analyses are also present.

Subseries 1: Rahn and Related Families, 1818-1859, 2001

This subseries is in German and English, with a small amount of Hebrew and French.

0.55 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
The papers of Subseries 1 consist of notes, official documents, correspondence and other papers of members of the Rahn family, as well as of the related Farrnbacher family. Included is also some material on the M.S. Farrnbacher metal business.

Two folders hold documentation on the M.S. Farrnbacher business. These include the firm's cashbook in the first folder of the subseries. The cashbook's entries show both business and family finances. Another folder holds the tax file of Johanna Rahn and M.S. Farrnbacher from 1937-1939, documenting the sale of the business to Hans Terberger and Otto Schulte-Wissermann along with a tax decision, correspondence, and financial documentation.

The connection of the Rahn and the Farrnbacher families is also documented here, with folders of genealogical notes and family trees as well as the marriage contract of James Rahn (formerly Jacob Cahen) and Caroline Farrnbacher. The papers of Caroline's parents, Hermann and Jenny Farrnbacher, include contracts of Hermann Farrnbacher.

Among the papers of Rahn family members are those of James Thomas Rahn and Max Rahn, Alfred Rahn's brothers. Papers of James Thomas Rahn includes a medical file (3/25) that documents his being hydrocephalic and schizophrenic and his treatment and condition; included with his medical file is a letter to Lilli Rahn from a doctor in response to her concerns about marrying and eventually having children with Alfred Rahn, due to the chance of James Rahn's condition being hereditary. Another folder (3/30) holds James Rahn's school certificates. Papers of Max Rahn largely focus on his estate and financial matters. The papers of Sidney and Johanna Rahn, Alfred Rahn's parents, contain their marriage certificate and documentation of Sidney Rahn's participation in the Landwehr in World War I, and also include Sidney's death certificate and documentation relating to Johanna Rahn as heir of her husband.

Box	Folder	Title	Date
3	18	Cashbook – M.S. Farrnbacher/ Rahn Family	1925, 1940-1953
3	19	Farrnbacher Family Members File – Farrnbacher/ Rahn Genealogy	1878-1935
3	20	Farrnbacher Family Members File – Hermann and Jenny Farrnbacher	1882-1934

Box	Folder	Title	Date
OS 163		Farrnbacher Family Members File – Hermann and Jenny Farrnbacher – Oversized	1910

Box	Folder	Title	Date
3	21	Farrnbacher Family Members File – James Rahn (Jacob Cahen) and Caroline (née Farrnbacher) Rahn	undated, 1837-1908
3	22	Farrnbacher Family Members File – Moses and Jette Farrnbacher	1828-1889, 1928
3	23	Farrnbacher Family Members File – Seligmann Farrnbacher	1818-1866, 1938
3	24	Farrnbacher Family Members File – Various Letters and Documents	undated, 1911-1934
3	25	James Thomas Rahn – Medical File and Correspondence with Guardian	1931-1941, 1958, 2001

3	26	Johanna Rahn and M.S. Farrnbacher – Tax File	1937-1939
3	27	Max Rahn – Estate Planning	1959
3	28	Quarrel of Therese Simon and Caroline Rahn	1873-1886
3	29	Rahn Family Members File – Jacob Cahen/ James Rahn	1843-1867

Box	Folder	Title	Date
OS 163		Rahn Family Members File – Jacob Cahen/ James Rahn – Oversized	1860

Box	Folder	Title	Date
3	30	Rahn Family Members File – James Thomas Rahn	1898-1914
3	31	Rahn Family Members File – Max Rahn	1937-1939

Box	Folder	Title	Date
4	1	Rahn Family Members File – Sidney and Johanna (Hannchen) Rahn	1866-1938
4	2	Sidney and Johanna Rahn – Contracts, Notarized Documents, and Financial Papers	1895-1906, 1922-1937

Subseries 2: Bechmann and Related Families, 1809-2002

This subseries is in German, English, and Swedish.

0.55 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Subseries 2 contains papers of members of the Bechmann and related Metzger, Birn, Bechhofen, and Bierer families. Papers include official documents, genealogical research, correspondence, and other papers. Various official documents, certificates, eulogies or obituaries, and wills are present for many of the family members in this subseries. Oversized König Ludwigs-Kreuz (King Ludwig Cross) certificates belong to Bechmann family members who earned recognition for their service during World War II. Two folders hold the papers of Wilhelm (Wolf) Bechmann, who founded the Bechmann mirror glass factory in Fürth. A genealogical article on Rabbi Salomon Schnaittach provides information on this early ancestor.

The first two folders of the subseries hold Lilli Rahn's genealogical research that culminated in the Bechmann family history. An updated version of this history, written by Evelyn Rahn Davis, is present in the first folder of the subseries. The following folder holds genealogical research notes and correspondence of Lilli Rahn.

Several folders provide information on Hugo and Ida (née Metzger, after immigration Beckman) Bechmann, the parents of Lilli Rahn. Among Ida Beckman's papers are some documentation on Lilli Bechmann's infancy, such as notes on her food and weight. Ida Beckman's immigration papers include a letter to Alfred and Lilli Rahn that tells of the death of Hugo Bechmann in Sweden. Other papers relate to his estate, acquiring paperwork from Sweden for Ida Beckman's restitution claims, or correspondence with a former employer, the National Jewish Hospital in Denver. Papers of the Metzger family include copies of the death certificate

of Karoline Metzger, Ida Beckman's mother, who died in Theresienstadt.

One folder holds the wartime correspondence and autobiography of Walter Bierer, Lilli Rahn's cousin (son of Ida Beckman's younger sister Emma). His autobiography is particularly interesting, documenting his family's flight from Paris, where they had moved the L. Bierer toy factory, owned by the Bierer branch of the family. Once France came under threat of attack from Nazi Germany, enemy aliens including German-born Jews were given few options to avoid being placed in an internment camp. Walter Bierer, along with other German-Jewish men, chose to join the French army but they were instead brought to the French Foreign Legion in Morocco. Once released from the Legion after the Nazi occupation of France, he worked to bring his family out of Paris, and immigrated to the United States via Cuba, where he spent time in an internment camp. Soon after his arrival in the United States in 1943 he was drafted into the army, where he was stationed in Nuremberg. His wartime letters to Alfred and Lilli Rahn describe postwar Fürth and Nuremberg, with descriptions of reunions with non-Jewish friends, the state of the cemeteries in Fürth, and the condition of the former Bechmann glass factory.

Box	Folder	Title	Date
4	3	Bechmann Family History	1972
4	4	Bechmann Family Members File – Family History Notes, Documents, and Family Trees	undated, 1809-1813, 1924-1936
4	5	Bechmann Family Members File – Goodheart and Gutherz Family Members	1830-1913
4	6	Bechmann Family Members File – Louis and Mathilde Bechmann – Charitable Donations	1920-1921
4	7	Bechmann Family Members File – Louis and Mathilde Bechmann Stiftung	1919, 1934
4	8	Bechmann Family Members File – Louis Bechmann	1855-1920
4	9	Bechmann Family Members File – Louis Bechmann – Eulogy and Obituaries	1921
4	10	Bechmann Family Members File – Mathilde Bechmann	1846, 1915-1920
4	11	Bechmann Family Members File – Mathilde Bechmann – Eulogies and Obituaries	1920
4	12	Bechmann Family Members File – Other Family Members Jakob (called Jacques Louis) Löb Bechmann 1896 Jakob and Veronika Birn 1902 Julius and Julie (née Birn) Bechmann 1910-1920 Jonas Bechmann 1837 Nathan Hirsch Bechmann ? 1859, 1867 Mohel Jona Bechhofen and his family undated, 1844	1844-1920
4	13	Bechmann Family Members File – Wilhelm (called Wolff) Bechmann	1872-1908

Box **Folder** **Title** **Date**

OS 163		Bechmann Family Members – König Ludwigs-Kreuz Certificates for Wartime Merits	1916-1917

Box	Folder	Title	Date
4	14	Bechmann Family Members – Notes, Correspondence, and Fragments	undated, 1904-1913
4	15	Eva Metzger Brown	1997-1998
4	16	Hugo Bechmann	1878-1942
4	17	Genealogy – Jonas Salomon Bechhofen and Rabbi Salomon Schnaittach	1935-1938
4	18	Ida Beckman – Correspondence – National Jewish Hospital at Denver	1950-1972
4	19	Ida Beckman – Diplomas and Certificates	1895-1906
4	20	Ida Beckman – Employment of Caroline Goodspeed	1972-1974
4	21	Ida Beckman – Finances and Hugo Bechmann Estate	1936-1941
4	22	Ida Beckman – Immigration	1941-1945
4	23	Ida Beckman – Swedish Agencies and Lawyers	1942-1956
4	24	Ida Beckman – Will and Trust	1966-1978
4	25	Ida Beckman – Lilli Bechmann's Infancy	1911
4	26	Louis and Wilhelm Bechmann	1906-1935

Box	Folder	Title	Date
OS 163		Louis and Wilhelm Bechmann – Oversized Certificate	

Box	Folder	Title	Date
4	27	Louis Bechmann – Diary	1920

Box	Folder	Title	Date
OS 163		Louis Bechmann - Decoration (Ehrenzeichen) Second Class for Red Cross Service	1916

Box	Folder	Title	Date
4	28	Mathilde Bechmann	1917
4	29	Metzger Family	undated, 1935-1942, 1975-2002
4	30	Walter Bierer – Correspondence and Autobiography	undated, 1945, 1984
4	31	Wilhelm Bechmann Genealogy	1935-2000
4	32	Wilhelm Bechmann – Birthday Certificate for Charitable Donation	1890
4	33	Wolf, Louis and Maier Bechmann – Documents with Translations	1879-1885, 1921

Subseries 3: General and Unidentified Family, 1895-2004

This subseries is in German and English.

0.45 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Subseries 3 contains papers relating to both branches of the family, general material, or materials of individuals whose family connection is unclear.

The first folder of the subseries holds some correspondence, obituaries, and information on family graves or memorials. Included here is also Ida Beckman's death certificate.

Two folders contain genealogical notes and family trees. One of these features photographs of unidentified groups of family members.

One folder (5/1) holds a small assortment of family papers from both branches with translations. Among these papers is correspondence between Ida Beckman and the photographer Roman Vishniac, along with his daughter Mara. This folder also includes papers of Hugo Bechmann, such as his passport, trade pass (Handelspass), and a newspaper clipping naming him Councilor of Commerce in Fürth. The following folder holds an accumulation of typed recipes, largely desserts, and a letter to Ida Beckman.

Box	Folder	Title	Date
4	34	Family Deaths and Memorials	undated, 1969-1978
4	35	Fürth/ Nuremberg Reunion	2001-2002
4	36	Genealogical Notes and Family Trees – Various Branches	undated, 1935, 1999
4	37	Genealogy Notes with Photographs	undated, 1942-1985
4	38	Handwriting Analysis	1924-1931
4	39	Lothar (Lali) Weil Biography	1948, 1985
Box	**Folder**	**Title**	**Date**
5	1	Rahn and Bechmann Family Papers – with Translations	1895-2004
5	2	Recipes	undated, 1931
5	3	Swiss Bank Accounts – Information	1997

Series III: Restitution and Financial Papers, 1928-1978

This series is in German and English, with a small amount in Swedish.

1.35 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Series III contains the restitution efforts of members of the family, as well as holding some of their financial papers. Most of the restitution paperwork centers on restitution for Alfred, Lilli, and Johanna Rahn, and Ida Beckman; Max Rahn is featured to a lesser extent. The papers of this series consist primarily of correspondence and its related documentation, including forms, copies of pre-war documents, and bank statements. The bulk of the

correspondence is with lawyers in Germany, government agencies, or banks, but a smaller amount is between family members discussing the restitution process. The correspondence begins with Alfred Rahn's earliest attempts at restitution, by reporting his property losses to the United States State Department in 1945 and with banks in 1939, and continued for many years. Correspondence with lawyers often requested clarification or updates on claims. As laws regarding restitution were added or amended over the years, the family members filed new claims.

Alfred and Lilli Rahn sought restitution for several losses. In addition to property, they claimed losses of education, professional development, transport costs, and loss of household items. Other restitution for the couple included restitution for the flight tax (Reichsfluchtsteuer), the Jewish property levy (Judenvermögensabgabe), and for a German pension. Alfred also assisted his mother, Johanna Rahn, in her restitution efforts. Much of the correspondence and documentation of this series pertains to the restitution of Alfred and Johanna Rahn's property and to an unpaid debt related to the selling of the M.S. Farrnbacher firm, as well as the two properties the family had owned in Fürth, Hornschuhpromenade 7 (the Bechmann family home) and Königstraße 129 (the Rahn family home and business). Other correspondence focuses on their attempts to receive restitution from banks, especially the Dresdner Bank, the Commerz- und Privat-Bank, and the Bayerische Staatsbank. Some correspondence relates to restitution for Johanna and Max Rahn for the estate of James Rahn.

Ida Beckman sought restitution for the loss of her property, for the estate of her mother (Karoline Metzger), for her husband Hugo's lost property, and for a widow's pension. Her correspondence includes a significant amount of discussions with her lawyer. Some documentation from the Berliner Bank relates to the restitution payments she was successful in receiving.

Box	Folder	Title	Date
5	4	Alfred and Lilli Rahn – Documentation of Income	1942
5	5	Alfred and Lilli Rahn – Dresdner Bank Account	1937-1939
5	6	Alfred and Lilli Rahn – Restitution Claim against Deutsche Tafelglas Aktiongesellschaft	1945-1948
5	7	Alfred and Lilli Rahn – Restitution for Loss of Education	1961, 1966-1973
5	8	Alfred and Lilli Rahn – Restitution of Transport Costs and Loss of Personal and Household Items	1946-1960
5	9	Alfred, Lilli and Johanna Rahn – Restitution Claims for Jewish Capital Levy (Judenvermögensabgabe) and Reich Flight Tax (Reichsfluchtsteuer)	1937-1939, 1953-1959
5	10	Alfred Rahn – Forced Auction of Property	1961-1963
5	11	Alfred Rahn – German Emigration Documentation	1937
5	12	Alfred Rahn – German Pension and Insurance	1936, 1969-1970
5	13	Alfred Rahn – Registration of Restitution Claims with State Department and Office of Alien Property	1945-1950

5	14	Alfred Rahn – Restitution Claim for Interruption of Professional Development	1959-1961
5	15	Alfred Rahn – Restitution Claim for Property on Hornschuhpromenade 7, Fürth – Correspondence with Carola Loeffler	1946-1951
5	16	Alfred Rahn – Restitution Claim for Property on Königstrasse 129, Fürth	1947-1948
5	17	Alfred Rahn – Restitution for Confiscated Capital	1948-1955
5	18	Alfred Rahn – Restitution for Unpaid Debt – Fritz Winnerlein/ Schulte-Wissermann KG	1948
5	19	Alfred Rahn – Transfer Losses Claim (Transferschaden) and Other Claims	1957-1960
5	20	Bank Account Documentation – Commerz- und Privat-Bank	1938-1939
5	21	Bank Account Documentation – Commerz- und Privat-Bank	1938-1941
5	22	Bank Account Documentation – Dresdner Bank	1937-1939
5	23	Bayerische Staatsbank	1946-1948
5	24	Bayerische Staatsbank	1949-1950
5	25	Bayerische Staatsbank	1951-1952
5	26	Care of James Rahn	1937-1939
5	27	Census of Property in Foreign Countries	1943
5	28	Correspondence – Bechmann Family Members and Hornschuhpromende 7 Property	1951-1958
5	29	Correspondence – House on Hornschuhpromenade 7, Fürth	1947-1949
5	30	Correspondence – Johanna Rahn Bank Account Losses	1939, 1957-1958
5	31	Correspondence – Multiple Claims	1957-1961
5	32	Correspondence – Transport of Personal and Household Goods	1939-1951, 1956
5	33	Fürth Property – Correspondence and Declarations	1946
5	34	Ida Beckman – Assets of Karoline Metzger	1957-1967
5	35	Ida Beckman – Assets of Karoline Metzger and Hugo Bechmann	1954-1956
5	36	Ida Beckman – Assets of Karoline Metzger – Payments from Berliner Bank	1961-1962
5	37	Ida Beckman – Emigration to United States – Documentation	1943-1944, 1954
5	38	Ida Beckman – Estate of Karoline Metzger	1944, 1954-1959
5	39	Ida Beckman – Multiple Claims	1938-1955
5	40	Ida Beckman – Multiple Claims	1956-1959
5	41	Ida Beckman – Multiple Claims	1963-1972

5	42	Investments	1949-1970
5	43	Johanna Rahn and Max Rahn – Restitution of Pre-war Savings (Altsparerentschädigung)	1958-1963

Box	Folder	Title	Date
6	1	Johanna Rahn and Max Rahn – Restitution of Pre-war Savings (Altsparerentschädigung)	1961-1963
6	2	Johanna Rahn – Bayerische Disconto Bank	1949-1952
6	3	Johanna Rahn – Bayerische Staatsbank	1947-1961
6	4	Johanna Rahn – Bing Kühlschrank	1948
6	5	Johanna Rahn – Bing Kühlschrank and Wilhelm Dech	1944-1946
6	6	Johanna Rahn – Commerz- und Credit-Bank	1949, 1952-1954
6	7	Johanna Rahn – Commerz- und Privat-Bank – Pre-war Documentation	1938-1939
6	8	Johanna Rahn – Correspondence with Georg Dimmler	1939
6	9	Johanna Rahn – Finances and Restitution – Dresdner Bank	1937-1939
6	10	Johanna Rahn – Finances and Restitution – Georg Dimmler Correspondence	1938-1941, 1956
6	11	Johanna Rahn – Multiple Claims	1959-1961
6	12	Johanna Rahn – Wilhelm Dech Claim	1945, 1949-1951
6	13	Karoline Metzger and Ida Beckman	1975-1978
6	14	Max Rahn – Correspondence regarding Restitution Claim with State Department	1946-1952
6	15	Max Rahn – Restitution Claim against Deutsche Bank, Fürth	1946-1951
6	16	Net Worth Levies and Taxes with Related Documentation	1938-1939
6	17	Official Documentation of Rahn Family Members	1928-1940, 1974
6	18	Restitution Correspondence – Family Letters	1942

Series IV: Visual Material, 1800s-1971

This series is in German and English.

1.35 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Series IV holds the collection's visual material, primarily photo albums and loose photographs. These depict family members or locations of trips taken by them. Many loose photographs are unidentified.

The photo albums of this series largely document trips taken by family

members. The earliest show Lilli Bechmann's trips to Northern Italy, England, and Austria. The album of her trip to Italy and Sicily in 1934 (6/19) features various sites in Italy, and in particular focuses on Tripoli and its Jewish quarter, then part of Italy. Of interest are the photographs taken in the desert oases outside of Tripoli that depict the Jews of the small village of Tegrinna, their daily life, and their Rabbi. Accompanying the album are clippings and an article by Lilli Bechmann on the Jews of Tegrinna and the surrounding region who resided in underground dwellings at the edge of the Sahara desert. Notable is also the album from 1935-1938 that shows the Rahns and their family members (6/24). This album depicts the 1935 trip that Alfred and Johanna Rahn took to the United States in order to decide if they should to immigrate there. Photographs in this album from 1936 show a trip by Lilli to Copenhagen, garden work, and Nuremberg in 1936. Photos of Nuremberg depict the city's Nazi Party rally grounds and the exterior of an SA (Sturmabteilung) camp. The album additionally shows many shots of skiing, a sport that Alfred and Lilli Rahn particularly enjoyed, as well as scenes of snowy mountain landscapes.

A large amount of loose photographs depict both branches of the family. Most of these photographs are not identified. Included among the photographs are Alfred and Lilli Rahn and Ida Beckman as well as older photographs of members of earlier generations of the family.

Box	Folder	Title	Date
8	2	Glass Plates – Birth Certificates	undated

Box	Folder	Title	Date
6	19	Photo album – Italy and Sicily	1934 March
6	20	Photo album – Italy and Sicily – Articles and Itineraries	undated, 1934
6	21	Photo album – Lilli Bechmann's Trip to England	1929 July
6	22	Photo album – Lilli Bechmann's Trip to Lermoos and Seefeld in Tirol	1928 December-1929 January
6	23	Photo album – Lilli Bechmann's Trip to Northern Italy	1928 Spring
6	24	Photo album – The Rahns and their Friends	1935 October-1938 April

Box	Folder	Title	Date
7	1	Photographs – Bechmann Family Members	undated, 1800s, 1920
7	2	Photographs – Bechmann, Hugo	1893-1940s?
7	3	Photographs – Farrnbacher, Hermann	undated
7	4	Photographs – Beckman, Ida	1935-1937
7	5	Photographs – Gutherz Family	undated, 1901
7	6	Photographs – Loeffler Family Members	undated, 1940
7	7	Photographs – Leopold Family	undated
7	8	Photographs – Locations – New York City and Israel	undated
7	9	Photographs –Metzger, Caroline and Max	undated, 1897
7	10	Photographs – Other Family Members and Friends	undated, 1922
7	11	Photographs – Other Individuals	undated, 1904-1971

7	12	Photographs –Rahn, Alfred and Lilli	undated, 1949-1952
7	13	Photographs – Unidentified – Children	undated
7	14	Photographs – Unidentified – Groups and Couples	undated
7	15	Photographs – Unidentified – Women and Men	undated

Box	Folder	Title	Date
8	1	Slides – Italy and Monte Carlo	1960-1969

DENSITY INCONSISTENT

DUE TO VARYING

SHADES AND COLORS

OF DOCUMENTS

Rahn Family Collection

AR 25538 3/12 LECTURES BY ALFRED & LILLI RAHN 1940s ARCHIVES

Some fundamental differences between American and European structure.

Outline.

I. The European war makes America think about Europe.

II. Some fundamental differences
   A. Seize of territory and number of population
      1) USA.
      2) Europe.
   B. Division into States
      1) federal States in USA.
      2) single states in Europe
   C. Distribution of the natural resources
      1) USA.
      2) Europe
   D. Differences in languages, history, culture in Europe
   E. Traditional ties and antagonisms between the European states
   F. Narrow territories cause narrow-minded population.

III. Switzerland and USA. as an example that completely different nations can live happily together in one State.

I. The recent events in Europe are so tremendously important for the USA. that almost everybody in this country is discussing and tries to understand the problems of the old world. And whereever Americans especially in this western part of the country get hold of a person recently arrived from Europe they ask a lot of mostly very intelligent questions. I was quite amazed ~~to find out~~ how well ~~many~~ are well informed poeple here about European ~~history~~, structure and problems ~~geography, economics and politics~~. But the second experience I made was that the more they actually knew about the facts the less they could understand why such a horrible thing as a modern war should be inevitable among these highly civilized European nations. For a person born and brought up in this democracy is it really very difficult to comprehend the immense complication of European relationship and I ~~therefore~~ should be (as a representative of the old world

~~a representative of the old world~~ very glad if the few words I am going to tell you would help you to understand a little bit better the problems of the ~~xxxxxxxxx~~ other side of the Atlantic.

II. I hate bothering you with many figures but I cannot think of a better way to explain you a few striking differences between Europe and America than in giving you a little bit of statistics.

A.1 The USA. covers a territory of about 3.738.000 sqm. and though devided in 48 states there is only one single government, one democracy. The ~~territory~~ area

2 ~~covered~~ of Europe has about the same size. But instead of ~~there is not~~ one government there are 34 separated governments in 34 ~~different~~ states - ~~to-day I think are only 30 states left, because Austria, Czechoslovakia, Poland and Danzig have disappeared~~ - kingdoms, as England & Sweden, ~~Belgium, the Netherlands~~, republics as France & Norway, ~~Finland~~, dictatorships as Germany and

A.1,2 Spain. ~~Spain &c~~. Some of the states are very small as for instance Monaco or Fiume with only 8 sqm. and even ~~the greatest states~~ ~~cannot be compared with the USA.~~ Germany, now after the annexion of Austria and Czechoslovakia the largest of all European ~~states~~ has only an area of 250.000 sqm. that means that she covers a territory as great as great as Colorado, Kansas and Oklohama. ~~together~~. ~~So you see that even~~ That may give you an idea that even the large st state in Europe is very very small compared with the USA.

And all these ~~states~~ countries are not only small but they are also very very crowded. In the USA. there is a population of ~~about~~ 130.000.000 poeple that means that there are ~~about~~ 34 poeple living on one sqm. In Europe the population is ~~about~~ 550.000.000 ~~poeple~~, that means ~~that there are~~ more than 130 persons living on one sqm. And even that does not show the whole difference. But if ~~you know that~~ the density for instance in Colorado is 10 and in certain parts of Germany 890 on one sqm. I hope ~~that will give~~ you can realize ~~an idea~~ how crowded Europe is.

~~This country including all sorts of tropical and arctic climate~~, This country is full of natural resources and though there are certain states which chiefly grow wheat, others with large mining districts, others supplying oil &c. they all belong together and in times of emergency, of war , the natural resources of all parts of the country are available for the whole nation.
Europe too is full of natural resources but ~~these too~~ these raw materials, agricultural products &c. are actually distributed among the different states. And therefore,

there are agricultural states, industrial states &c.

Everyone of these 30 or 34 states being a seperated a single country - none ~~one~~ of them is able to ~~rely~~ rely exclusively on its ~~natural~~ resources in times of emergancy. Therefore nearly all the European states had and have a constant desire for more land, which necessarily only can be the effect of another nations ~~land~~. Wherever you open the book of the European history you willfind that this desire has ~~been~~ caused most of the Old World's conflicts.

~~Besides that there are tremendous differences in~~ another reason of continual misunderstandings is the variety of languages, ~~history~~, ~~cultural background &c.~~ ~~There are more than hundred different languages and dialects.~~ Poeple on one side of the Rhine, ~~are not able to understand those on the other side, people~~ on one side of the Alps are not ablte to understand those on the other side, ~~of the Alps~~. The ties and antagonisms between the different nations are as old as these nations themselves. Not only during the last century but for hundreds and thousands of years have German and French warriours met and faught on the old battlegrounds on both sides of the Rhine and already the oldest fragments of every European poetry are full of the battles and fights among the various nations living on the Old World's soil.

The smallness of the countries naturally caused a narrowness of minds and the difference of languages, the impossibility to understand each other increased the misunderstandings & the hatred between the nations. And though hundreds and thousands of the best Europeans ~~hav~~ for centuries have tried to bring poeple together they could not yet succeed. However there is one example that the Eurepean races and nationalities can live peacefully together, that is Switzerland. ~~In Switzerland there are three nations~~ Switzerland consists of 4 French, Italians, ~~xxx~~Germans and Romans and they speak four different languages but nevertheless Switzerland is one of the most consolidated countries of Europe. So there should be a possibility to unit these divergent nations, to unit them as well as this country ~~is~~ has been united though nobody will deny that here too are considerable differences in language and nationality. But America has a leading idea ever since it was founded and that is democracy. Europe is full of ideas, but it has not got a leading idea and therefore I think before it can be united it has to find his leading principle and all the struggles is has been and it is going through aren't but steps to this ~~xxx~~goal.

and that about 150 years ago there have been many people in this country who thought that this goal would never be accomplished.

Now therefore I would be very glad
~~I~~ if the Jewish Rabbi am going to tell
you will help for a letter in the endeavours
of the very Cordial relationships between

c : meat, meal, shell, legal, reason,
mean, feet, clearance, relief, place
reaction, reveal, feature, flee, sheet

i : limit

Kindly about the situation in Germany
~~It~~ When I first came to this Country a
few months ago and discovered European
problems with people and Jewish
element in particular because of the
imminent collapse of the American
stake in the European situation and
ultimate ~~destruction~~ of their great traditions
of European history and geography and
politics. I made efforts to visit
Washington Colorado or
Denver where I started my practice and
I met a lot of people in New York
who knew all the important Congress
and the Senate politicians. I've
given the Constitution of the Free
City of Danzig and to our
~~and the world at large as well~~
as in the existence that the entire
people in this Great European
Continent under the yoke of
Germany ~~and~~ at
~~present be inevitable~~. I don't think
and I don't see that this war in
Europe inevitable but geographic territory
also their ~~my~~ opinion that the

Tacoma, Colo.

All right Kenneth and ~~Miss Ellis~~ now I am going I am ~~going~~ to
~~It is my duty to explain~~ ~~to~~ you
about America and bring up
American ~~men~~ women these great
difficulties to ~~make~~ comprehend the
immense campaign ~~of Europe~~
in the subjugation of European nations
Europe Africa in whole days.
The American Country is real
and very powerful Europe
is crowded countries an
old world. America is rich, full
of natural resources. Europe is
not for it's nature resources
as America Between the Atlantic
Nations. I want to
show you with figures that a few
of them will be for. an other
of the foundations of America
between the Country and Europe
~~I. U. S. has the city of~~ 29.000.
~~United States has~~
~~of~~ in America
to the

The area of the U. S. Canada
sq m. European Countries
sq m. The U S has 80 millions
of people. In Europe
U. S. Million people, that
means that in the U. S there are
people living on a sq. mile
~~But~~ while there are 6 people on

the same space in music. ~~The~~ ~~of the~~ ~~countries~~ are occupied from ~~a time~~ ~~when~~ ~~they~~ have gone ~~each~~ ~~their~~ ~~own~~ ~~separate~~ and ~~straight~~] ~~from~~ this country Canada regional differences and ~~language~~ ~~and so on~~ ~~of all terms~~ ~~that~~ ~~English~~ the ~~English~~ English is ~~not~~ ~~English~~ ~~English~~ angeleer ~~English~~ ? ~~English~~ ~~English~~ find all the Countries of the ~~World~~ ~~and~~ ~~for~~ ~~all~~ ~~this~~ ~~is~~ ~~all~~ ~~world~~ ~~all~~ ~~in~~ ~~spite~~ ~~of~~ ~~all~~ ~~this~~ ~~it~~ ~~should~~ ~~be~~ ~~the~~ ~~first~~ ~~nation~~ ~~all~~ ~~enlightenment~~ ~~and~~ all the ~~world~~ ~~and~~ ~~industrial~~ resources of the Country are available for ~~the~~ the whole nation. ~~all~~ ~~the~~ ~~of~~ ~~Europeans~~ ~~fail~~ their ~~care~~ ~~write~~ ~~How~~ 25 ~~different~~ ~~nations~~, ~~but~~ ~~that~~ ~~does~~ ~~not~~ ~~mean~~ ~~that~~ ~~their~~ ~~is~~ only 25 different nations. England for instance Consists of Enlightened, ~~Celts~~, Scotch Irish and Celtic ~~Populations~~ ~~with~~ ~~Population~~ in Russia ~~they~~ ~~today~~ ~~there~~ ~~in~~ ~~35~~ ~~different~~ ~~Europe~~. A tendency the difference in pronunciation between the ~~Southern~~ and Eastern, Northerners and Austrian parts in the South are so different from the pronunciation in Prussia and the North that a people of this Country have greater difficulties to understand each other and this is one of the reasons Prussians and Bavarians disliked each

the for many centuries and only the immense pressure the nazi Government exercises on them finally succeeded in eliminating ~~the differences in~~ a lot of the fundamental differences which separated them.
But all these ~~differen~~ particles are not zufällig they all have historical, geographic &c. Causes they all have grown for centuries & are / Resp forms of Constitutions established ~~for~~ many centuries. Europe is old. Every inch of its frontiers, of the borders of the ~~different~~ various countries is drenched (?) with the blood of former fights. So straight frontier as you have it here between the different States of the U.S. are unknown in Europe.
~~I don't speak of an~~
Europe has a lot of raw materials coal, agricultural products, ore's, Coal and so on. But according to the small size of the States nearly none of the European States is able to supply himself with all the raw-materials and food he needs. There are agricultural States as f. i. Denmark Switzerland Poland or highly industrialized States as f. i. the former Czecho Slovakia Germany, England. Therefore the !

Europeans states need each other. The industrial states need the ~~other~~ agricultural to sell their products and it reciproke (i.) ~~In normal times~~ as long as peace is preserved ~~everything~~ this mutual trade is working allright. But in case of war when the frontiers are closed the troubles begin. England, France and Italy take colonies which supply these countries with food, cotton and all Kinds of raw materials. ~~But~~ But the way to the colonies might be closed in wartime for these countries too and they then are in the same difficult position as the countries without Colonies as f.i. Germany.

Therefore the number of all the European Countries has been and still is to gain territory ~~to get as much of the European possessions as possible with~~ in order to get raw-materials, foodstuffs and last soldiers. Most of the European wars have been wars. Elsass-Lothringen f.i. with its rich coal-mines has been very important for the German Empire. The long fight between Germany & France for Elsass-Lothr. and Germanys finial success in 1871 where she got this territory has been a fight ~~conquest~~ for the coal mines of this

successful attempt to get
Hesitancy. Germanys ~~fight~~ for the Sara-
~~Basin last for ten~~ a few years ago. ~~corrupted~~ Such
the Sar. Basin Hitlers attempts now to
get Upper-Silesia ~~can't Poland an~~
~~efforts to get the rich mines~~ were
a event but a struggle for the
rich coal and ore mines in these
territorys.

Germanys successfull attempt to
get back the Saarbasin in 35
~~its~~ the occupation of Czechoslovakia
and his last attempt to get Upper
Silesia arent but a struggle for
the rich coal and ore mines in
these territories.
But from this point of view the
it becomes evident how immense
importance of the Russian-German
treaty becomes evident.
Russia cannot be considered as
European Country though of
course there have been numerous relations
between R. and Europe. But one
should never forget that ~~the~~ about
5/6 of Russia are in Asia.
The territory covered by the Russian
State is 1/6 of the whole world.
It contains dozens of different
nations. For instance they play
theatres in 33 different languages.

As a matter of fact such an
enormous territory comprising
tropic and arctic climates is full of
natural resources of every kind, enough
to make Germany [illegible] coal, wheat, meat &c. of

The alliance between Russia & Germany

	Pop.	sq m.
Population Germany	65 103 052	186 627
Saxony	816 020	
Bavaria	1 710 186	853
Wurtemberg	7 109 376	20 107
Hesse-Nassau	3 [illegible] 0[illegible]	10 348
Alsace	[illegible] 233	32 377
	63 353 797	250 306

U.S.	Sq. M.	Pop.
	3 732 395	120 [illegible] 000

Colorado 103658 sqm.
Russia 8 [illegible] 774
185 432 sq.m = Germany

Texas 262 443 sqm.

Germ. 63 673 sqm
Belgium 69 369 sqm

Population 130,000,000
U. S.

Colorado
Kansas

Popul. U. S. 130.000.000.

Colorado	1.066.000	1.952.000	
Kansas	1.886.000		
Oklahoma	2.528.000		5.480.000

Popul. pro sq.m.

pro sqm: Colorado: 10,3

Kansas 23,0

Oklahoma 36,3

Col. Kans. Okl. 21,5

U S A. 34,7

Germany: Altreich 349
pro sqm.

m. Ost. Brech. Mmld 333,4

Prussia 352,6

Saxonia 897,9

BIO-MECHANICAL ACTORS' TRAINING IN SOVIET RUSSIA.

Theatre in Soviet Russia, like in all other totalitarian states, is a means of propaganda. Selection of plays and style of production are subordinated to this purpose. In sharp contrast to the old Russian ballet and the elaborate style of the Czar's Grand Opera the modern Russian scene is dominated by a purely constructive and decorative element which includes the lifeless stage setting as well as the actors. For the unprepared spectators these actors at first very often seem like puppets, but looking closely, the intention becomes obvious.

This style is not the excentric caprice of one single director or a group of actors. It is the result of a painstaking training, the so-called bio-mechanical actors' training. While I was studying theartres and theartre art in Russia, Mr.Meyerhold, the originator and perfector of this method, gave me the opportunity to attend his bio-mechanical training lessons.

As the name suggests the training consists of mechanical exercises, based on the biological understanding of the body. The purpose is to make each indivisual actor as versatile as possible, that means, to train him thoroughly in all phasas of acting as well as in athletic scill and musical expression, to free him to the highest possible degree from all his bodily limitations, thus enabling him to put over his message to the audience without any technical difficulties. Prerequisits for his profession therefore are not only a keen intelligence and artistic talent, but a perfect health, musical appreciation and a strong sense of rhythm.

The training itself is subdivided into three groups:
1) The "Technique of the Nervous System", destined to achieve the fastest possible reaction of mind, nerves and body;
2) The "Technique of Gesture" which shall supply the most adequate expression for this fast reaction , and
3) The"Rhythmic Training" by which all expressions are harmoniously united.

For the theoretic background , Mr.Meyerhold demands a minute knowledge of the muscular system, breath control, study of animal movements ect. The various exercises are a combination of dance, gymnastics and athletics., as , for instance: "Leap on each others back", "Lifting of an heavy object","Play with Bow and arrow", "Play with dagger and murder", "Throw" ect. The various objects are of course ficticious.

Through these exercises the actors eventually achieve a precision of performance which is surprising and almost unbelievable. Another factor which contributes much to this achievement is the extremely long time of preparation for each play. The rehearsals for"Hamlet" which Mr.Meyerhold produced during the winter of 1931/2 lastetd for one full year.

Various attempts to transfer this theatricalstyle to West-European or American stages failed, had to fail, because the conception of theatre and the artistic accomplishment expected from the respective actors are fundamentally different. Most European and American stages are star theatres emphasizing on the indivisual characterization of

The Russian theatre is directed, ensemble theatre in which the individual has disappear as much as possible . The aim is not to incarnate individual characters, but to present a cause , an idea, which shall be demonstrated through the medium of actors and the more exact this prejection machine functions, the clearer and more impressive will the demonstration be and thus achieve its final propagandistic purpose.

The young motorist should get a license unless he proves that he has taken out a liability insurance. Every owner of an automobile may cause an accident some day and that will cause it he is not insured. If he has not sufficient money it will have to pay. Very much all his money is gone.

If he does not own money of property he cannot make good the damage he has caused and if he does he may should time to money they take away from him.

Not financial point.

C

It is my firm conviction that newspapers are promoters of crime by printing detailed stories of crime.

I have here 6 consecutive numbers of last weeks Denver Post. In each number on the first page with an enormous haedline you will find the detailed description of a crime. Why Is it so important for the average citizen to get detailed information about every single phase of a committed crime.?There can only be one answer: Those details are absolutely unnecessary.

The newspapers bring these stories only for one reason, namely to attract costumers and to make money. These papers know that many people like to read exciting stories, they appeal to the lowest instincts, however they forget entirely what a damage they cause to the younger generation.

These young people are anxious to learn about a world which they don't know yet, a world which in 90% of the cases is closely connected with the sexual life. However, very often these young people are still unable to digest what they are reading, they are getting excited and possibly inspired induced to do something what they never would have done of there would not have been such a detailed report.

Some people think that because we live in a democracy the papers have the right to report every crime as detailed as they want to. They say that every citizen can enjoy full freedom and liberty and they declare: What applies to the single citizen applies also to the newspapers. They forget that even in a democracy every citizen has to respect the freedom and liberty of his neighbour and for this reason has to impose upon himself certain restrictions.

The newspapers have the right and the duty to report every crime, but they should always realize the responsibility and should for this reason observe certain limitations.

Kat Komunikacji
Czwartkowej Ks. Rektor
G. A. Jankowski

When the Constitution of the U.S.A was formed it was only natural that every single State tried to preserve ~~its~~ as many rights as possible. So in the framework of the Constitution every State could build up a way of life most suitable for the respective State.

In this trend the Constitution provided that each State as a ~~united~~ united ~~state~~ through so-called electors ~~elected~~ the President has to elect the President. Thus, as we all know all the votes of the loosing party in the respective State are lost and in such a way it may happen that a President may be elected with a majority of electorial votes, but with a minority of popular votes.

What ~~was suitable~~ seemed appeared most suitable for the American people 150 years ago must not necessarily be suitable for us. Today, although each State should maintain its special franchising I think that to-day it is of no importance wether the one State goes Republican or Democratic. What matters to-day is only the wish of the people and for this reason the President should be elected by popular vote

I am trying to clarify some questions regarding German life before the war about which many people here seem to have wrong ideas. But at first I want to make a personal remark:

The purpose of my speech is not to make propaganda for or against something, the only purpose is to create a better understanding about conditions over there because I feel that we are unable to approve or to detest a conception of life unless we know exactly how life in the respective country is going on and because I feel that this knowledge only enables us to take efficient countermeasures if necessary.

One of the facts which are often misrepresented is the condition of the German economic system before this war started. It is the popular belief in the U.S. that the rearmament program in Germany had brought serious want and malnutrition to the German people, even before this war had begun. Books and magazine articles written in the U.S. in 1938 and 1939 referred to meat as almost unabtainable in Germany and presented a general picture of near starvation. There is a general belief here that the consumption of goods had been sharply curtailed in Germany since Hitler had come to power.in 1933.

The facts are quite different. The general consumption increased from 1933 on and this was mainly due to the fact that between 1932 and 1939 the number of employed workers increased by about 60%.

In contrast to the picture quite generally held in the outside world of a hungry people in prewar Germany I recall life in Germany in 1938 and in the first months of 1939. Few commodities were rationed, among them fats, butter, milk, eggs, coffee and tea. But there was rarely an over-all shortage. One day the butcher would run out of pork, on the next day of veal, but generally you could get something.

About the same is true for textiles and all the other necessities of life. The German economy was led by a system of rationing and priorities which placed production of armaments before production of consumption goods, but which spared no effort to keep up production of consumption goods also.

A rationing system cannot be carried out successfully without full cooperation of the public. This cooperation can be achieved by force of by propaganda. Both methods have been used in Germany. People have been denounced for having asked repeatedly for some kind of food which has not been available in the stores. The Nazi Party stigmatized such persons as traitors of thepeople. In consequence they faced serious trouble. This was one method.

The other method has been straight propaganda. For instance, after coffee had disaapeared almost entirely from the stores, large posters appeared in all grocery stores telling the population that renowned scientists had proven that coffee was most detrimental to the heart and the public health in general while malt coffee, a hundred % German product, was nutritious and healthy as well.

As the result the people did not even ask for genuine coffee any more.

Such propaganda in clever variations has been used for all scarce dommodities to such an extent that in many cases people did not realize that a shortage existed.

By such propaganda the German Government established a certain state of mind which to-day is one of their greatest psychological assets in the conduct of the present war. They created long before this war a determined warlike attitude to such an extent that when they finally started this war they had nothing to do but to continue their tactics.

How far the individual German citizen is aware of these tactics we do not know. But according to my own observations the majority of the German people does not realize what propaganda and education has done to them. Especially the young generation who has been brought up in this atmosphere is absolutely loyal. And this fact is the result of the German educational system about which I want to say a few words.

Hitler very soon realized that in order to persist he had to win the full support of the young generation. Therefore, in Germany one of the first steps after Hitlers rise to power war to replace the older school teachers by young Party members whose task it was according to a statement made by the Youth Leader Baldur von Schirach in 1933 " to make a National Socialist of every boy and girl in the nation, and to make it impossible for them to escape from the channels which we shall swap for the German from childhood to manhood. And we shall produce no humanitarians of other weak-kneed types but good soldiers, strong men and good National Socialists. Give me a child of 6 to educate and he will belong to me for life." In the following years this educational aim has been fully achieved.

A German child enters Primary School at the age of 6 and at the same time it has to join the Jungvolk, the junior section of the Hitler Youth. At the age of 14 he enters the Hitler Youth and at the age of 18 the Party, provided that he qualified for it. So actually from the age of 6 until his death every German is in the hands and the control of the Nazi Party.

The Nazis have fundamentally changed the curriculum of all schools and Universities, emphazising on physical education and Party doctrine. The first 2 years of study on a University are almost exclusively devoted to Party doctrine. The Schools have ceased to be institutions of free learning. All books opposing National Socialism have been publicly burnt and nobody is allowed to read or study them.

The German Reich does not worry about the scientific standard because according to Hitler's own statement "Soldiers are more important than intellectuals."

The German yohngsters don't have any access to foreign books, foreign newspapers, foreign radiobroadcasts. They have no possibility of comparison. They learn that it is the mission of the German people to teach the world how the world should be run, - under German leadership of course. Since 1933 these youngsters constantly were told that the whole world was hostile to them and that they had to make Germany strong in order to win the next inevitable war.

All these young people, so carefully and skilfully prepared for years,, are absolute y loyal to Hitler and willing to sacrifice everything for him and his ideas. I want to put special emphasis on this point. These young people do not know that there are other conceptions of life in the world and that there exist such things as freedom of thought, freedom of speech and freedom of worship.

But we here are the ones who have to deal with this type of people, now and in the future. An as dealing with them in their terminology means obey them and live according to their so called New Order we have to protect ourselves.

We have to become the arsenal of democracy not only by building ships and planes and guns, but primarily by cultivating and spreading the ideas and ideals of civilization.

Weekly Bulletin

LOYAL KNIGHTS OF YE ROUND TABLE

DENVER, COLORADO

SHIRLEY-SAVOY HOTEL • THURSDAYS • 12:15 P. M.

April 21, 1941

Members:

DR. ROSS ADAMS
IRVIN S. BARTHEL
L. ALLEN BECK
BRUCE CALLBECK
GORDON CALLBECK
IRA CANATSEY
LOUIS DeSCIOSE
HENRY M. DUFF
CLAYTON O. FLOYD
SIDNEY GODSMAN
PAUL GREENFIELD
M. LUTHER GUMP
ROBERT F. HAMILTON
H. KARL HAMANN
HARRY C. HANSEN
FRANK W. HIRTH
GRANT L. HOGGE
M. C. JOHNSON
I. J. KLODT
JAMES LANDRUM
DR. FREDERICK LILLY
THOMAS LLOYD
EDWARD McKEE
RALPH MACKLEY
JOHN P. MONCRIEFF
PAUL NEWSTROM
A. D. QUAINTANCE
WM. QUINETTE
[illegible]
N. ROBINSON
EDWARD ROWLAND
E. R. A. SIEMERS
RONALD A. SILVER
ROBERT SAMPLE
JOHN H. SPILLANE
FRANK THOMSON
CLAY A. WALKER
CHAS. WEBSTER
SIDNEY WHITE
RALPH WILSON

SPEAKER: Mr. Alfred Rahn.

SUBJECT: "Life & Learning in Germany before the Present Conflict"

Until two years ago, when forced to leave, Mr. Rahn was a resident of Nurnberg, Germany, a manufacturing city with a population of approximately 410,000 located 225 miles southwest of Berlin. Since his arrival in this country he has accomplished a great deal. Mr. Rahn owns and manages the firm of John S. Worthington Co., Manufacture's Agents, which is located in the Mercantile Bldg., 1031 - 15th. Street, Denver.

Some individuals certainly make money easy and expand rapidly. Those of you who were present last Thursday heard Sir Knight Hansen's announcement regarding his new address at 1104 E. 17th. where he will be in a position to do business after May 7th. For your dental problems see President Doc in his new suite of rooms 634-36 in the Metropolitan Bldg., CONGRATULATIONS and BEST WISHES to both of you.

Jimmie received one or two "Cute" letters containing suggestions for ideas to raise money for the convention and he is still worrying who to award the new hat to, for the best one. Jimmie and Isabello are going to Utah the later part of this week to mingle amoung the Mormons and assist in the installation of Salt Lake City table's new officers for the coming year.

You have a list of business vacancies to choose your prospects from during our present membership campaign. A friend or an acquaintance in some of these fields, if approached, may be more than happy to become a member of our outstanding organization. The initiation fee is $10.00; half of the fee will be turned over to the International unless ten or more new members are obtained. $5.00 is the local table's portion. Henry Duff's team challenges any one of the other teams and will wager ANY AMOUNT that they get the largest number of new members during this drive. Who's going to call his hand??? Regardless of who wins, PLAN NOW to attend the May 1st. and May 8th. meetings.

CALLING ALL LOYAL KNIGHTS together again at the Shirley Savoy 12:15 P.M. SHARP, THURSDAY NOON, April 24th. I'll see you there and then.

E. R. A. Siemers.

International Sound Exposure

Weekly Bulletin

LOYAL KNIGHTS OF YE ROUND TABLE

DENVER, COLORADO

SHIRLEY-SAVOY HOTEL • THURSDAYS • 12:15 P. M.

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L. ALLEN BECK
BRUCE CALLBECK
GORDON CALLBECK
IRA CANATSEY
LOUIS D.SCIOSE
H[illegible]Y M. DUFF
CLAYTON O. FLOYD
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PAUL GREENFIELD
M. LUTHER GUMP
ROBERT F. HAMILTON
H. KARL HAMANN
HARRY C. HANSEN
FRANK W. HIRTH
GRANT L. HOGGE
M. C. JOHNSON
J. J. KLODT
JAMES LANDRUM
DR. FREDERICK LILLY
THOMAS LLOYD
[illegible]WARD McKEE
RALPH MACKLEY
JOHN M. MONCRIEFF
PAUL NEWSTROM
A. D. QUAINTANCE
WM. QUINETTE
[illegible]
N. ROBINSON
EDWARD ROWLAND
E. R. A. SIEMERS
RONALD A. SILVER
ROBERT SAMPLE
JOHN H. SPILLANE
FRANK THOMSON
CLAY A. WALKER
CHAS. WEBSTER
SIDNEY WHITE
RALPH WILSON

April 21, 1941

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E. R. A. Siemers.

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Your

ROUND TABLE

Bulletin

★

Loyal Knights of Ye Round Table

Secretary's Office

619 15th Street

DENVER 2 COLO.

UNITED STATES POSTAGE 1½ CENTS

Mr. Alfred Rahn

Mercantile Bldg.

1031 - 15th. St.

City

To-night I am trying to clarify some questions regarding German life before the war about which many people here seem to have wrong ideas. But at first I want to make a personal remark:

The purpose of my speech is not to make propaganda for or against something, the only purpose is to create a better understanding about conditions over there because I feel that we are unable to approve or to detest a conception of life unless we know exactly how life in the respectice country is going on.

One of the facts which are mostly misrepresented is the condition of the German laboring class. Very often I have heard people say that the German workman is nothing but a slave, that he to work without pay and this is the reason for Germany's economic power regarding the export business.

These statements are not correct. The German workman who is holding a job in industry or trade gets his regular weekly wage like an American. But his actual pay-check amounts to far less than his nominal wage. If he is unmarried there is deducted an income tax of 10%. Besides, there are compulsory deductions for unemployment insurance as well as for health- and accident insurance. And there are quite a number of socalled voluntary contributions for Party membership, Labor Front, Airraid Protection, Hitler Youth etc.etc. The German Government calls these contributions voluntary, in fact they are also compulsory because every workmen joins these organizations out of fear that otherwise something may happen to him.

This regularly employed German workman is not to be mixed up with the German who must serve for 1 year in the so-called Labor Service. This Labor Service is the first step which every German boy has to take before he must serve in the Army. Despite the fact that the Labor Service is building roads, clearing land etc.etc., actually this compulsory Labor Service is nothing but a preschool for the entry into the Army.

But the majority of the German workers getting regular paychecks, wage dumping cannot be the reason for Germany's attempted and partly achieved domination of the world markets.

Out of my own experience I can tell you how Germany during the last years previous to the present war established more and more footholds in foreign markets. The German export industry was subsidized by the Government to an extent which - I think - must seem unbelievable to an American. I will give you a very simple example how the German Government proceded: Let us suppose the first costs of an item are 100 Reichsmark. This item was sold into a foreign country for the equivalent of 50 or even 40 Reichsmark, however not in Reichsmark but in foreign currency.

How could the German manufacturer export for 50% or less of the real value? He was subsidized by the German Government which paid him the difference plus profits. In such a way the German Government got in foreign currency and was enabled to import war material from foreign countries. So Germany was on her road to conquer the world economically already before this war started.

Now I have told you that the regular German workman is receiving a weekly wage, I have pointed out that the German industry could grow through the assistance of the Government and you might come to the conclusion that life inside Germany is not so bad as it generally appears. Therefore I have to add some remarks:

Here in America the owner of a business may carry on his business as he wants to, workers may still quit their jobs at will, private capitalists may still invest their money in whatever enterprise they wish. All this is impossible in Germany. There is property but it has no rights whatsoever. There are private contracts, But none that the Government may not modify. All prices are fixed, labor wages and hours are decreed by the Government. Everything is directed from the State for the State

or in other words to produce armaments in order to establish military power.

With this military power Germany wants to conquer the world in order to establish political power and in order to impose her way of life and her economics system of economics upon the entire world.

It is absultely sure that it is to the best interest of the US. to extend every possible material aid short of manpower to Great Britain.

It is my conviction that Great Britain cannot survive without our help and if we want the best of the US. we have to abandon wishful thinking and we have to realize that our present system of life as well as our future security depends entirely on a British victory.

What would happen if we would follow the advice of those who believe that a defeat of Great Britain at any rate is unavoidable and that for this reason we must prepare to deal with Hitler and his so-called New Order.

Have those men forgotten that for Hitler a treaty always was just a scrap of paper without any obligation to him, do those men realize that dealing with Hitler would mean carrying out his world program. After a defeat of Britain Germany would impose the totalitarian system on the whole world by war, threat of war and eceenomic pressure.

Those men tell you that the present administration is leading you on a road to war, I tell you that the only hope for us to avoid war and the worst catastrophe in the history of the US. is to realize that we must not allow Britain to~~s~~ lose this war. ~~Per~~, At the present moment there is still a chance for England to win without our entering the war, provided that we make up our minds before it is too late.

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Platform
Six

That a Motion should be enacted requiring a convicted man to serve his ~~min~~ sentence without time off

Owning a home is in my ~~opinion~~ generally a far better investment than owning a car.

In case ~~For some reason or other~~ you have money to invest and you have only the choice between investing the money in a home or in a car, you have to ask yourself: 1) Where is my investment more secure 2.) Which investment gives me more profit:

After careful consideration you will find that in the long run a home is a better investment than a car. Let us suppose that you have an amount of $ 500.- ~~disposable~~ at your disposal. If you invest this amount in a home availing yourself of a F.H.A or similar loan normally you have to pay ~~less~~ per month for taxes, interest & amortization less than you would have to pay for rent. Besides, after 10, 15 or 20 years your ~~will become~~ home will be free from debt. Even if you have to dispose of your home in the meantime you probably will ~~not loose anything if you consider the most payments which you have made in the meantime~~ get back your full down payment ~~considering~~ regarding the fact that your monthly payments which in such a case you have to consider as a ~~rent~~ part have reduced the amount of your loan.

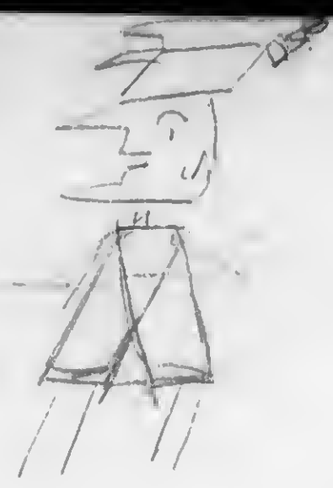
However, if you invest your $ 500.- in a car, already 1 hour after your purchase the value of your car is reduced at least 10, 20 or 30 % and ~~if~~ hardly you would ~~have to~~ could use your car for 10, 15 or 20 years as you can use your home. I admit that if a person needs a car ~~for work~~ for making a living - and I don't mean that you a person needs a car for driving in the morning in the office and home in the evening, I mean if a person really needs a car for making a living the investment of the supposed $ 500.- in a car would be justified. However, generally spoken the

Monday, Dec.

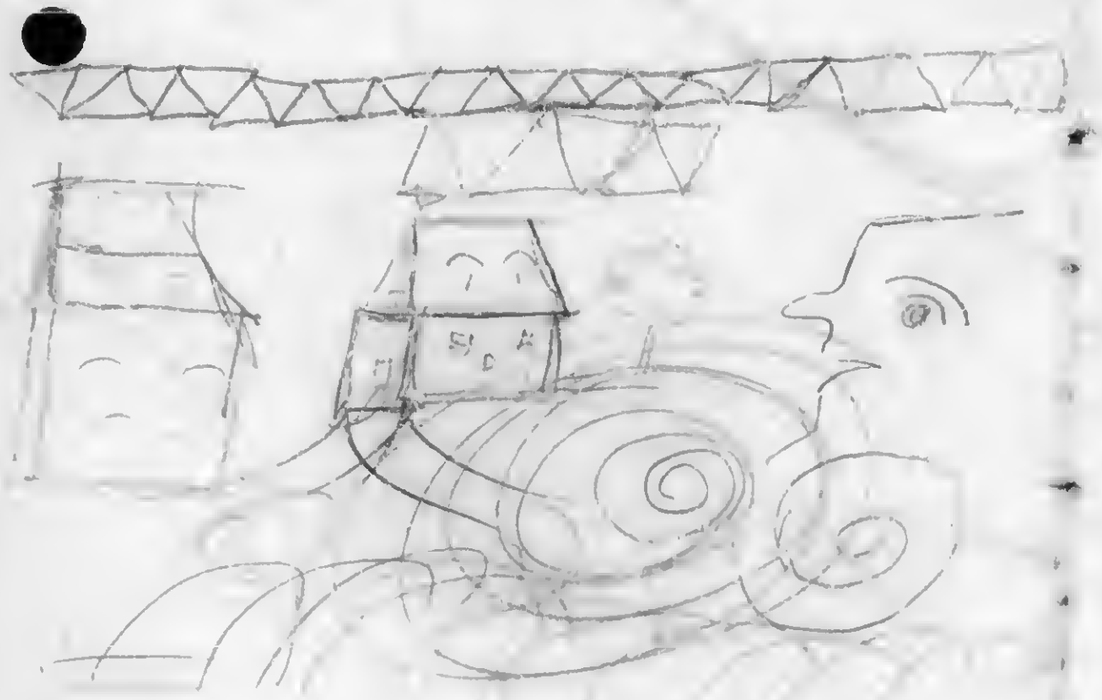
Wednesday Dec. 18th

1:30 Auditorium

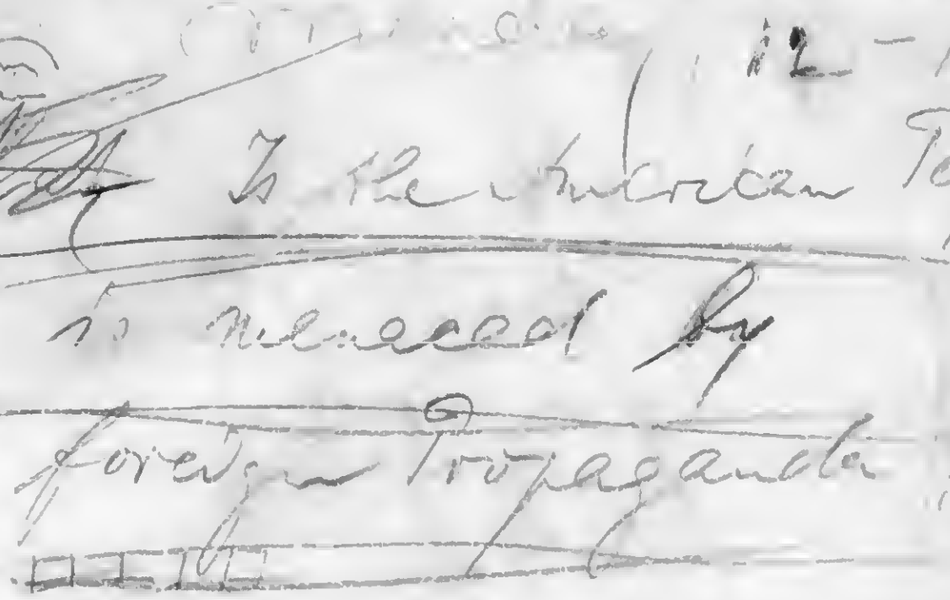
After the Chairs are Lyric-
stores to the seat interest-
of the American People.



Monday, Dec, 16th 1940



Is the American People
to be misled by
foreign Propaganda!



Americanism - Love of the flag etc.

IMMIGRATION and LABOR.

There is not a single citizen in the USA. who is not the descendent of former immigrants. The entire population of this country is built up by immigration and since its very foundation it has been one of America's basic principles to grant personal freedom and the right of working and earning his living to every legally admitted alien. This has given this country its unique position among the nations and has made it a symbol and a haven for innumerable suppressed human beings all over the world.

But conditions in the entire world have much changed during the last decades and America has became more and more influenced by ideas imported from other countries and not at all agreeing with its fundamental and constitutional principles.

A great cry is current these days about the number of immigrants reputedly replacing American workers. It is said that each additio nal immigrant takes a job away from a native worker and that, if there aren't enough jobs for millions of US. citizens the government should be entitled to take any measure in order to take care of its own unemployment. Immigrant doctors are said to swamp the medical profession. It is claimed that refugees will add to the US. relief burdens and that American money will be spent for the support of aliens instead of for the building of America itself. Last not least the Department of Labor is accused of secretly sabotaging the quota and letting in floods of - mostly communist-minded - refugees.

What is the truth? Fortunately there are facts and figures. To appreciate the problem presented by the present immigration to the USA. we must first of all understand the extend of this immigration.

What then are the figures of the US. Naturalization and Immigration Service? In the six years period , July 1,1932 through June 30,1938 126.841 aliens of all nationalities have legally entered the USA. During the same period 178.704 alien residents left the USA. permanently. That means a net decrease of 51.863 in the number of aliens residing in this country for the above mentioned six years's period. Therefore nobody could rightfully claim that the increasing number of aliens is the cause for the increase of unemployment in this period.

Immigration to this country is by no means arbitrary any more. Immigration regulations were started in 1882. The keystone of the present American Immigration policy is the Immigration Act of Febr.5,1917. On June 3,1921 the first Quota Act became effective and was amended by the Immigration Act of 1924. These three Acts contain all the laws and requirements concerning the immigration of aliens to this country. I want to call to your attention that all these laws have been established long before the depression and certainly long before the heavy influx of European refugees, so that nobody possibly could say that any of these laws have been made in favor of the recent immigration.

According to the Immigration Act of 1924 the total quota of immigrants to this country is 153.774 a year. Each country has a quota proportioned to the number of inhabitants of its native origin living in continental USA. in 1920.

But never since the establishment of this limitations was the quota of 153.774 a year reached in full or even approximately, but in the contrary 795.823 more alien immigrants than actually were admitted could have entered the USA. in the six years period from 1932 to 1938.

As far as jobs are concerned only a small percentage of all immigrants are eligible to enter the employment market. Of 67.895 immigrants 10.181 were under 16 years of age and 10.646 over 45 years of age. That leaves a potentially employable body of only 47.068 persons. Of the original total 55,8% were women. Many of them came to join husbands, fathers or children already established in this country and therefore didn't enter the employment market at all.

But have these immigrants taken American jobs? No one can categotically state that no immigrant has taken a job from an American. But there is no sound ground at all for generalizations as to thousands of Americans displaced by immigrant workmen. American enterpriders certainly are not more sentimental than their collegues in other countries and if they hire a man they want the work done they pay for. The newcomers, bot yet being well adjusted, not being familiar with American life, unable to speak or write a correct English , bewildered by the experiences he had to go through before he came here is, during the first years after his immigration, not very likely to be an asset for an ordinary American enterprise. He therefore only gets minor jobs or those that Americans don't like to take or new, additional jobs are created for him. Last year several large New York stores and new England mills were accused of hiring refugees and firing Americans. This rumour, spread by a whispering campaign, became so prevalent, that last November, these stores issued a forthright denial. The statements and sworn affidavits of these stores, (among them are Macy's, Bloomingdale, Lord and Taylor &C), all show that the number of immigrants employed, compared with the total of their employees is far less than 1% and that nowhere an American was fired to make room for an immigrant but that for most of them additional jobs have been created.

As far as professional men, doctors, lawyers &C. are concerned the facts speak for themselves. In the USA. lawyers, being officers of the court , must be citizens before they can practice. Since one must live in this country for five years to qualify for citizenship , obviously there cannot be any truth in the story of recently immigrated lawyers competing with Americans. As for dentists: dentistry in the USA. is far more advanced than in most countries of the world. Hence, few, if any foreign dentists con practice in this country without at least two years additional training. As for medical doctors: Foreign physicians who want to get a license in this country first have to pass an language examination. These examintaions have become more and more rigid during the last years so that in New York 70-90% of all the candidates failed in the last examinations. After the language exami-

nation comes the medical State Board examination. Foreigners have to prepare for at least two years in order to pass it. And in addition to that during the last two or three years most of the States passed laws requiring citizenship before the issuence of a doctor's license. So by no means this country is swamped by foreign physicians or has to fear to be swamped by them in the future.

On Thanksgivings Eve 1938, only a few days after the worst slaughtering of innocents the so-called civilized European world has had in centuries, Mr.Kendall, President General of the National Society of the Sons of the American Revolution has thought it is duty to give a speech over station WMCA warning Americans not to let down their immigration bars and claiming that there is no room for further immigration in this country. To proove his argumentation he gives a lot of figures but they cannot stand careful examination. Some of his sentences are already contradicted by my previous statements but there is one particular misinformation he gives to which I want to call your attention. Mr.Kendall claims that there are upwards of 1.000.000 aliens now on the relief rolls of this country. This is a lie. Not a single alien is and can be on the relief rolls because the US. law requires that every alien becoming a public charge has to be deported. The so-called "L.P.C." clause of the immigration law is a special provision barring persons likely to become a public charge. Every prospective immigrant, before getting an immigration visa, has to give sufficient proof that he never will become a public charge and the requirements are very rigid.

Does immigration restriction lower or abolish unemployment? Organized labor has always argumed that restriction of immigration will reduce unemployment and will bring about higher wages. This implies that there is a limited number of jobs, fixed by a rigid formula, and consequently the more workers the fewer jobs per worker. The same wrong arguments were brought forward against the employment of women , for the removal of older poeple from the employment market in order to make room for the young ones, to keep children in school longer than necessary and now to slam the immigration doors for ever. Carried to its logical conclusion this line of reasoning leads to believe that increase in population increases unemployment and that that country is most prosperous that has the smallest population. But one the most important factors making for relatively more jobs is population growth. The heavy goods industry of this country is partly geared to a higher standard of living and partly to a growing population. When, because of birth control and immigration restrictions, population ceased to grow, stagnation in the heavy goods industry progressivly paralized all industries.

immigration

After a quarter of a century during which there has been relatively little ~~unemployment~~, because of the World War and severe immigration restrictions the US. to-day are confronted with the largest unemployment in the history of the country. Restriction of immigration have not ~~restricted~~ prevented unemployment. Before thsi time, from 1890-1910 the largest number of immigrants has come to this country, 12½ Millions. The same period shows an increase in the number of gainfully employed by 15.000.000 of 63%. Population increased by 29 Million or 46% in the same period, and there was an extremly increasing ~~activity~~ industrial activity all over the country.

Investigation of the recent years' immigration shows that there has been a constantly rising number of individuals bringing valuable foreign markets, patents and ideas to the American industry. Many new factories have been started by immigrants . The USA. to-day are exporting articles they didn't produce before or not in such a large extend. And until a few years ago most of the European immigrants arrived here with sufficient or even large funds. According to official statements the mere costs of bringing up and educating a child in the US.'s public schools to age 15 has been estimated from 4.543 to 6.277 $ and this budgets are made up for relief classes. With the immigrants America receives a fully trained individium at no initial costs whatsoever.

And some of them very ably fill the urgent demand of this country for skilled workmen.

It may be interesting to consider the experiences other countries had with immigrants in relation to labor during the recent years. In the Netherlands the number of workers who have been given employment by the direct economic activities of refugees was approximately the same as the number of refugees who had come into the country. 90% of the additional employed were citizens of the Netherlands. In Enland 15.000 workers have been given employment by 11.000 immigrants. The number of workers employed as a direct result of these immigrants activities are nearly 20.000.

But these developments still going on it is hardly possible to forsee all the possible consequences. But we have to admit that the careful analysis of the status quo reveals that the effect of Immigration on Labor shows much more positive traits than negativ ones. And why should the immigration wave of the recent years not as well be able to provide a stimulus to the growth of this country as the immigration wave of 1848? It is a historical fact that during the Civil War it have been these new settlers who quickly and ably filled the demand for skilled workers.

There is no reasonabe excuse for this country, built and populated by former immigrants , why it should follow the advice of a disturbed and mislead world and turn away from its basic principles, denying the right of entry and the right of work to further immigrants, who come to its shores, eager to adjust themselves and eager to become loyal citizens.

...

Dec.1939.

Immigration & Labor.

Those German refugees; facts do not justify the propaganda about refugees displacing American job holders
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Nation 149 : 91 Jl 22 '39

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During the 1st decade of the 20th century about 35 [illegible] have been admitted in U.S. at the rate of [illegible] persons a year

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Clarence E. Pickett" Ann. Am. 203

"A Stimulus for American Industry..
Van Professional Refugees"
Bernhard Wolfgang Kerdeman
Ann. Am. 203

Immigration & Aliens in the U.S.
Max J. Kohler, N.Y. 1936

IMMIGRATION AND LABOR.

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IMMIGRATION AND LABOR.

Introduction America, country of liberty

The USA., since their very foundation, have been a country of immigrants and there is not one single person in this country's ~~white population~~ whose ancestors hadn't to go through all the hardships of an immigrants life and who hadn't to meet and to master the innumerable difficulties that every person coming from abroad and starting life in a new country has to go through. It has always been a special privilege of this country, which claims to be exclusively based on the principles of liberty and personal freedom, to grant the legally admitted alien the right of working and earning his living. This realization of the demand of giving an equal chance to every human being has given America its unique position in the world and has made it a symbol and a haven for innumerable suppressed human beings all over the world.

Change of conditions

But conditions in the world have very much changed during the last decades and even America seems to be more and more influenced by ideas imported from other continents and not at all inherent in its ~~foundations~~. basic principles.

Challenges Accusations

A great cry is current these days about the number of immigrants, especially refugees, reputedly displacing American workers. It is said that each additional immigrant takes a job away from a native worker and that if there aren't enough jobs for millions of U.S. citizens this country has to take any measures it can to take care of its own unemployment. In New York department stores are accused of firing native Americans in order to hire cheap refugees; in New England, according to oft-repeated rumours, entire mills are being manned by immigrants. It is feared that American money will be spent for the support of immigrants instead of for the building of America itself. It is claimed that refugees will add to the U.S. relief burdens and that they will create a serious charitable problem. Immigrant doctors are said to swamp the medical profession and to cut rates and last not least the Department of Labor is accused of secretly sabotaging the quota and letting in floods of mostly communist-minded refugees.

Non-scientific challenges

(~~These challenges show us that~~ The immigration problem, though basically economic and scientific, is complicated to-day with emotional and propaganda-disturbed questions of race, democracy, nationalism &c. that have no scientific standing at all.)

Figures

What is the truth? Fortunately there are facts and figures to which we can turn for our answers. To appreciate the problem presented by the present immigration to the USA. we must understand the extend of this immigration. (This also will immediately refute the accusations of the Department of Labor.)

Figures: number of immigrants

What then are the figures of the USA. Immigration and Naturalization Service? In the six years period, July 1,1932 through June 30,1938 126.841 aliens of all nationalities have legally entered the USA. During the same period

178.704 alien residents left the USA. permanently. This resulted in a net decrease of 51.863 in the number of aliens residing in this country. Therefore the number of aliens ~~not~~ having considerably decreased dunring the years in question the number of immigrants cannot have added to this country's unemployment. Actually under the highly restrictive quota laws 795.823 more people could have entered the U.S.A. than were really admitted.

Immigration Laws as it has been before 1882.

Besides, immigration to this country is by no means arbitrary any more. Immigration regulation to the USA. were started in 1882 ~~after the heavy influx of Polish and Russish Jews after the Russian pogroms.~~ following The keystone of the present American immigration policy is the Immigration Act of February 5,1917. On June 3, 1921 the First Quota Act became effective and was amended by the Immigration Act of 1924. These three acts contain all the laws and requirements concerning the immigration of aliens to this country. I want to call your attention to the fact that all these laws have been established long before the depression and certainly long before the heavy influx of European refugees, so that nobody possibly could say that any of these laws are made in favor of the recent immigrants.

According to the Immigration Act of 1924 the total quota of immigrants admitted to this country is 153.774 a year. Each country of the world has a quota proportioned to the number of inhabitans of its native origin living in ~~the USA in 1920~~ continental USA. in 1920. The six largest quotas therefore are:
Great Britain and Northern Ireland: 65.721
Germany and Austria: 27.370
Irish Free State: 17.853
Poland: 6.524
Italy: 5.802
Sweden: ~~3.314~~ 3.314.
Other quotas are: Czecho-Slovakia: 2.874; Soviet Russia: 2.712; Hungary: 869; Rumania: 377; Greece: 307; Spain: 252; Turkey: 226; Syria and Lybanon 123; Bulgaria 100.
The quota is determined by the birthplace and not by the citizenship of the prospective immigrant.

How did this quota-system function? In 1933 only 8.220 quota immigrants entered but 65.233 left the USA. That means a net loss for 1933 of 57.013 aliens. In 1934 there was a decrease of 10.301 persons and in 1935 of 3.882 persons. It was not till 1936 that there was an actually increase in aliens due to immigration. The increase in 1936 was 512, in 1937 23.508 and in 1938 42.685. But in none of these years was the full quota reached or even approximately and as shown before the total decrease for these six years was more than 50.000.

~~Actually, under the higly restrictive quota laws the staggering total of 795.823 more people could have entered the USA than were really admitted. That means that only 28% of the full number permitted under the quota limits actually arrived here in the years 1933-38.~~

between 1933 – 38.

The combined German-Austrian quota has never been filled till 1938. 1933-1938 only 46.767 persons were admitted, that means only 28% of the full number permitted under the quota limits. By no stretch of imagination can 46.767 German refugees be considered a competing factor with the huge body of American labor or industry. Even in 1938 only 17.868 Germans came to the USA. Only for the year ending June 30,1939 the entire quota of 27.370 has been filled.

As far as jobs are concerned only a small percentage of all immigrants are eligible to enter the employment market. Of 67.895 immigrants 10.181 were under 16 years of age and 10.646 over 45 years of age. That leaves an potentially employable body of only 47.068 persons. Of the original total 55,8 % were women. Many of them came to join husbands or fathers or children already established in this country and therefore didn't enter the employment market at all.

But have these immigrants taken American jobs? No one can categorically state that no immigrant has taken a job from an American. But ~~neither is~~ there is no sound ground for generalizations as to thousands of Americans displaced by ~~refugee~~ immigrant workmen. First of all we have to realize that the attitude towards the immigrant is not always friendly and that there are innumerable difficulties and handicaps which he has to meet. American ~~business men~~ employers certainly are not more sentimental than their collegues in other countries and if they hire a man they want to get ~~their~~ an equal value for ~~your~~ their money, ~~bank~~. The immigrant , not yet being well adjusted, not being familiar with American life and habits , unable to speak a correct English, bewildered by the expeirences he had to go through before he came here, is, during the first years after his immigration, not very likely to be an asset for an ordinary American business ~~during the first years~~. Therefore the jobs these immigrants get are those that no American would like to take. Or new jobs are created for them and that doesn't harm anybody.

There has been a rumour, spread by a whispering campaign, that became so prevalent last November that a group of large New York ~~department~~ stores ~~issued a forthright denial~~. ~~They~~ were accused of hiring refugees and firing Americans. Among those issuing denial statements printed in the New York press were Delos Walker, vice-president of R.H.Macy & Co., Walter Hoving, president of Lord and Taylor, Samuel W. Reyburn, chairman of the board of directors of the Associated Dry Goods Corporation, Kenneth Collins, Vice-president of Gimbels, and executives of Hears, Stern Bros.,and Bloomingdale's. Since then some of the stores have issued sworn affidavits as to the number of refugees employed. And they all show that the number of immigrants which they employ, compared with the total number of their employees is far less than ~~one~~ 1% and that nowhere an American was fired to make room for an immigrant but that for most of them additional jobs have been created. An investigation by the Department of Labor in Shelton, Connecticut disclosed that ~~there had~~ instead of a large number, according to widespread rumours,

one single refugee has been employed in one of the plants as an elevator operator , a job which has been created for him and no one has been displaced.

As far as professional men, doctors, lawyers &c. are concerned there is no valid basis for complain. In the U.S. lawyers, being officers of the court, must be citizens before they can practice. Since one must live in this country for five years to qualify for citizenship , obviously there cannot be any truth in the story of immigrant lawyers competing with Americans. As for dentists: American dentistry is much farther advanced than dentistry in most of the other countries of the world . Hence , few, if any foreign dentists can practice in this country without at least two years additional training. As for medical doctors: Foreign physicians who want to get a licence in this country have to pass first a language examination in all States of the U.S. before they are admitted to the examinations of the State Board. These language examinations have been more and more rigid during the last years. In New York they have made it so difficult that 70-90% of all the candidates failed in the last examinations. ~~Only after having passed this examination they are eligible for the examinations of the medical board~~. Most of these immigrant doctors being over 40 years old ~~they~~ have to prepare for at least two years in order to pass this State Board examination and to get a licence. Besides most of the states of the U.S. now require citizenship ~~in order to~~ before they issue a licence. So by no means this country is swamped by foreign physicians or has to fear that it will be swamped by them in the future.

On the eve of Thanksgivingsday 1938, only a few days after the worst pogrom Germany had in centuries, Mr.Kendall, President General of the National Society of the Sons of the American Revolution has thought it his duty to give a ~~spee radio speech~~ over station WMCA warning Americans not to let down their immigration bars. According to his statements America ~~is swamped with immigrants and~~ has no room for further immigration. ~~He uses a lot of figures,~~ but they cannot stand careful examination. ~~I don't~~ am not going to refute all his statements ~~because that would take me too much of the available time~~ but there is one ~~statement that I cannot let pass without contradiction.~~ Mr.Kendall claims that there are upwards of 1.000.000 aliens now on the relief rolls of this country. This is a lie. There are not a million and not a hundred thousand and not ten thousand on the reliefs rolls, but not a single one of all the aliens because the US. law requires that every alien going on public relief has to be deported. The so-called "L.P.C." clause of the immigration law is a special provision barring persons likely to become a public charge. Every prospective immigrant, before getting an immigration visa, has to give sufficient proove that he never will become a public charge and the reqirements for this proofs, belief me, are very rigid.

He tries to prooove his argumentation by a lot of figures and

Some of his statements are already contradicted by my previous statements but there is one more information he gave to which I want to call your attention.

There has been said that a large amount of American capital is spent for immigrants and for their adjustment in this country instead of using it for native Americans. But on the other hand the "White House Conference on Child Health and Protection" (Section 3, The Home and the Child, N.Y.1931 p.115) has stated that the mere cost of bringing up and educating a child in the US.'s public schools to age 15 has been estimated from $ 4.543 to $ 6.277 in certain budgets, many of them made up for relief classes. With the immigrants America receives a fully trained individium at no initial costs whatsoever.

Does immigration restriction lower or abolish unemployment? Organized labor has always argued that restriction of immigration will reduce unemployment and will bring about higher wages. This implies that there is a limited number of jobs × and consequently the more workers, the fewer jobs per worker. ~~That also means that an increase in the number of residents in a country increases unemployment. These arguments are not new.~~ Then were brought forward against the employment women, for the removal of older poeple from the employment market in order to make room for the young ones, to keep children in school as long as possible and now to slamm immigration doors for ever. Carried to its logical conclusion this line of reasoning leads to believe that that country is most prosperous which has the smallest population. ~~This, of course, isn't true. It leads furthermore to believe the number of jobs is fixed by a rigid formula. That isn't true either. And one~~ of the most important factors making for relatively more jobs is population growth. The heavy goods industry of this country was partly geared to a higher standard of living and partly to a growing population. When, because of birth-control and immigration restrictions, population ceased to grow, stagnation in the heavy goods industry progressively paralyzed all industry.

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This argumentation ~~That~~ also means that an increase in the number of residents in a country increases unemployment

People taking this point of view quite evidently overlook that one

After a quarter of a century during which there has been relatively little unemployment, in part because of the World War, in part because of severe immigration restrictions USA. is today confronted with the largest unemployment in the history of the country . Restriction of immigration has not prevented the present unemployment.

From 1890-1910 the largest number of immigrants has come to this country: 12.500.000. The same period showed an increase in the number of gainfully employed by 15.000.000. (from 23.300000 to 38.200.000). Population increased 46% (from 63.000.000 to 92.000.000), but the number of gainfully employed 63%. Coal production increased from 140.000.000 to 448.000.000 tons, steel increased sevenfold from 3.400.000 to 24.000.000, copper quadrupled (from 101.000 to 448.000 tons), railway tonnage nearly trebled (77.000.000.000 to 219.000.000.000) bank clearings trebled (from 58.000.000.000 to 169.000.000.000). This advance in industrial activity was of course not altogether the consequence of heavy immigration. But it shows that immigration did not decrease the number of jobs or make for unemployment in any industry.

If we investigate the immigrant~~s~~ of the recent years, we will find out that there has been a constantly rising number of individuals bringing valuable foreign markets , patents and ideas to the American industry. Many new factories have been initiated by immigrants. The USA. are to-day exporting articles they didn't export before or not in such a large extend (for instance movies!) And by far not all the immigrants arrived here without funds.

In this connection it may be interesting to consider the experiences which other countries had with immigrants in relation to the labor and unemployment problem during the recent years. In the Netherlands the number of workers who have been given additional employment by the direct economic activities of refugees was approximately the same as the number of refugees who had come into the country. 90% of such workers were citizens of the Netherlands New industries were created and produced primarily such articles formerly imported from Germany. In England we find an equal situation. 15.000 English workers have been given employment by 11.000 refugees. The number of workers employed as a direct result of these refugee activities are nearly 20.000. Almost the entire furtrade has been transferred from Leipzig to London and Paris and that implies that the fur-dying dressing and finishing industry has been moved to this countries.

But all these developments still continue and it is not yet possible to summarize all the possible consequences. The analysis of the status quo certainly reveals that the consequences of immigration, as far as labor is concerned, show much more positiv traits than negativ ones. And why should the immigration wave of the recent years not as well be able to provide an stimulus to the growth of this country as the immigration wave in 1848. At that time too it may have taken a few years to adjust all these new settlers, but it is a historical fact that during the Civil War it have been these new settlers who quickly and ably filled the rising demand for skilled workers. There is no reasonable excuse for this country, built and populated by immigrants , why it should turn away from its basic principles and in the moment of following the advice of a disturbed and misled world and, turning away from its basic principles, deny the right of entry and the right of work to further immigrants, who come to its shores, eagerto learn, eager to adjust themselves and eager to become loyal citizens.

IMMIGRATION AND LABOR.

The USA.,since their very foundation, have been a country of immigrants and there is not one single person in this country's white population whose ancestors hadn't to go through all the hardships of an immigrants and who hadn't to meet and to master the innumerable difficulties that every person coming from abroad and starting life in a new country has to go through. It has always been a specia privilege of this country, which claims to be exclusively based on the principles of liberty and personal freedom, to grant the legally admitted alien the right of working and earning his living. This realization of the demand to give an equal chance to every human being has given America its unique position in the world and has made it a symbol and a haven for innumerable suppressed human beings all over the world.

Conditions in the world have very much changed during the last decades and even America seems to be more and more influenced by ideas imported from other continents and not at all inherent in its foundations.

A great cry is current these days about the number of immigrants, especially refugees, reputedly displacing American workers. It is said that each additional immigrant takes a job away from a native worker and that if there aren't enough jobs for millions of U.S. citizens this country has to take any measures it can to take care of its own unemlpoyment. In New York department stores are accused of firing native Americans in order to hire cheap refugees; in New England, according to oft-repeated rumours, entire mills are being manned by immigrants. It is feare that American money will be spent for the support of immigrants instead of for the building of America itself. It is claimed that refugees will add to the U.S. relief burdens and that they will create a serious charitable problem. Immigrant doctors are said to swamp the medical profession and to cut rates and last not least the Department of Labor is accused of secretly sabotaging the quota and letting in floods of mostly communist-minded refugees.

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But all these developments still continue and it is not yet possible to summarize all the possible consequences. The analysis of the status quo certainly reveals that the consequences of immigration, as far as labor is concerned, show much more positiv traits than negativ ones. And why should the immigration wave of the recent not as well be able to provide an stimulus to the growth of this country as the immigration wave in 1848. At that time too it may have taken a few years to adjust all these new settlers, but it is a historical that during the civil war it have these new settlers who quickly and ably filled the rising demand for skilled workers. There is no reasonable excuse for this country, built and populated by immigrants , why it should following the advice of a disturbed and misled world and turning away from its basic principles, deny the right of entry and the right of work to further immigrants, who come to its shores, eager to learn, eager to adjust themselves and eager to become loyal citizens.

Debate: Installment buying is to the best interest of the American people

Negative side of the question : harmful economic and social effects

2 standpoints
A) Consumer
B) Creditor, salesman

Harmful economic effects on the consumer

~~A) for the consumer~~

1) actual costs of the products are increased, because
   a) new middleman, finance companies perform banking services at high profits for those enganged in installment buying, which finally have to be paid by the consumer

   b) additional service is demanded ~~on goods sold under the installment plan, including~~ repairs and adjustments that would ~~not~~ be expected had the goods be sold ~~outright~~.

2) ~~a)~~ it destroys future purchasing power by mortgaging the prospects of future income. Owing to the ease with which credit may be secured , poeple are mortgaging their income far in excess of their needs

Social effects on the consumer

1) inst.buying destroys good will, because
   a) the customer is induced to buy goods which he cannot afford and then is threatened by legal steps necessary to secure the final payment.

   b) he loses faith into merchants and merchandise because thruogh the competition on credit terms rather than on quality of merchandise he is often cheated,

2) The customer is losing the sense of relative values.
   a) to buy luxuries he cuts down on essentials, because it is so easy to get things.

3) inst. buying is not conducive to saving.
   a) instead of saving first and then buying , he buys first and then saves. If something unforeseen happenes he gets into serious trouble with his payments.

   b) High pressure salesmanship and easy credit terms causes poeple to buy things which they would not purchase if they were required to pay immediately and cash.

   c) The instal lemt buyer soon acquires the luxury habit which leads to spending rather then saving.

4) He loads a burden on his shoulders which destroys his happiness

5) Installment buying promotes dependence.
   a) poeple whose income is already spent are not free to take opportunities for their betterment.

b) they may not readily move from place to place due to the restrictions placed upon the removal of installment merchandise by the creditor.

6) It is an immoral attitude to have constantly debts and those poeple are likely to forget their obligations against their fellowmen if they get accustomed to this bad habit.

7) Installment payment endangers the home because at the pr4sent time the credit system touches millions of homes and as soon as the head of the family looses his employment, the family will be swept into bankruptcy.

Harmful economic efforts on the creditor.

1) The risk incident to industry is increased.

a) The great quantities of commodities lying unpaid for in the hands of the consumers constitutes huge hidden inventories.

2) Merchants are compelled to lend with little or no security.

a) Since the periosd of payment is so long, depriciation overtakes the residual value, which is the security for the indebtness.

b) It has became increasingly easy to secure credit without proper security. Competition for installment sales has loosened restrictions to an almost criminal degree.

3) Inst.Buying has increased the hazards of dealing in commodities not sold by installment.

a) Inst.sales usually require a lien on the specific merchandise, thus leaving the merchant who does not sell by installment, nothing but the rigth to sue.

b) Such a right is of little value against a debtor who has already mortgaged his salary in installment purchases.

4) Overexpansian of credit encourages overexpansion of plants heavy output by manufacturers and overstocking of stores.

6) Large amounts of capital are tied up in accounts which will not be paid for many months, the merchants capital remains unproductive , when it might have been several times expended and replaced.

7) It will prolong the period of depression.

a) In former periods of depression manufacturers and dealers found themselves loaded with merchandise produced under high cost conditions, and there was no hope of discovering till these goods were bought,

b) In this depression in addition to the merchandise in the hands of producers, there is a large and increasing quantity of repossessed goods and other huge quantities of goods not yet paid for in the hands of consumers.

Jewiwh life in Germany 1933 - 1939.

To understand the persecution of Jews in Germany during the last years it is not enough to know the details of this persecution, to listen to the description of individual experiences, but it is necessary to understand and to realize what lies behind all this, why all these things happened, what the real reasons were. There are certain facts, certain phases which seem to be especially unbelievable, unconceivable for Americans and I therefore will try to answer this questions, believing that this may be the best way to make things clear to you.

Why didn't most of the Jews leave Germany immediately after Hitler took over the government?

One of these questions is: Why didn't most of the Jews leave Germany immediately after Hitler took over the government?

There was no Jew in Germany who didn't realize on January 30,1933 that he had to face anextremely serious situation.But on the other hand, nobody, Jews or Gentiles, except the 100% convinced followers of the new government believed that Hitler would carry out all he had said in his book "My Battle" or all that was written in the Program of the NSDAP. E very sensible, every reasonable person believed that the most radical ideas in these programs weren't but means of propaganda and that he certainly would motify his program once being the Chancelor of the German Reich. This speculation was a fundamental mistake. Many articles of the N.S. program have not been carried out, but all the articles concerning the Jews have been carried out. But who could have known that in 1933? Most of those Jews who left Germany in 1933 didn't leave it because they were so much more intelligent than all the rest of it, but because they had a special reason to leave the country as quick as possible. May be they had played a prominent part in the former government, may be that they had had some quarrel with a party member, may be they have been prominent members of masonry lodges, peace leagues &c., or may be that they belonged to those who lost their job almost immediately after Hitler had taken over the government, the young lawyers, the young physicians who had been the first who were forced out of their jobs by the new government.

Jews in business

On April 1, 1933 there was the first great anti-Jewish boykott. There were packets on every store, poeple who went in the stores were photographed and their pictures afterwards published. Especially the Jewish department stores were the goal for numerous attacks. But in spite of this boykott and the anti-Jewish propaganda Jewish business in Germany continued to go well. Not even that, but many businesses prospered. That may sound unbelievable. But I think that it is the best proof against the N.S. accusations of Jewish business men. These businesses were old established enterprises and the gentile customers had been satisfied with their purchases for many many years. They stuck to these Jewish firms. Take for example my husband's business. He owned an sheet metal and iron business which had been since more than 140 years in the hands of his family. It was the oldest business of that kind in town. The business didn't only remain on the same level it had had in 1933 but it steadily became better and better and the best year he ever had was in 1937 in the same year in which he forced out of it , in the same year in which it was taken away from him without a single cent of payment.

Changes came very gradually and slowly. My husband was in this country in 1935 to see his brother who lives here already for more than 12 years. But at that time, in 1935 he couldn't yet make up his mind to remain here, because business was so good. You may say now: How could he have preferred money to the life in freedom and liberty here in this country?

The answer is that things over there changed so slowly that we didn't realize all that was going on and we were too near to all these things to be able to have a clear head. At that time too there haven't been any direct laws intended against Jewish businesses. There have been laws against Jewish lawyers and physicians. The young lawyers and physicians lost their licence, but theire were quite a lot of exeptions made for the older poeple, for those who had already a license before 1914, for those who had been in the war or decorated during the war &c. And the official reason they gave was that the percentage of lawyers and physicians was to big and that they wanted to bring it make it agree with the percentage of Jews in the entire population. Of course it was rigid for those who were affected but it was not by far not yet so cruel or unhuman as many of the measures taken years later.

government orders

The first regulations which affected the Jewish businesses were the regulations which prohibited said that no government order should be given, directly od undirectly to a Jew. That meant that institutions as railways, mails, public service ect. were not allowed to buy from Jews any more. This should be such an important measure in normal times. But at that time the German government had already started to take over one business after the other and therefore many of the the percentage of government orders was already much bigger than in former times and it steadily increased. But also in spite of this fact most of the Jewish businesses still flourished.

anti-Jewish campaign

Only after 1936 when things went politically worse and worse and when the government needed somebody to blame for the failure, the anti-Jewish campaign was intensified. Hitler didn't start the anti-Jewish movement in Germany. Germany always has been an antisemititic country. But he was the first one in Germany to make it a leading state principle. Als all other dictators he had immediately realized that the fate of a nation depends on the young generation. He therefore had soon after he had taken over the govenment, replaced the older teachers by young party members who e duty is it was to make most loyal Natiolan Socialists of this youngsters. One of the things they were taught was that all the Jews are evil, that they are the worst poeple in the world and that they haven't but one desire and that is dominate the wolrd and to destroy Germany. So they were brought up as real anti-semites. Most of them didn't know Jews any more. Because the isolation of Jews had already became very great. Jewish children weren't allowed any more to go to the public schools, universities &c. Jews weren't allowed to enter a general hospital, they weren't allowed to go to a restaurant, public swimming pools, places of entertainements as movies, theaters, parcs &C. The government promised them to let them have an own cultural life. So they started Jewish theatres with Jewish actors for Jewish auditorium. In Berlin they had a movie theatre where only Jews were allowed to go. They had concerts and lectures for Jewish public only. B t as a matter of course all these things couldn't be carried out but a few big and rich communities. The smaller communities had not money and no poeple for it. And as in Germany a very great percentage of the Jewish population lived and lives in villages and small towns, especially in southern Germany, those poeple very soon were completely isolated. Many of them couldn't even dottheir purcheses in te stores of the village any more, they had to do it through the children of their Gentile neighbours and these children ask for a regular tribute for this work.Of course they got the worst merchandise too. But at that time all these things were still not yet a law, it was pure chicanery

of single individiums. It was not till 1938 till all this became a law.

Emigration

In 1937 the situation had become so bad that whoever had a relative or somebody to rely on wished to emigrate. Till 1937 emigration comparatively easy. Quite a lot f foreign countries still were willing to take in the refugees and the German government dt let them go after they had payed the 25% Reichsfluchtsteuer. At that time they still were able to transfer about 30 % of their money to an other country.

But things going worse and worse in 1937 and 1938 and more and more poeple seeking a haven in other countries, most if these countries closed their frontiers and soon the Jewish poeple who wanted to emigrate didn't know where to go. The German immigration quota to this country had not been filled till 1937, shortly after it was filled and now there are applications for 6 or 7 years in advance. But these weren't even the worst troubles. It had become xxxxxxxx so awfully difficult to get out that poeple xxxxxxxx willingly went to countries they never had heard the name of and that they were willing to endure any hardship if they were able to leave.They didn't even ask themselves what they would do outside withou any money, old, tired. They had only one desire to leave, whatever the price may be. And the price was high enough, in fact they had to give away everything and anything. It was a perfect robbery. But no one of the Germans knew that because all this was perfectly legal, based on the law.

foreign currency regulations

To understand this I must tell you a little bit more of the foreign currency regulations in Germany. Germany doesn't produce ehough raw materials and food to supply its needs. So it always has to buy these thing s from foreign countries and needs foreign currency. It got this foreign currency for its industrial products, by its foreign trade. After Hitler took over the govenment in 1933 confidence in Germany xxxxxxxxx sunk rapidly, the foreign trade became less and less and Germany was soon very short of foreign currency. They started very strict laws and one of the first measures was to not to let Jews change their money any more into foreign currency and to prevent them of taking out the money. xxxxxxxx

Jew s were absolutely discriminated. They had to stand back, they were treated like slaves, beaten, and if they dared to reply sent to a concentration camp.

And then there was the fear. Everybody could step into your house whene er he pleased, take fathers away from their wifes and children, brothers from their sisters, take even women away and send them to jail or into a camp.
My husband was in jail. I was alone in the house with a little child of two and a maid. They came at night at three a'clock. They searched the house for men and as they didn't find any they wanted me and the child to come with them . I resisted. MThe maid was ill. Finally they let me stay. But they left two men in the house, with guns and revolver. They laid their guns on the table and remained there the whole night. I had no fear. But I spent these hours in a trance. If you have experiences things like this nothing that happens to younafterwards can frighten you and what hardship whatever one should have to go through in another country it will be easy to endure. Now you can realize how glad we are, to be here, but on the other hand how worried we are about the fate of our friends and relatives who still are in Germany.

Jews in S. now

They are without money, without law, haunted, frightened. They haven't any possibliyiy to earn money because there is no Jewish business left in Germany, no employer and no employee. No Lawyer, no physician. They are condemned to starve as soon as the little money which was left to them is spent. The New York Times, a few days ago wrote that the entire Jewish fortune in Germany will last for 18 additional months. Then they will not have a cent to spent any more. But that means that already now there a anumerous families who haven't enough to live,

No effort will be great enough, no contribution big enough to help these poeple. We have to do the utmost to help them to escape this hell because the responsibility will fall on us if we let them starve and perish.

Jewish life in Germany 1933-1939.

I) Why didn't most of the Jews leave Germany immediately after Hitler took over the government?

January 30, 1933 Jews faced most serious situation

"My Battle" - N.S.D.A.P. programm clear anti-Jewish program but Jews and Gentile opponents didn't believe in its realization - mere propaganda - modification of most radical ideas. Fundamental mistake.

Though boycott April 1rst no great changes between 1933-1936. Boykott of all stores and especially department stores. No laws at that time. But poeple were frightended, Photos. Businesses still good.

First laws: lawyers, physicians.
But many exceptions: war veterans, married to non-Jewish wifes, already licensed befor 1914.

At that time no laws against businesses.

Changes came gradually and slowly (Alfred 1935 in USA. couldn't make up his mind - old business, loyal customers.) At this time first laws gainst Jewish businesses. No governmenrt or state orders. Most of all orders state or covernment ord rs, therefore very important. In spite of that ~~xxxxx~~ Jewish businesses good. Old established enterprises, fair habits.

Things went politically worse. Jews were always blamed. German poeple always anti-semititic. Therefore willing to believe all accusations. Hitler didn't start the anti-semitic movement, but he made it a leading state principle. Educational system of the young generation promoted anti-Jewish spitit, though youngsters didn't no Jews any more. Gentiles had to drop Jewish friends. Growing isolation of all Jews. Separation in schools, hospitals, places of amusement, sports all activities, parcs. 1936-38 possibility of own cultural life, Jewish theater by Jews for Jews. Only possible in big rich communities. Small communities: Jews soon entirely isolated socially. More and more profession r restricted. Stores restricted. Jews in villages buy through Gentile children, pay them tribute for purchases.

2/ Why haven't they any money left?

Difficulties of immgration and emigration. Foreign countries closed their borders after 1937 because of the amount of Refugees. American quota filled for 6 years in advance. Jews cannot take out money or property any more. Foreign currency-regulations . Confidence in Germany ceased rapidly after Hitler had taken over the government. Consequence: German foreign trade stopped, lack of foreign currency. Germany not able to produce all necessary rawmaterials and food in Germany. Foreign trade necessity. German Mark, official value- real value. Rate officially the same in 1933 and now. Dollar 2.50 RM. Real value:

1933 Dollar 100 Reichsmark - 40 Dollar
1939 " " - 2 Dollar.

Comparison with Russia. Spekulation, black Mark ect. In 1933 Jews were allowed to transfer about 80% of their money. In 1939 5% of the little percentage left. Taxes! 55% percent taxes. Next step: confiscation of all things that could be turned into foreign currency: jewels , gold, silver, pictures, objects of art, stamp collections ect. The confiscation of real estate, houses, all property folowe after the assasination of Herr vom Rath in Paris.

3/ What do they do now? What do they live from?

In 1938 no possibilities any more to earn a living. After November 10, 1938 no Jewish business left in Germany. No employer, no employee. No physician, no lawyer. Gentile lawyers are not allowed to handle Jewish case. Jew absolutely outlawed. No money, no law - New York Times stated lately theat Jewish fortune in Germany gives them still the possibility to live for 18 months. When they will starve, many of them before.

Never in all the crucial periods of American history were the issues more serious, the consequences of our decisions more far-reaching than at this present moment. Never therefore needed we more to stop and to think. Hectic times, converting all energy into action , seem to leave no room for careful consideration of fund amental issues. But history tells us that the turbulent times have created the world's greatest ideas and inaugurated new conceptions of life. Controversial issues stimulate the human mind. Very wisely therefore have the founders of this country based its constitution on the pillars of free s speech and debate.

If there ever was a time crammed with action, this is it and ours in America, ours alone among all the people of the world is the opportunity to convert its dynamic forces into creative thought and constructive action. We cannot expect a man who runs for his life to search for the basic reasons of his desperate struggle or to consider the fundamental principles of his future. The people of Europe, the Near East, China and all the other wartorn territories cannot at this present moment have any conception whatsoever of the world's future reconstruction. The closer we are to a prbblem the less apt we are to survey its complexity.

But our position in America is unique. Still far enough removed from imminent danger we should be able to see things clearly, but in spite of that are we most vitally interested in the clashing issues because we know that they are our issues as well. Europe at all times has been full of controversies and warfare. Millions pf people, different in race, religion, history, education and form of government, living on a comparatively small territory with the natural resources

of the continent more equally distributed among them,

necessarily cause innumerable perpetual clashed. But the times are gone in which other continents could stand by and watch and remain unaffected. The world has become very small and if there is a major clash somewhere we will get our share right here, whether we want it or not.

This country has been founded and built on some major basic truths. If our fundamental principles ever have been right,then they will remain right, no matter what happens in the world around us. And only the preservation of this our moral foundation can keep us alive as a nation. Other ideas, fundamentally opposed to our conception of life sprang up in other continents and spread agressively like contagious deseases. In order to defend our material and our moral self, to preserve our freedom and independence we have to be prepared. We have to use and perfect the very weapons and methods by which these our precious possessions are threatened.

But let us not forget that military preparedness is only our second line of defense. Our first line is within ourselves. It is still the spirit which rules the world and determineds our actions. The best army of the world will not protect us unless we have ideals strong enough to make our material means of defense unresistible tools of our determined mind. It is not enough to repeat it over and over again that America is the finest country in the world. Words, simple belief and loyalty are not enough. Each one of the defeated European nations firmly believed that their country was the finest. They all loved their countries deeply, taught ~~xxx~~ their children to love them, but they failed to fill their theories with pulsing life. They gave nothing but lip service to the theory of democracy. Even Germany has called herself a democracy for 15 years, yet she never experienced true democracy.

Democracy cannot live unless it works. That means that every man, woman or child has to take on its shoulders some of its responsibilities, has to experience its vibration in order to realize what a precious possession it constitutes for each oneof us and that no sacrifice is too great to preserve it for us and our children. It has to become such an integral part of our life that the idea to live without it will not even occur to us.

Human beings are not able to realize things completely which they have not experienced themselves. We may be full of compassion while witnessing an accident in the street but it never occurs to us that we ourselves might be the next victim. The unfortunate situation of the other man simply does not penetrate our inmist zone of conception. Our unique position is that the clashing European issues are like parts of our own national life, however our material self is not involved yet. We are not struck yet but we have the unique chance to experience the stroke and to draw our conclusions. We may either find that we ourselves have been too careless or that the other one has been too reckless. But we have to go into action immediately, either to work on ourselves or to tryyto stop the other one in order to prevent future disaster.

The nations of Europe fight our fight.That does not mean that one or the other nation does the fighting for us, it means that they, between themselves are trying to fight out our common issues. Labor and capital, racehatred and intolerance , unemployment and financial insecurity are some of their and our unsolved problems.

The thing for us to do is first and above all to think clearly and to improve our judgement. But what are we actually doing? Asked about the meaning of the present war

and its implications most people will answer that they don't know, that they cannot imagine any constructive solution. This is an irresponsible attitude. If WE don't know or at least make every possible effort to know and to read behind the daily headlines, who else should do it? The wartorn, enslaved, misinformed people of Europe? If WE don't do it and do it NOW, who then will try and take up the responsibility to create a new moral world? We must realize that the real issues behind all this visible destruction, misery, brutality and suffering are moral ones. All these bloody campaigns, bombed cities, hunted refugees aren't but symptoms of the basic desease, the utter lack of morality.

However statement of these facts and moral indignation are not enough. If we cannot substitute something better and constructive for the attitude which we condemn, all our efforts will be futile. The First World War did not solve the fundamental controversies for which it had benn fought. It left Europe's people tired, exhausted. Many efforts have been made in twenty years after the war to reconstruct a better, juster world. But the sensible forces failed because they did not go beyond moral indignation. They had the best intentions but they did not act. Therefore they had no chance against the eloquence of unscrupulous but activ demagogues who promised everybody everything, who claimed to bring immediate help to the desillusioned masses. The weary old folks and the aimless, idle, unemployed young people followedeagerly the tempting voice of the future dictators. Youth everywhere is enthusiastic and idealistic, ready to believe and to follow. They are easy prey for any cleverly served "isms". The dictators won the youth with great words, pathos and misrepresentation of uncontrollabbe facts, thus taking advantage of their best instincts and converting them into hatred, militarism

and intolerance. The young people are not to blame. They waere not aware of it and did not know any better. They firmly believed and stll believe that they are serving the best cause in the world .

It is not our business to moralize and to tell other nations what they should do. But what should be OUR lesson? The you g generation is America's fututre. Ours is the responsibility to shape their minds, to give them stron ideals, worth while living, and if necesssary dying for. If things will go wrong in America, the blame will fall on us. The enchanted European followers of the totalitarian leaders are entirely irresponsible. They carry out orders wonderfully, but there is no personal responsibility involved. That explains some of the atrocities committed which would not be conceivable if done by fully responsible individiums.

Let us teach our children trhough our own deeds that the privileges of democravy imply additional responsibilities, let them realize through work and experience that nothing in this world can be taken for granted, that nothing will ne achieved unless we labor hard for it. This may be America's great opportunity to contribute its way of life to a troubled and utterly confused world and thus to constitute the nucleus of a better moral world. We would not want to take the blame of having missed our greatest opportunity. Therefore let's go to work, here and now, to-day.

Moral Education

Life maganzine's recent survey of army moral is both shocking and alarming to the highest degree. It reveals that many of these boys do not have any conception whatsoever of what is at stake and for what they are being trained to fight. If these boys will be called upon to actually defend the country they will be an utter failure on the battlefield because they are not morally equipped to stand the onslaught of the totalitarian armies.

The dictators realized from the very onset that a man's fighting capacity is closely linked with the strength of his ideals and conviction. Therefore, along with military training, they hammered their ideology in to their soldiers' minds and glorified army service as the citizen's greatest conceivable honor, instead of making it a punishment as in so many cases it was and is looked upon in this country. We should not underestimate the fact that the efficiency of Hitler's ammies is largely due to the unshakable belief of every German soldier that he is serving the best cause in the world.

Our ideal is not and shall never be to make a warrior out of every able bodied citizen, but, if our defense efforts shall be successful, each and everyone of us, soldiers and civilians alike, has to have a clear conception of what we all want to preserve and to defend. We must have faith in our thus defined way of life and really be convinced it is worth while defending, even with the supreme sacrifice. We must assume, knowingly and willingly, the duties and responsibilities involved and last not least must acquire a well founded knowledge of the systems and powers which challenge us. That

Intentional Second Exposure

Moral Problems

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means that we have to learn, to think and to act.

We cannot blame our soldiers if we others are to be accused for the very same reason without even sharing part of the sacrifices which we ask from them. Unfortunately most people do not fully realize the ominous meaning of events which they witness until they actually see and fell the consequences. This very human and therefore widespread shortcoming, the unwillingness or incapacity to deal with ideas and events beyond the realm of our daily routine is a greater danger within our borders than even the fifth column, in fact it prepares the very soil which these destructive elements need in order to grow and to multiply.

To recognize this I myself had to undergo most painful and horrible experiences in Europe and therefore ever since my arrival in this country I pondered about how the American people could possibly be brought to realize the full meaning and implications of past and present events without having to pass through such harassing nightmares. I started speaking in churches and organizations. People were deeply moved, very sympathetic, however their interests were focused much more on my personal experience than on the message which I wanted to put over. But could I really blame them? We in Europa had not acted otherwise some ten years ago when refugees from Russia told us all about their terrible experiences and tried to convince us that the very thing could happen to us in Germany and most certainly would happen if we were not on the alert. We pitied them personally but we refused to even earnestly consider the possibility that this wave of barbarism which swept far away and as we ignorantly assumed

backward Russia could ever menace this highly enlightend and superbly educated Germany of ours. It took nothing less than Hitler's iron heel to convince us that no country is eo ipso immune against the danger of destructive elements uprising within its own borders, if only ~~xhx xxix~~ we give these elements a chance.

Should we really be unable to utilize other people's experience? If this were true it would imply that progress in any field would be impossible, that each generation had to do last generations work all over again. We most certainly have outgrown this state in the realm of science. We do not ask each freshman to touch a loaded wire or to swallow arsenic in order to convince him of their deadly power. We know these are well proven facts, we act accordingly and pass on our knowledge to the students who are reasonable enough and perfectly willing to accept these established facts without further questioning. But when it come to relations between individuals and nations we forget all about this good practice and remain sceptical until we are hurt or even crushed. We have not yet trained ourselves to use the same ~~exact~~ exact methods of analysis and impartiality which we have so soundly established in the realm of science. We allow ourselves to be guided by emotions when we should rely solely on out brains. Although we do not wonder anymore if we get a phone call from a place 3000 miles away, we ~~have~~ not adjusted our ~~m~~minds yet to this conseption of space in regard to human and international relations. We still think in medieval terms if we look at Europe as a geographically far away country thus belittling its great influence and potential

power over this continent. But as certainly as times are gone in which no phone communication was possible between the New and the Old World, just as surely times have vanished in which a 3000 mile stretch of water could be considered a substantial barrier between two continents. I am not concerned with the possibilities of military invasion, I am only speaking about trends, theories, political and economic systems, in short about mental and moral relations. This hemisphere actually is closer to Europe tó-day than at any other time of its history. This fact has not been brought about or cannot be contrólled by our will or actions, it is just a plain fact which we have to admit, caused by the space eliminating inventions and the great social upheavals ofbthe last century. However admitting that we are actually very close to Europe does not mean at all that we have to give up a single one of our particular American achievements. In the contrary it should strengthen our position because we are far better equipped to appreciate, to compare and to judge if we have a clear view of the other side. Most people never do cherish and appreciate inherited privileges until they are challenged and at stake. Constructive comparison should be a sure and less dangerous way to furnish appreciation and understanding of one's precious heritage. In dsing this method we have to apply a purely scientific method, we have to cut out emotions and let the facts do the talking.

We all give daily lip service to the ideals of liberty, freedom and the pursuit of happiness. But that is not enough. Why do millions of Europeans fall to the totalitarian theory and proclaim force, racial hatred and slavery willingly as their

final aim? Because they got these ideologies sugar coated, because their minds have deliberately been dulled by ignorance and propaganda, because only the leaders are responsible and they have only to carry out orders blindly, because they are denied learning and thinking and free debate. America is the only country in the world with free schooling for everybody. If this marvellous achievement does not produce a higher degree of insight and understanding in the population at large , it is wortless. America is the only country where free speech is possible. If this does not help to clear issues and to stimulate constructive critism, we need not preserve it. America is the richest country of the world. If we cannot use these potentialities to build a better world, we do not deserve having them.

All our spiritual and physical achievements are threatened to-day. In order to preserve them and the possibility of future pursuit of truth, we have to make an all-out effort.Is is not enough to built armament factories, to train soldiers and to send help to Britain because she also stands for the same ideals. If we really are a democracy, as we claim, it means, that each and everyone of us has to take his or her full share of responsibility on the own shoulders and that our efforts never cease, for 24 hours a day. It is not enough to prepare for military defense. Only the moral strength of the defenders makes the weapons impregnable.

This is a plea to all Americans by one who has seen and experienced the destructive systems at work, by one who has observed how the people's own disinterestedness and lethargy gradually brought about subjugation and enslavement to all of

them.

It is not too late yet. Let each and everyone take inventory of our status quo right now. Let us check at once at our knowledge of facts, our fundamentals of judgement and let us scrutinize the actions which we have take and which we intend to take. Let us start to fill all gasps at this very moment. Let us all make a really and truly all-out effort and we will prevail.

It is my firm ~~kaxixf~~ conviction that newspapers are promoters of crime by printing detailed stories of crime.

I have here 6 consecutive numberg of last weeks Denver Post. In each number on the first page with an enormous haedline you will find the detailed description of a crime. ~~Kky Is i~~t so important for the average citizen to get detailed information about every single phase of a committed crime.?There can anly be one answer: Those details/are absolutely unnecessary.

The newspapers bring these stories only for one reason, namely to attract costumers and to make monxey. These papers know that many people like to read exciting stories, they appeal to the lowest instincts, ~~andxixast~~ however ~~naixixaxx~~ they forget entirely what a damage they cause to the younger generation.

These young people are anxious to ~~xaad~~ learn about a ~~waxixworld~~ which they don't know yet, a world which in 90% of the cases is closely connected with the sexual life. ~~However~~, very often these young people are still unable to digest what they are reading, they are getting ~~xxxxixax~~ excited and possibly ~~inxpixax~~ induced to do something what they never would have done of there would not have been such a detailed report.

Some people think that ~~wx~~ bacause we live in a democracy the papers have the right to report every crime as detailed as they want to. They say that every citizen can enjoy full freedom and liberty and they declare: ~~Whhlt~~ applies to the single citizen applies also to the newspapers. They forget that even in a democracy ~~vaxax~~ every citizen has to respect the freedom and liberty of his neighbour and for this reason has to impose upon himself certain restrictions.

The newspapers have the right and the duty to report every crime, but they should always realize the responsibility and should for this reason observe certain limitations.

Opportunity School 3/20/42

I consider it a particular privilege to have been chosen to speak tonight for the foreign born, prospective citizens, who, 4 times a week, gather in the citizenship classes of Oportunity School.

Like all decent persons of foreign birth who came to the shores of America to escape racial or religious persecution, social or economical upheaval, national or personal catastrophe in the land of their origin and who found here not only a genuine welcome but a true home, the memebers of this class have the most ardent desire to become citizens of this nation as soon as legally possible in order to share not only the privileges which this democracy but offers but to assume the duties which these privileges involve.

Tonight I will not speak about their loyalty and devotion towards their newly adopted homeland, but I will say a few words about America, the country of our adoption,and her attitude towards us, the newcomers, the foreign born.

Ever since the Mayflowerdays has this vast and rich continent been a haven for the oppressed and persecuted all over the world. And the fundamental right of any man from any land, to come here and to start life anew, as a free man in a free country has been made one of the cornerstones of this democracy. Generations have passed and millions have come and helped shaping this continent in one of the mightiest and richest on earth. All nations have contributed and many of them look proudly at the achievements of their sons and daughters in the New World. But

But although many other countries called and call themselves democracies, none of them, except the United States, ever voluntarily opened their gates to any measurable degree to those unfortunate people who for no fault of their own have been driven from their native lands. And America not only took and takes them in, she welcomes them, she helps them adjust themselves, to feel at home, she encourages them to take part in her national life and thus enables them to become Americans, not only by law, but in spirit.

There is no other country in the world where citizenship classes are given as a free service to the newcomers. O,yes, you may become a citizen in some of the other democracies too, but usually you have to leve there for a long, long time, much longer than the 5 years required by the American law and even then you have to have some influential friends who pull the wires for you, and above all you have to pay, either to the government or to your influential friend, or to both of them. The U.S. is the only country which admit foreigners the foreign born without any cost whatsoever, the only demands which she makes are character, knowledge of the history and institutions of the country and loyalty. M

Money means nothing, it may be lost over night. But education, knowledge and character will never be lost. This is the principal built. on which the wonderful educational system of this democracy is

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built. But even in this country of free and liberal education, our Denver Oportunity School in an outstanding and unique manifestation., because of the variety of its courses and quality of its courses and its truly democratic spirit.

The citizenship classes this year are composed of 21 different nationalities.There is no hatred among them, no racial, or religious or political antagonism. They are all united in one effort: to learn about the United States and what she stands for and they all strive for one common goal: to become citizens of this nation as soon as possible.

Due to war conditions the government has found it advisable to single out some groups among the foreign born. I speak about the so-called ennemy aliens, the natives of the axis countries. I happen to be one of them, one of those , who left Europe after 1933 to escape the very tyranny, opression and persecution of the axis forces. Believe me, we, who were in the frontline of defense against nazism and fashism long before they became official enemies of the U.S.A., we, who lost our property, our homes, our businesses, our friends and relatives, we, who because of our fight against the axis ideology were officially deprived of our citizenship in our native country , we certainly appreciate the blessings of fredom and democracy as much , may be even more, than any other foreign born. Although technically classified as enemy aliens we, like all the other aliens, eager to become loyal citizens, have only one allegiance and that is to the U.S. America is our choice and we have u separably linked our fate to her. And we therefore hope that one day in the future, when we foreign born will be legally eligible we also will be found worthy of the honor to be called a citizen of the United States of America.

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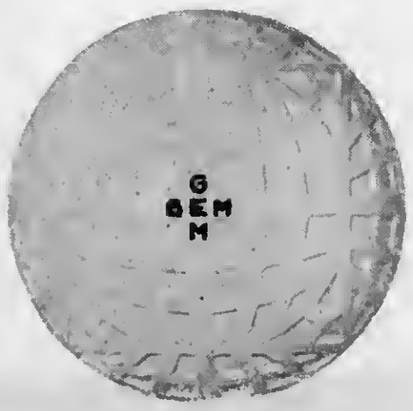
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"The Daddy of Them All"

"Back to Palestine"Movements
before Herzl.

The development of Christendom under Constantin the Great (312-337) and the constantly growing antagonism against Judaism hastened the decline of the remnants of the Jewish people in Palestine. The country was christianized under Byzantine and during the Middle Ages was the scene of innumerable fights.

In the 12th century among the Spanish Jews there was a desire to live or at least to die on Palestine soil. Jehuda Halevi followed this strong desire and went to Palestine and so did Benjamin of Tudela (1170/1) who found 400 Jewish families in Gaza, 200 in Askalon, 200 in Jerusalem, 50 in Tiberias and about 600 in the villages of Galilee. In 1211 more than 300 Rabbies from France and England visited the country. In 1267 Nachmanides, a great scholar in Talmud and mysticism came to Jerusalem, organized a community and founded a college. He forwarded letters and urged the people zu comw back to Palestine. Due to his efforts Jewish communities were founded in some places outside Jerusalem. In 1328 the Jewish community in Jerusalem was quite prosperous and important. Immigranten from Syria and Egypt followed. At the beginning of the 15th century Jews from Eastern and Middle-Europe immigrated to Palestine and an Ashkenazic community was founded. Obadia of Bertinoro, a Mishna commemtator tried hard tobring about friendly relations with the Arabs. Through the heavy influx of Spanish and Potuguese Jews the Jewish community of Jerusalem amounted to 1500 at the end of the 15th century. The various communities all over Palestine were progreesing rapidly during the first part of the 16th century. But at the end of the 16th century trouble starts anew. Blague, Cholera, earthquakes and Arab persecutions endangered their existence to such an extent that many European communities taxed their memebers in behalf of the Palestine population and messengers from Palestine regularly called for the money, the so-called "Chaluka". These messengers came into the remotest corners of the world and since the middle of the 18th century even to North-America.

Chassidism was one the main forces in Europe which kept the love and longing for Palestine alive. In 1777 an entire group of chassidim , about 300, men women and children emigrated to Palestine with their Rabbi Mendel of Witebsk. Many other chassidim followed. Most of the 12000 jews living in Paelstine in 1839 were chassidim of descendents of chassidim.

There were various Back to Palestine movements in the 19th century. Sir Moses Montefiore promotes

urban colonisation and foundation of cities. The Rothschilds sponsor schools, hospitals and charity institutions. The poet Ludwig Augsust Frankl is th e founder of the Laemelschule, the first school for females in the country. Around the 70ties the Jewish population itself becomes activ, cuturally and socially. Agriculture is intensified in the regions around Tiberias and Safed, trade and commerce around Jaffa and Haifa. In 1878 Petach Tikwa, the first agricultural colonie is founded north-east of Jaffa. Eight years before the first agricultural school had been founded by the Alliance in Mickwe Israel. In 1882 the progroms in Russia bring many Jews to Palestine. Many more from the Balcans folloew. The colonies Rischon Le Zion, Wadi Chanin (to-day Ness Zion), Sichron Jakob and Rosch Pina are founded. At the same time the first jemenitic settlers came and prooved to be good colonisators. But the difficulties are innumr-able and without the help of Edmond de Rothschild the work could never have been achieved. In the following years most the prominent colonies are founded. At the same time the Jewish population of the cities increases. Between 1880 and 1900 the Jewish population increased from 35000 to 90ooo. 1897 the Zionist Organization is founded. This gives the whole movements its organisatory support. The Zionist Congress, that takes place every year, besides the immigration from Russia, the Yemenitic settlers in 1909 and the Jaffa Tel Aviv, The entire movement had been brought, thanks to Herzls efforts, on a world-wide scale. The entire world became Palestine conscious, Palestine once again had become a Jewish issue.

Pers. D

LILLI RAHN

My method for correcting a personality defect.

A. I. What is a personality defect? - definition.
a) ordinary defects, as lies, dishonesty &c.
b) relative defects, i.e. bad traits only in relation to the certain personality in question (this may be good traits in another personality).

II. Correction of a personality defect by another person.
a) careful analysis of the whole person, of all the good and bad traits, without any valuation, merely scientific analysis.
b) analysis of the special defect which shall be corrected.
c) analysis of the reasons of this special defects . This analysis has to be based on all possible informations concerning the person and the surroundings of the person (relatives, general background, social level, &c.)
d) study of other poeples method to correct this special defect (teachers, psychologists &c).
e) two main methods of correction:
1) direct method - the person is aware of the fact that the other one wants to help her in correcting her defect. (conversation, showing of examples &c)
2) indirect method - the person is not aware of the fact the other person wants to correct her defect (conversation without showing the purpose of the conversation &c).
f) it is most important to adapt the method always very carefully to the special case and personality. There cannot be a standard method because there are not two cases alike.

B. Ther personality defect I wanted to correct.

I. The defect: A woman who always is able to advise others and to get almost everything she wants for others is unable to make up her mind and to decide things as soon as she herself and her own affairs are concerned. Then her energy leaves her and she relies [illegible] on others , makes mistakes, lets herself float, and though she is perfectly aware of this fact she cannot correct it.

II. Ther personality of my friend, - an analysis.

III. Attempts to correct this special defect.
a) she is aware of the defect and wants me to help her in correcting it - that should already be a great step towards final correction.
b) adaption of the method, described in A.II a-e)2), to this special case.

(II.a) analysis of her personality, her background, family &c.
(II.b) analysis of the mentioned defect.
(II.c) The reason for this defect in relation to her personality and development
(II.d) study of others poeples method to correct this rather complicated defect.
(II.e) 1) direct method - discussion &c.
2) indirect method - influence exercised by other poeple following my direction, - creation of complicated situation in order to force her into decisions.

IV. Impossibility to succeed during 9 years of attempt. Is the methos wrong? Or can the fundamental traits of an adult no be changed at all?

./.

My method for correcting a personality defect.

A. I. A personality defect is either a so-called bad trait which may by everybody be considered as a bad trait - no matter tow what person this apllies. Such traits are e.g. lies, dishonesty, meanness. But there is a second group of personality defects which only can and will apply to special person in questionn, traits which may be good or bad ones, according to the general personality of the individium in question. Ambition may be a good trait in one person and a bad one in another.

II. Therefore the correction of such a trait has to take into consideration ~~xxxthingsxx~~ different things:

1) the definition of the trait as a bad one and the already approved methods of other poeple to correct such bad traits. For instance if a pupil in class never does what he is told to the teacher first will try to correct this defect by methods which already have been used by other teachers in regard to this defect.
2) But only a careful analysis of the whole personality will give the teacher ~~xxxxxxxxx~~ the possibility to correct this defect efficiently- if it can be corrected at all.
This again depends on the personality of the person, the kind of defect in question , the pernolity of the teacher.

I am very pessimistic abour correcting personal defect. Behavior and conduct can be corrected, but the fundamental traits of personality can be corrected seems to me rather impossible. Especially if ~~gre~~ adults are concerned. May be my opinion results from the bad experiences I made. Perhaps my methods have been wrong

B. I. I have a very good friend. One of her bad traits was that, though she is very clever and very successful she has very much difficulties to make up her mind, to decide things, methods, facts, concerning her personal life. She floats and in the most important events of her life decision are made for her by others or left to chance.

III. a She knows that and she continously wants this defect to be corrected. She wants me to help her and this is already a very important fact because a person who wants to obtain guidance in a personal problem certainly tries to be frank, tals with the other person as honest as he possibly can and is free from any resistance.. She is aware of the defect and ~~therexx~~ is hope for correction. It is much more difficult if one first has to overcome resistance and the fact that the other person doesn't see at all that there is a defect.

III b = II e, 1) My method of overcoming this defect of my friend consisted of different steps. First I watched her very closely. I tried to get as many facts about her personality as possible I collected traits, without any classification into good or bad. I personaly think that we always should be most

careful in classifying zhings in good and bad. I tried to get a picture of my friends personality and to find the reasons for her actions, reactions, thoughts and traits of character. I knew about her education, her surroundings, her background, her relatives, her native country, which was not mine, her native language, which was not mine, her husband, her children, ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ all things which are very essential but which are lying somehow outside her own personality sphere. Knowing all this and haveing a long list of all sorts of personality traits I tried to understand the reason for every single traits, for her actions, for her thoughts and of course for this special traits she and I wanted to correct. I found a lot of reasons for this ~~or~~ special trait.

II.c This woman was in Russia during the war. She was 17 years old, when the Russian Revolution broke out. She went through all the up and downs of a young girl of a well-to-do Russian family could possibly go through during these revolutionary times. There has been more activity in her life between 14 and 18 then in ~~ten~~ another persons whole life. When all this was over and she comparatively settled she wanted peace, and rest. As she had a very attractive appearance and a personal charm that enchante everybody she met she never had any trouble in getting friends or who were willing to di things for her. This and her need of rest and a certain natural lazyness spoiled her. She was additional spoiled because some of the things decided for her by other were very good for her and so she develloped a habit to let things come to her, to wait till one day, many years after, she came into trouble, she was confonted with problems which she only could or was supposed to decide and she could not manage the problems and the result was a chaos. That was the time when I met her, more then 9 years ago. Since then she has been struggling against this defect and she has been trying to solve these problems and they still are unsolved,

II a I had the most intense desire to help her and therefore I tried whatever I could. I analyzed her many many times, checking my analysises always again in order to get a true picture. I talked with her showing her the facts and showing her what was wrong and why it was wrong. She of course didnot know half of the efforts I made to get a true picture of her personality. Because poeple, if they are watched and they feel it get embarrassed, even if they think they dont and change their conduct even if they don't wish to do it.

The problem was not to teach her something she didn't know or she didn't realize, the problem was indeed to change her personality. I got other poeple to talk to her and she didn't know that this was part of the method. I threw other problems in her way in order to force her to decide personal affairs. She didn't . She did unbelievable things for other, she ~~almost~~ was able to get almost anything she wanted for a third person but as soon as she herself and her personal affairs were concerned she her energy left her and she relied on others or just ~~failed~~ let herself drive.

Te,2) Many times I tried to influence her unconsciously because I think that this is a method much more efficient than conversation. But the problem was not ar all to convince her, the problem was to chenage her and the problem still is there.

This case is one of the reasons why I do not believe in corrections if they defects are fundamental defects and not only habits or minor defects. There may be a possibility to correct personal defects in children, but in adults, I doubt it. But nevertheless I will try it again and again and may be the method was wrong and I only should be too glad to find the right method one day and to succeed.

BIO-MECHANICAL ACTORS' TRAINING IN SOVIET RUSSIA.

Theatre in Soviet Russia, like in all other totalitarian states, is a means of propaganda. Selection of plays and style of production are subordinated to this purpose. In sharp contrast to the old Russian ballet and the elaborate style of the Czar's Grand Opera the modern Russian scene is dominated by a purely constructive and decorative element which includes the lifeless stage setting as wel as the actors. For the unprepared spectators these actors at first very often seem like puppets, but looking closely, the intention becomes obvious.

This style is not the excentric caprice of one single director or a group of actors. It is the result of a painstaking training, the so-called bio-mechanical actors' training. While I was studying theartres and theartre art in Russia, Mr.Meyerhold, the originator and perfector of this method, gave me the opportunity to attend his bio-mechanical training lessons.

As the name suggests the training consists of mechanical xxxxxxx exercises, based on the biological understanding of the body. The purpose is to make each indivisual actor as versatile as possible, that means, to train him thoroughly in all phasas of acting as well as in athletic scill and musical expression, to free him xxxxxxx xxxxxxxxxxxx to the highest possible degree from all his bodily limitations, thus chabling him to put over his message to the audience without any technical difficulties. Prerequisits for his profession therefore are not only a keen intelligence and artistic talent, but a perfect health, musical appreciation and a strong sense of rhythm.

The training itself is subdivided into three groups:
1) The "Technique of the Nervous System", destined to achieve the fastest possible reaction of xxxxxxx mind, nerves and body;
2) The "Technique of Gesture" which shall supply the most adequate expression for this fast reaction , and
3) The"Rhythmic Training" by which all expressions are harmoniously united.

For the theoretic background , Mr.Mey rhold demands a minute knowledge of the muscular system, breath control, study of animal movements ect. The various exercises are a combination of dance, gymnastics and athletics., as , for instance: "Leap on each others back", "Lifting of an heavy object","Play with Bow and arrow", "Play with dagger and murder", "Throw" ect. The various objects are of course ficticious.

Through these exercises the actors eventually achieve a precision of performance which is surprising and almost unbelievable. Another factor which contributes much to this achievement is the extremely long time of preparation for each play. The rehearsals for"Hamlet" which Mr.Meyerhold produced during the winter of 1931/2 lastetd for one full year.

Various attempts to transfer this theatricalstyle to West-European or American stages failed, had to fail, because the conception of theatre and the artistic accomplishment expected from the respective actors are fundamentally different. Most European and American stages are still interested in the individual characterization of persons,

The Russian theatre is directed, ensemble theatre in which the individual has disappear as much as possible . The aim is not to incarnate individual characters, but to present a cause , an idea, which shall be demonstrated through the medium of actors and the more exact thes prejection machine functions, the clearer and more impressive xxxxxxxx will the demonstration be and thus achieve its final xxxxxxx propagandistic purpose.

I.

Theater und Film in Sowjetrussland 1932.

Was ich Ihnen im folgenden über russisches Theater und russischen Film vortragen möchte, stützt sich auf die Eindrücke und Erfahrungen, die ich anlässlich der "Russlandfahrt deutscher Akademiker zum Studium des Theaters und Films" unter Leitung von Univ.-Prof. Dr. Arthur Kutscher-München im August dieses Jahres gesammelt habe. Diese Studienfahrt, an der fast 100 Personen teilnahmen (es war die grösste Reisegesellschaft, die seit Bestehen der Sowjetunion diese besucht hat), verfolgte, wie ich ganz besonders hervorheben möchte ausschliesslich wissenschaftliche Zwecke und war gänzlich unpolitisch. Erwarten Sie also auch von mir keine Stellungnahme zu dem Problem Sowjetrussland als solches. Wir haben Gutes und weniger Gutes gesehen und ich fühle mich nach einem so kurzen Aufenthalt in keiner Weise kompetent über die Fragen des Sowjetstaates irgend ein Urteil abzugeben.

Anders liegt es mit den Fragen des Theaters. Wir haben versucht durch Besuche von Theatern, Filmen, Filmateliers und Theaterschulen und durch Rücksprachen mit Schauspielern und leitenden Persönlichkeiten des russischen Theaterlebens einen möglichst genauen Einblick in die dortigen Verhältnisse zu gewinnen . Natürlich kann ein dreiwöchentlicher Aufenthalt in keiner Weise erschöpfendes Material liefern, sodass manche interessante Frage noch offen bleiben musste. Dennoch glaube ich, dass wenigstens einige Fragen geklärt worden sind, denn obgleich wir durch die verschiedenen Gastspiele russischer Theatertruppen, (Meyerhold, Tairoff, Jushny u.a.m.) russisches Theater der Nachrevolutionszeit kennen gelernt haben, so handelt es sich bei diesen Vorführungen doch eben nur um einen verschwindend kleinen und einseitig orientierten Bruchteil , der in keiner Weise ausreicht dieses noch fast leere Blatt im Atlas der Theaterwissenschaft befriedigend auszufüllen. Aehnlich liegen die Verhältnisse im Film, denn die wenigen hervorragenden russischen Filme, die wir im Ausland zu sehen bekommen, sind nicht geeignet uns ein richtiges Bild von dem Durschschnittsbiveau russischer Filmkunst zu geben.

[illegible]

Die Schwierigkeiten, die einer objektiven Berichterstattung gemacht werden, sind ziemlich gross. Einesteils deshalb, weil sic die tatsächlichen Gegebenheiten innerhalb kürzester Frist drüben oft grundlegend verändern, andererseits aber auch, weil alle Nachrichten von dritter Seite einer genauen Kontrolle bedürfen. Als Beispiel möchte ich die Nachricht über den Mayschen Theaterbau in Charkow erwähnen. Wie Ihnen wohl bekannt ist, hat Stadtbaurat May-Frankfurt, einem Ruf nach Russland folgend, dort eine Reihe von Bauten errichtet. U.a. war ihm der Auftrag erteilt worden Pläne für das neu zu errichtende ukrainische Staatstheater in Charkow einzureichen. Schon vor unserer Abreise hatten wir genaue Angsben über den bau dieses Theaters erhalten, auch die Pläne lagen in München vor. Einzelheiten wurden angeben, u.a. erfuhr man, dass der Zuschauerraum 4000 Personen fasse und für

Massenmusikbewegungen eingerichtet sei. Gen. Bojarsky, der Leiter der Voks, d.i. die "Vereinigung zur kulturellen Verbindung der Sowjetunion mit dem Ausland", der uns in Moskau einen längeren Vortrag über das russische Theaterwesen hielt, wies dabei noch eigens darauf hin, dass das Theater in Charkow für Massendemonstrationen besonders geeignet sei. Da ich mir die Angaben Bajarskys genau notiert habe, ist eine Verwechslung ausgeschlossen. Als wir von Moskau in 17 stündiger Fahrt eigens zur Besichtigung dieses Theaters anach Charkow gefahren waren, stellte sich heraus, dass die Pläne von May weder angenommen, noch irgend ein Theater überhaupt angefangen worden war. Die Besichtigung des Industriepalste den ich Ihnen später im Bild vorführen werde, entschädig e uns allerdings für die lange Reise, aber Sie machen sich nun vielleic eher ein Bild von den Schwierigkeiten einer genauen Berichterstattung.

Ich mächte Ihnen nun zunächst einen kurzen Ueberblick ~~über~~ den russischen Film geben, ~~dann über das~~ Theater und Ihnen am Schluss sowohl Aufnahmen ~~von~~ Theateraufführungen als auch sonst einige Bi der ~~aus~~ dem russischen Leben und aus den Städten, die wir gesehen haben

Ich möchte Ihnen nun zunächst einen kurzen Überblick über den russ. Film ~~geben, dann das~~ geben, dann das Hauptinteresse dem Theater zuwenden, Ihnen am Schluss meine Ausführungen durch einige Lichtbilder (Reisen) Auswahl von Theateraufführungen, als auch ~~dem von~~ ~~Ihnen aus. dem Leben~~ besonders Charakteristisches auf dem heutigen russ. Leben.

Film und Theater in Sowjetrussland 1932

von Lilli Bechmann, stud. phil.

Die im folgenden gemachten Ausführungen stützen sich vor allem auf meine persönlichen Erfahrungen, die ich anlässlich der "Russlandfahrt deutscher Akademiker zum Studium des Theaters und Films" unter Leitung von Univ.-Prof. Dr. Arthur Kutscher-München im August dieses Jahres gesammelt habe. Lediglich dort, wo ausreichende Erkundigungen nicht eingezogen werden konnten, sind sie durch anderes Material ergänzt worden. Mit welcher Vorsicht alle unkontrollierten Berichte über russische Theater- und Filmverhältnisse aufzunehmen sind, beweisen die Nachrichten über den Mayschen Theaterbau in Charkow. Schon vor Abreise hatten wir genaue Angaben über den Bau des ukrainischen Staatstheaters in Charkow, der dem ehemaligen Stadtbaurat von Frankfurt, May, übertragen worden war, erhalten, auch die Pläne lagen vor. Deutsche Zeitungen brachten Artikelserien über Fortschritt und Ausgestaltung des Baues, so wurde z.B. angegeben, dass der Zuschauerraum 4000 Personen fasse und für besondere Massenmusikbewegungen eingerichtet sei. Als wir von Moskau in 17stündiger Fahrt, eigens zur Besichtigung dieses Theaters nach Charkow gefahren waren, erfuhren wir, dass die Pläne von May weder angenommen, noch irgendein Theaterbau überhaupt begonnen worden sei. Dabei hatte auch Genosse Bojarsky (der Leiter der Voks[x]), der uns in Moskau einen längeren Vortrag über das russische Theater hielt, noch eigens darauf hingewiesen, dass das Charkower Theater für Massendemonstrationen besonders geeignet sei. Dieses Beispiel erweist wohl die Schwierigkeiten einer genauen Berichterstattung. Dazu kommt noch, dass natürlich die künstlerischen Bestrebungen Sowjetrusslands noch ebenso tastend wie die politischen und wirtschaftlichen nach einer klaren Ausdrucksform suchen und es daher besonders erschwert wird, einige Grundelemente klar herauszustellen, um sich ein Bild des gegenwärtigen Zustandes von Theater und Film und eine Vorstellung der künftigen Entwicklung machen zu können.

[x] d.i. die "Vereinigung zur kulturellen Verbindung der UdSSR mit dem Ausland."

I.

Was zunächst auffällt ist die geringe Rolle, die der Film gegenüber dem Theater spielt. Obgleich Lenin sagte, dass der Film die für die Sowjets wichtigste Kunst sei, wird er mit gewisser Geringschätzung nur als ein Surrogat betrachtet. Das Hauptinteresse gehört dem Theater.
Bis 1917 gab es in Russland 900 Kinotheater. 1932 ist die Zahl auf 34500 angewachsen, wobei allerdings zu berücksichtigen ist, dass auch bei uns die Schaffung der weitaus meisten Kinotheater erst in die Nachkriegszeit fällt. Ausserdem werden natürlich alle grösseren Kinoanlagen in den Schulen, kollektiven Wohnhäusern, Arbeiterkulturhäusern etc., die alle mit Filmapparaturen ausgestattet sind, in diese Zahl mit eingerechnet. Sonst wäre diese grosse Zahl kaum glaublich, denn in den Strassen der Städte ist die Anzahl der Kinotheater durchaus nicht auffallend gross. Die meisten dieser Theater sind für stumme Filme; es gibt in ganz Russland nur 10 Tonfilmtheater! Dies ist vor allem auf Geld- und Materialmangel, sowie auf technische Schwierigkeiten zurückzuführen.

Für 1932 sind vom Staat 500 neue stumme Filme und 32 Tonfilme geplant, wofür eine Summe von 120 Mill.Rubel ausgesetzt ist. Der stumme Film überwiegt also bei weitem. Die Themen der Tonfilme bilden sehr oft die Lebensverhältnisse ausländischer Arbeiter im Vergleich mit russischen Zuständen. So wird z.B. das Leben eines deutschen Arbeitslosen dem eines russischen gegenübergestellt.

II.

Es gibt augenblicklich in Russland 20 Filmschulen und ein Institut für Experimentalforschung des Films. Die meisten und wichtigsten Ateliers sind in und bei Moskau. In einem Leningrader Atelier, das einen recht einfachen Eindruck machte, waren einige Scenerien aufgebaut zu einem Jubiläumsfilm, der anlässlich der 15-Jahrfeier der UdSSR im Herbst dieses Jahres herauskommen soll. Es war dort eine ganze Maschinenhalle des Stalinwerkes nachgebildet (mit meist deutschen Maschinen), in der ein grösserer Teil des Filmes, der natürlich ein reiner Propagandafilm ist, spielen wird. Ausserdem befanden sich dort Aufbauten zu einem Film " Die Brücke ", der auch demnächst herauskommen soll und in einem chinesischen Dorf spielt.
Tendenzlose russische Filme gibt es nicht. Daher wird die filmische Produktion ganz von selbst in eine ganz bestimmte Richtung gewiesen. Alles Erotische wird als Stoffgebiet natürlich abgelehnt, möglichste Loslösung von Literatur und Schauspieler wird erstrebt. Masse und Natur als solche werden in die Handlung einbezogen. Die sog. " Dokumentalisten" gehen sogar so weit, nur Ausschnitte aus Natur und Wirklichkeit zu geben, was natürlich zum konsequenten Bruch mit dem Schauspieler führt. Der konsequent expressionistische Film dagegen will den verborgenen Triebkräften der Ereignisse nachspüren. In dieser Richtung steht Piscator, der augenblicklich einen Film nach Toller " Feuer aus den Kesseln " dreht, in dem als einziger ausländischer Schauspieler Paul Wegener beschäftigt ist. Die bedeutenden Stummfilmregisseure wagen sich nun auch an den Tonfilm. Pudowkin will einen Tonfilm drehen, Eisenstein hat längere Zeit an einem Tonfilm in Mexiko gearbeitet.
Neben diesen mehr künstlerischen Filmen gibt es solche für reine Massenbildungszwecke, die von der " Assoziation revolutionärer Filmarbeiter " hergestellt werden. Es sind meist einfache Lehrfilme, die jedoch öfters auch von hervorragenden Regisseuren gedreht werden. Der neueste Filmplan Eisensteins liegt in dieser Richtung, er will " Das Kapital " von Marx verfilmen, um Arbeiter und Bauern dialektisch denken zu lehren. Die Wirkung soll lediglich durch das in Montagebildern vorgeführte Material erzielt werden.

III.

An dieser Stelle ist eine weit verbreitete, gänzlich unberechtigte Auffassung zu berichtigen. Diejenigenruss. Filme, die ins Ausland kommen und auf Grund derer wir uns unser Urteil über den russischen Film zu bilden pflegen, wie " Potjemkin ", " Die Mutter ", " Der blaue Express ", " Der Weg ins Leben " etc., sind auch in Russland sonst nicht erreichte Spitzenleistungen! Das Durchschnittsniveau des russischen Filmes liegt weit unter diesen Spitzenleistungen. Es ist kaum möglich einen Vergleich zwischen dem durchschnittlichen russischen unddeutschen Film zu ziehen, da jeder Russenfilm ein Tendenzfilm ist. Natürlich sind diese

5

in sich differenziert. Es gibt Kulturfilme, Spielfilme, reine Propagandafilme, Filmreportagen, Reisefilme etc. Die Spielfilme bieten meist eine Begebenheit aus dem täglichen Leben, sehr gerne auch in historischem Gewand, entweder aus der Zeit unmittelbar vor der Revolution oder aus irgend einer Epoche revolutionärer Erhebung. Das Schema ist in diesen Durchschnittsspielfilmen stets das gleiche: der Gutsbesitzer, Fabrikherr oder auch nur irgend ein " Burschui " wird, nachdem er seine Untergebenen in der brutalsten Weise ausgenützt und misshandelt hat und sich womöglich noch gegen einige ihrer Frauen und Töchter vergangen hat, von den revolutionären Bauern oder Arbeitern seines Besitzes beraubt, getötet oder zumindest nun ihrerseits misshandelt und gedemütigt, also billigste Tendenz! In Leningrad beobachtete ich[x], dass das Publikum bei einigen besonders stark tendenziösen Stellen, deren Wirkung übrigens auf naivster Schwarz-weiss-Malerei beruhte, lautesten Beifall spendete und anscheinend restlos begeistert war. Einigermassen versöhnlich wirkt bei diesen russischen Filmen, im Gegensatz zu gleichwertigen deutschen Produktionen, die auch in diesen Filmen oft staunenswert geschickte und wirkungsvolle Aufnahmetechnik. Darin liegt die grosse Stärke des russischen Filmes, dass er Bildwirkungen erzielt, die bis jetzt noch unerreicht dastehen. Das liegt zum Teil wohl an der einesteils besonderen Empfindlichkeit des Russen für Formkunst und Linienführung, andererseits aber an der vom Theater und von jeder Tradition völlig befreiten Einstellung zum Film. Die russische Filmkunst kommt nicht vom Theater her, sondern war ungehemmt von aller Tradition und hat sich so den Blick frei gehalten für rein filmisch-photographische Wirkungen, die der Deutsche erst da, wo er sich ganz bewusst vom Theater löste, erzielen konnte.

[x] bei einer Aufführung des Filmes "Kameliendame" der zur Zeit der ukrainischen Bauernerhebung spielt,

IV.

Wie schon betont, ist das Theater, sowohl was seine Beliebtheit beim Publikum, als was seine fachmännisch-künstlerische Beachtung anlangt, dem Film weit überlegen. Da die Kunst nicht als Individualschöpfung, sondern als Ausdrucksform des gesellschaftlichen Lebens gewertet wird, gilt das Theater zunächst als Lehr- und Bildungsanstalt. Der Künstler ist ein Arbeiter für die Kunst, der ebenso wie der Fabrikarbeiter in Brigaden der Sowjets organisiert ist; seine Clubs nennen sich "Clubs der Arbeiter der Kunst". In den Jahren 1930/31 hat diese Kunstauffassung allerdings einer Erschütterung erfahren und es ist eine Spaltung eingetreten zwischen politischem Theater und Kunsttheater; auch die Zensur ist milder geworden. Das ändert natürlich nichts an der Tatsache, dass alle Theateraufführungen eine mehr oder minder stark betonte politische Tendenz haben. Was das Verhältnis des revolutionären Theaters zur kulturellen Erbschaft der Vorrevolutionszeit betrifft, so wird immer mit besonderem Nachdruck betont, dass das Proletariat mit allen Mitteln bestrebt ist, diese kulturelle Erbschaft zu erhalten und zu entwickeln. Dieses Bestreben wird deutlich in der grossen Zahl der Klassikeraufführungen, die bis zu 50% des Repertoires bestreiten. Trotzdem ist das heutige russische Theater keine Bühne, sondern eine Tribüne, eine im wesentlichen pädagogische Anstalt. Die grossen Regisseure, wie Stanislawskij, Meyerhold, Tairow u.a.m. gehen natürlich ihre eigenen Wege, jedoch immer innerhalb dieses Rahmens allgemein sowjetrussischer Kunstauffassung. Auch das Publikum ist fast ausschliesslich politisch interessiert. Ein russischer Besucher, der in einer Wachtangow-Inscenierung von "Kabale und Liebe" neben mir sass, sprach sich begeistert über die politisch-soziale Tendenz des Stückes aus, während ihn das rein künstlerische in keiner Weise zu interessieren schien.

V.

Sowohl die Zahl der Theatertruppen, als auch der Theaterbauten hat sich in den letzten Jahren wesentlich vergrössert. Es gibt heute in Russland über 1000 Theater, in Moskau allein ca. 25; und 26 Operntheater, davon 6 in Moskau. 1929 haben sich dort 180 Theatertruppen formiert, 1931 stiegr die Zahl auf 438. Dabei handelt es sich also zum Teil um die Truppen der Moskauer Theater selbst, zum grössten Teil aber um Theatertruppen in den einzelnen Betrieben und Kollektiven und um sog. Wandertheatertruppen, ein Typus, den erst das revolutionäre Russland geschaffen hat. Es handelt sich dabei um einzelne Theatertruppen, die ständig im Lande umherreisen und deren Standquartier sich in irgend einer Provinzstadt befindet, in welcher die Stücke einstudiert und geprobt werden. Die Tätigkeit dieser Wandertheaterschauspieler ist aber nicht allein auf die Darstellung beschränkt, sondern sie betätigen sich auch weitgehend politisch, aufklärend, belehrend und beratend und übernehmen damit also einen wichtigen Teil der Propaganda auf den ~~kleinen~~ Dörfern und in den Landstädten. Einige weitere neue Theatertypen sind "Das Theater der roten Armee" und "Das antireligiöse Theater". Das ganze Staatgebiet ist in Theaterkreise, wie in Armeekreise eingeteilt. Die Theater selbst zufallen in 4 Kathegorien: 1) in diejenigen Theater, die dem Zentralkommité gehören (das ist die überwiegende Mehrheit), 2) die Distriktszentrentheater, 3) die Industriezentrentheater, 4) die übrigen kleinen Theater (Theater der Fabriken, Kollektive ect.). Die laufenden Unkosten werden lediglich aus den Theatereinnahmen gedeckt. Der Staat gibt Zuschüsse nur für besondere Zwecke, wie Umbauten ect. Ausserdem haben bisher einige besonders kleine Theater Zuschüsse erhalten (z.B. das "Studio des kleinen Theaters" mit 350 Plätzen, das aber inzwischen umgebaut worden ist). Die meisten dieser kleinen Theater sind bereits vergrössert worden, sodass sie sich selbst erhalten können. Die Theatereinnahme basiert auf dem organisierten Zuschauer, die Vorstellungen sind meist ausverkauft. Von 30 Vorstellungen sind 24 für organisier-

te Zuschauer. Laut Statistik geht in grösseren Städten jeder Einwohner ca. 12 mal jährlich ins Theater. Im Freiverkauf kostet eine Eintrittskarte von 1.50 - 8 Rubel, jedoch besorgt die Gewerkschaft die Karten um einen Bruchteil dieses Preises. Die Preise, die vom Volkskommissariat für Volksaufklärung festgesetzt werden und vom Theaterleiter nicht selbstständig verändert werden können, sind in den verschiedenen Theatern verschieden, doch sind die Unterschiede nicht sehr gross. Nach Versicherung des Genossen Bojarsky, des Leiters der Voksm gibt es in Russland keinen arbeitslosen Schauspieler, im Gegenteil:es herrscht Mangel an Artisten und Schauspielern. Vor drei Jahren gab es 25000 russischer Schauspieler, die aber meist nur 6 Monate im Jahr beschäftigt waren. Heute gibt es 30000, die, da die meisten Theater ganzjährig arbeiten, volle 12 Monate beschäftigt sind. Das Gehalt der Schauspieler varriiert zwischen 100 - 900 Rubel monatlich. Doch scheint dieses Maximum auch häufig überstiegen zu werden, denn wie uns der Leiter einer Leningrader Filmateliers mitteilte, erhalten besonders hervorragende Schauspieler pro Aufnahmetag bis zu 200 Rubel. Zu berücksichtigen ist noch, dass die Kosten für die Garderobe ect. von dem jeweiligen Theater oder Atelier getragen werden. Alle grösseren Theater haben einen Protektor, meist eine Fabrik oder ein Industrieunternehmen; diese Betriebe sind dann auch im künstlerischen Rat vertreten und haben bei der Auswahl des Repertoires mitzubestimmen. Das Protektorat für die Meyerholdbühnen z.B. hat das grosse russische Elektrizitätswerk. Die Auswahl des Repertoires erfolgt nach Möglichkeit in enger Zusammenarbeit mit dem Publikum, die auf sog. Zuschauerkonferenzen, wo Zuschauer, Theaterleiter, Schauspieler und Regisseure zusammentreffen und auf einer Konsultation eines Zuschauerrates auf einer der letzten Proben,hergestellt wird. Daneben hat jedes Theaterkollektiv einen künstlerisch-politischen Rat, vor den jedes einlaufende Stück zur Prüfung kommt. Auch die Kritik wird nach Möglichkeit positiv ausgewertet. Sie ist lebhaft und aggressiv. In den Theatern sind Briefkästen angebracht, die die unmittelbare Meinung des Zuschauers aufnehmen sollen. Eine besondere Rolle spielt die Kritik im Kindertheater, wovon später noch zu sprechen sein wird. Die öffentliche Pressekritik erfolgt erst eine Woche nach der Aufführung, um dem Publikum die Möglichkeit einer objektiven Meinungsbildung zu geben. Bei Uraufführungen findet eine öffentliche Diskussion unmittelbar nach der Vorstellung im Theater selbst statt. Das schliesslich entscheidene Urteil ist ~~schliesslich~~ einzig der Beifall der Masse.

VI.

Der neue russische Theaterbau versucht nach Möglichkeit sich den veränderten Anforderungen, die an ihn gestellt werden, anzupassen.Der Zuschauerraum wird wesentlich vergrössert und soll nach Möglichkeit ~~zwisc~~ 3000 - 6000 Zuschauer aufnehmen können. Das Theater in Novo-Sibirsk hat 3000 Plätze, das grösste Theater der Sowjetunion in Swerdlowsk 8000. Der im Bau befindliche Moskauer Kunstpalast wird 3000 Plätze umfassen. Die Anordnung ist dort eine circusähnliche.Die Trennung von Zuschauer und Bühne, sowie das unsoziale Rangsystem sollen abgeschafft werden. Lage und Form der Bühne in den neuen Theatern ist veränderlich. Aus dem Parkett können die Mittelsitze entfernt werden, sodass die Bühne in den Zuschauerraum geschoben, oder eine Arena gebildet werden kann, die für sportliche oder politische Veranstaltungen dienen kann. Neben amphitheatralischer Bauart findet sich shakespearhafte Umfassung der Bühne durch den Zuschauerraum. Die grossen Bühnenhäuser sind mit Rampen versehen, um Autos, Tanks, Maschinen ect. direkt von der Strasse auf die Bühne bringen zu können, ausserdem sind überall Film- und Radioeinrichtungen angebracht. Besonders auf dem Lande und in der Provinz wird diese Theater-Kino-Kombination sehr bevorzugt. Der im Bau befindliche Moskauer Kunstpalast wird neben einer Haupt- und zwei Nebenbühnen eine ring-

um den Zuschauerraum laufende Filmgalerie erhalten. Die grösste Entfernung eines Platzes von der Bühne beträgt dort nur 29 m. Im allgemeinen wird gefordert, dass kein Platz mehr als 40 - 50 m von der Bühne entfernt sein soll. Das neue Meyerholdsche Privattheater in Moskau, das sich ebenfalls im Bau befindet, soll nur 1950 Plätze erhalten, trotzdem aber für artistische und sportliche Veranstaltungen eingerichtet werden. Die Schauspielergarderoben werden dort im 2.Stock des rückwärtigen Bühnenhausesteils angebracht. Von einem seitlich der Bühne, im Zuschauerraum gelegenen Balkon aus können die gerade nicht beschäftigsten Schauspieler dem Spiel zusehen. Von diesem Balkon, von hinten und vom Zuschauerraum aus ergeben sich die verschiedenstens Auftrittsmöglichkeiten. Neben künstlicher Beleuchtung soll auch Tageslicht verwendet werden, das durch die aufrollbare Decke eingelassen werden kann.

VII.

Es gibt in Russland z.Zt. 12 Schauspielschulen und 3 Theaterhochschulen. Die ersteren haben 4 Hauptabteilungen zur Ausbildung von Sängern, Regisseuren, Schauspielern und die sog. Abteilung der nationalen Abteilung. Die Notwendigkeit dieser vierten Abteilung wird klar, wenn man bedenkt, dass in der UdSSR in 32 verschiedenen Sprachen Theater gespielt wird.! Die Theateruniversitäten haben 4 Fakultäten: 1) Theaterwissenschaft, 2) Regie, 3) Direktionsführung, 4) Ausbildung von Dramatikern. ~~In letzterer sollen Dramatiker ausgebildet werden~~, Leider ist mir aber nicht bekannt welchen Erfolge in der Hervorbringung von dramatischen Talenten in dieser (letzterer) Fakultät erzielt worden sind, in der etwas, nach unseren Begriffen doch Unlehrbares gelehrt werden soll. Allerdings sind die hervorzubringenden Dramen zum grossen Teil Propagandadramen, nach ziemlich stereotypem Schema. Verbunden mit der Theateruniversität ist die sog. Aspiratur, eine Art theaterwissenschaftlichen Institutes, die vor allem der praktischen Ausbildung dient. Auch dort gibt es zwei Abteilungen, die eine für Theaterwissenschaftler, die andere für Regisseure. Die neue marxistische Theaterwissenschaft ist aufs engste mit der Politik verknüpft, neben der Fachausbildung erhalten die Schauspieler auf den genannten Instituten auch weitgehendste politische Belehrung, da sie als eine der wichtigsten politischen Kämpfer angesehen werden.

VIII.

Die Aufführungen selbst werden, wenigstens in den anerkannten grossen Theatern in monatelanger Probenzeit vorbereitet. Die Proben zum "Hamlet" dauerten ein volles Jahr! Früher hatten, wie Bojarsky mitteilte, die Provinztheater in ca. 6moantlicher Spielzeit ca. 40 neue Inscenierungen herauszubringen, heute werden in 8monatlicher Spielzeit ca. 8 - 10 Neuinscenierungen gemacht, wodurch auch die einzelne Aufführung wesentlich grössere Sorgfalt verwendet werden kann. Zwei völlig verschiedene Typen sind auch im heutigen russischen Theater noch zu unterscheidene:Oper und Ballett einerseits und das eigentliche Theater andererseits. Die Operette, die sehr beliebt und viel gespielt ist, nimmt eine Mittelstellung ein. Das Ballett,und wie man uns sagte auch die Oper (leider hatten wir infolge der Sommerspielzeit keine Gelegenheit einer Opernaufführung beizuwohnen) halten noch ganz an der alten Prachtausstattung fest. Vor einiger Zeit hatte man den Versuch gemacht die"Meistersinger" modern zu inscenieren, war aber auf eine derartige Ablehnung beim Publikum gestossen, dass man wieder auf die traditionelle Inscenierung zurückgriff. Eine Ballettprobe, die wir in Kiew sahen, zeigt das gleiche Bild: Ballettstil von 1900, Pirouetten, Spitzen-

tanz.Grund hiefür ist wohl die gänzlich verschiedene Einstellung des Publikums zum Schauspiel und zur Oper. Der Hang zur Prachtausstattung bricht bei der Vorliebe für Oper und Ballett wieder durch. Das ~~rein politische~~ Repertoire der Schauspieltheater zerfällt in drei Hauptabteilungen. 40 - 50% der gespielten Stücke sind Klassiker, die anderen entweder revolutionäre Berichtstücke, also eine Art Zeitungsersatz oder politisch-soziale Zeitstücke, die Fragen des roten Aufbaus, der Ehe, Wohnung, Arbeit ect. behandeln. Unmittelbar nach der Revolution war man, da neue Stücke noch fehlten, etwas verlegen und spielte fast ausschliesslich Kalassiker, wie Gogol, Ostrowskij, Schiller, Shakespeare ect. Dann entstand ziemlich schnell eine neue Dramatik, die sich zum Ziel setzte, die Kämpfe um den sozialistischen Aufbau und die Entstehung des neuen kollektiven Menschen zu schildern. Auch geistverwandte Stücke ausländischer Autoren wurden herangezogen (Brecht, O'Neill,Osk. Wilde, Hamsun, Hasenclever, Toller, Georg Kaiser ect.). Daneben wurde die klassische Erbschaft, allerdings in kritischer Verarbeitung, weiter gepflegt. Bojarsky betonte ausdrücklich, dass dieses Problem noch nicht befriedigend gelöst sei. Das rein poltische Theater, das von unserer Anschauung des Theaters aus am schwersten zu verstehen ist, ist ausserordentlich beliebt, das Publikum folgt mit atemloser Gespanntheit, während auch die diejenigen Exkursionsteilnehmer, die russisch verstanden wenig gefesselt waren. Gänzlich tendenzlose Theateraufführungen gibt es nicht, eine Ausnahme hievon machen nur einige anerkannte Klassiker, die auch bei freiester Bearbeitung kaum eine Möglichkeit der Anbringung irgend einer starken politischen Tendenz gestatten. Ein Beispiel hiefür lieferte eine Aufführung des revolutionären Arbeitertheaters von Ostrowskijs Lustspiel "Ein warmes Plätzchen" im Moskauer Eremitagetheater. Es handelte sich hier um eine 1928 neu aufgefrischte Meyerholdinscenierung von 1924. Die Achtung vor dem klassischen Text kennt das russische Regietheater nicht. Besonders fühlbar wird dies in den Inscenierungen des ehemaligen Stanislawskijschülers Meyerhold, des Hauptvertreters dieses Regieabsolutismus,bei dessen Vorstellungen der Verfasser meist ganz vom Regisseur verdrängt wird. Historisches wird ziemlich gewaltsam in die Gegenwart übertragen, Scenen und ganze Akte nach Gutdünken gestrichen, anderes eingefügt. Das Stück ist dem Regisseur nur inhaltlich, nicht formal bedeutsam. Oft bleiben nur die Personen der Handlung übrig. Im Moskauer Wachtangowtheater hatten wir Gelegenheit eine von 3 mitspielenden Schauspielern , ehemaligen Schülern des 1922 verstorbenen Regisseurs Wachtangow (wie alle Regisseure dieser Richtung auch ein Stanislawskijschüler) inscenierte Aufführung von "Kabale und Liebe" beizuwohnen, die sehr aufschlussreich war. Die revolutionären Stellen des Dramas waren mit besonderer Schärfe herausgearbeitet , besonders der Scenen, in welcher Ferdinand mit seinem Vater bricht, war mit grossem Aufwand die Verschiedenartigkeit der beiden Einstellungen herausgearbeitet. Merkwürdigerweise war die, für unser Empfinden zweifellos am stärksten revolutionäre Scene, nämlich die Unterredung der Lady Milford mit dem Kammerdiener, weggelassen, wohl weil ihre Wirkung nur im Dialog lag und nicht duch sinnfällige Aktion unterstrichen werden konnte. Denn auf symbolische Aktion, oft sogar in unangenehmer Stärke, war die Aufführung gestellt. Zu Beginn des Stückes steht der alte Miller ganz allein auf der grossen Bühne, deren Ausmasse durch eine die ganze Bühne in einem Winkel von ca. 40° Grad überdeckenden Silberscheibe, die als ständiger Hinter- und Untergrund während des ganzen Stückes blieb, noch bedeutend vergrössert erschienen, und dirigiert ein unsichtbares Orchester mit grossen sehr freien Bewegungen. Das letzte Bild der Aufführung bringt die gleiche Situation, nur ist die Musik nun abgehackt, unrhythmisch, Millers Bewegungen sind krampfhaft , die eines gebrochenen Mannes. Die Idee ist an sich zweifellos gut und wirkungsvoll, unnötig aber erscheint mir, dass in diesem letzten Bild rechts und links von Miller, mit herabhängenden ~~Leichen~~ Köpfen die Leichen von Ferdinand und Luise liegen. Dieses eine Beispiel scheint mir typisch dafür,

dass im russischen Theater nach dem Extrem hin immer zu weit gegangen wird. Ob das wirklich nötig ist, um der breiten Masse die Vorgänge zu verdeutlichen; entzieht sich meiner Kenntnis, uns jedenfalls erscheint dieser eine Schritt zuviel als unerträglich. — Das Bestreben des russischen Bühnenbildes geht auf höchste Einfachheit und flächenhafte Bildwirkung. Meist spielt das Stück innerhalb eines festen Rahmens, in dem nur durch einige schematisierte oder symbolisierte Versatzstücke der Scenenwechsel angedeutet wird. Häufig wird der Film in die Darstellung mit einbezogen. Bei einem Gastspiel eines Moskauer Arbeiterthaters in Leningrad, die den "Braven Soldaten Schwejk" gaben, liess man im letzten Akt, um die ~~sinnlosen~~ sinnlosen Schrecken des Krieges, in dem Schwejk eben kämpfte, besonders drastisch vorzuführen, auf einer plötzlich vor der Bühne herabgelassenen Leinwand möglichst grauenhafte Kriegsscenen filmisch abrollen, während Schwejk daneben stand. Dann wurde die Leinwand aufgezogen und die eigentliche Handlung ging weiter. Die Verwendung des Filmes ist ja auch bei uns nichts neues mehr (z.B. Volksbühnenaufführung von Döblins"Ehe"), jedoch diente es bei uns bisher meist dazu, Hintergrund und Stimmung zu geben, nicht eigentliche Handlung. Sehr oft werden richtige Maschinen, Tanks ect. auf die Bühne gebracht, überhaupt spielt die Maschine, der Stahl, das rein Konstruktive im Bühnenbild eine überwiegende Rolle.

IX.

Auch der Schauspieler wird dieser allgemeinen Mechanisierung angepasst. In dieser Richtung bewegt sich Meyerholds berühmt gewordenes System der "Biomechanik". In Moskau hatten wir Gelegenheit einer solchen biomechanischen Trainingstunde unter Meyerholds Leitung beizuwohnen. Ziel und Zweck der Uebungen ist die vollkommene körperlich-artistische Durchbildung des Schauspielers, sodass jede innere Bewegung ihren plastischen Ausdruck ohne jede technische Hemmung finden kann. Körper, Musikalität und Intelligenz sollen in eine ideale Verbindung gebracht werden. Das Training gliedert sich in die Technik des Nervensystems, zu Erlangung schnellster Reaktionsfähigkeit, die Technik der Gestik, die d der schnellsten Reaktion die angemessenste Ausdrucksform liefern soll und in das rhythmische Training, durch das alle Bewegungen in harmonischen Einklang gebracht werden sollen. Als Vorbedingung verlangt Meyerhold genaue Kenntnis des Muskelsystems, Studium der Tierbewegungen ect. Die einzelnen Uebungen sind tänzerisch-artistischer Art, wie z.B. Sprung auf den Rücken eines anderen, Aufheben eines schweren Gegenstandes, Spiel mit Pfeil und Bogen, Spiel mit dem Dolch, Wurf ect., wobei die jeweils gehandhabten Gegenstände natürlich nur gedacht sind.
Die Stärke des russischen Theaters liegt ~~vor allem~~ in Bezug auf die Darstellung vor allem in der hohen formalen Leistung und in der Beherrschung des artistisch-dekorativen Elementes. Es gibt weder Kontemplation noch Illusion, sondern lediglich ~~Aktion~~ rhythmisch gestaltete Aktion.

X.

Das Moskauer Kindertheater.

Einer besonderen Erwähnung bedarf noch das Moskauer Kindertheater , das unter der Leitung einer erst 28jährigen sehr liebenswürdigen Dame, Gen. Natalie Saaz steht. Das Moskauer Kindertheater ist ein Theater für Kinder mit allerersten Schauspielern. Es besteht seit 1921. Jetzt gibt es 80 solcher Kindertheater in der UdSSR. Das Moskauer Theater spielt jeden Tag, oft auch zweimal am Tage. In den 11 Jahren seines Bestehens hattes bereits 11 Millionen Zuschauer. Für die drei verschiedenen Jahralter (bis zu 6, zu 12 und zu 16-18 Jahren) werden ganz verschiedenen Stücke gespielt. Eigenen Kindertheaterdramatiker schreiben die Texte, die von eigenen Komponisten vertont werden. Auf dem Repertoire stehen 34 verschiedenen Stücke. Für die kleinen Kinder werden Stücke mit viel Bewegung, wenig Worten und viel Musik gegeben.

Märchen werden fast garnicht gespielt, am beliebtesten sind realistische Stücke, oder auch wissenschaftliche-phantastische Stücke, wie etwa Dramtisierungen von Jules Vernes ect. Die Kinder wollen aber immer das Versprechen, dass das Dargestellte auch wirklich wahr ist, sonst interessiert es sie nicht. Das erste Kindertheater war ein Marionettentheater, doch ging man bald zum lebendigen Theater über, das die Kinder wesentlich mehr lieben. Natalie Saaz meinte, dass der Grund hierfür wohl darin zu suchen sei, dass die Marionetten zu realistisch seien und dem Kind zu wenig Spielraum für die freie Betätigung der Phantasie lassen. Das Moskauer Kindertheater beschäftigt 60 Schauspieler, die nur für dieses Theater arbeiten und die ein eigenes Studium durchmachen müssen. Die Kinder lieben am meisten vollständiges Theater, d.h. die Schauspieler müssen sprechen, tanzen und singen können. Die Hauptsache aber ist, dass sie sich rhythmisch bewegen und ihre ganze Darstellungsweise rhythmisch ist.× Diese Schauspieler werden pädagogisch gebildet. Sie spielen mit den Kindern, um die Kinderpsychologie zu studieren. Auch für Kinder gibt es, genau wie für die Erwachsenen, ein Wandertheater. Besonders hier wird es deutlich, dass man für die Bauernkinder ganz andere Stücke braucht als für die Stadtkinder. Am liebsten sehen die Kinder an einem Abend ein Stück, das oft bis zu 3 Stunden dauert. Das Repertoire umfasst Dramen, Komödien und für kleine Kinder (von 8-12 Jahren) sog. Vorstellungsspiele, das sind Spiele an denen die Kinder selbst teilnehmen und mitspielen. Die älteren sind weniger aktiv, sie wollen lieber nur sehen. Auch Konzerte werden für die Kinder veranstaltet. Es herrscht eine rege Verbindung zwischen den Kindern und der Theaterleitung und den Schauspielern. Die Kinder schreiben Briefe und geben ihre Wünsche kund, sie machen Zeichnungen und jedes Jahr findet eine Kinderratssitzung statt, zu der jede Schule eine Delegation schickt. Um zu erfahren was den Kindern am besten gefällt oder was nicht für sie geeignet ist, da die Erfahrung bei diesen verhältnismässig noch jungen Zweig der theatralischen Kunst, sitzen bei jeder Vorstellung zwischen ca. 20 Kindern je ein Pädagoge und passt auf was die Kinder sagen, wo sie Beifall oder Kritik äussern. Nach einer Reihe von Vorstellungen werden dann die gemachten Beobachtungen gesammelt und ev. Aenderungen an dem Stück vorgenommen. Die Stoffe der Stücke sind aus dem Alltagsleben gegriffen, behandeln Fragen der internationalen Erziehung ect. Besonders beliebt sind Stücke mit farbigem fremdländischen Milieu. In den Wandervorstellungen wird auch improvisiert, sonst aber nicht. Der Eintritt für organisierte Kinder beträgt 30 Kopeken, Waisenkinder sind ganz befreit. Da das Kindertheater sich natürlich nicht selbst erhalten kann, erhält es vom Staate eine sehr grosse Subvention.

× also dergleiche Grundsätze wie beim sonstigen russischen Theater

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* also der gleiche Grundsatz wie bei unseren russischen Theater.

Nun möchte ich Ihnen zunächst einige Bilder von den Aufführungen zeigen /

Biomechanische Schauspielerausbildung in Sowjetrussland.

von Lilli Bechmann.

Die Beherrschung des russischen Bühnenbildes durch das konstruktive und dekorative Element beschränkt sich nicht auf die leblosen Bestandteile der Bühne, sondern bezieht vor allem den Schauspieler in diese Stilisierung und Mechanisierung ein. Auf den unvorbereiteten Beschauer wirken diese Schauspieler zunächst wie Marionetten, doch bei eingehende Beobachtung erkennt man deutlich den Willen, der hier am Werke ist. Es handelt sich dabei nicht um willkürliche Einzelleistungen eines Regisseurs,d.h. um eine bewusst konstruktivistisch-stilisierte Aufführung eines bestimmten Werkes, sondern um Leistungen ganz bewusst in einer bestimmten Richtung ausgebildeten Schauspieler, nämlich um die sog. biomechanische Schauspielerausbildung. Meyerhold, der Führer dieser Richtung, gab uns in Moskau Gelegenheit einer solchen biomechanischen Uebungsstunde beizuwohnen, die klar Zeil, Zweck und Technik dieser Ausbildungsart demonstrierte.

Der russische Schauspieler soll in seiner Darstellungsmöglichkeit so komplex als möglich sein, d.h. er soll sowohl rein schauspielerisch, als ~~artis~~ auch artistisch und musikalisch vollkommen durchgebildet sein Voraussetzung für seinen Beruf ist Intelligenz, Musikalität und Gefühl für Rhythmus. Die biomechanischen Uebungen, die in der Meyerholdschule, allerdings sehr in den Vordergrund treten, übernehmen die körperlich-artistische Ausbildung, die jedoch von der übrigen nicht ganz scharf abzugrenzen ist. Zweck der Uebungen ist vollkommene körperliche Durchbildung des Schauspielers, sodass jede innere Bewegung ihren plastischen Ausdruck ohne irgendwelche technische Hemmung finden kann. Körper, Musikalität und Intelligenz sollen in eine möglichst ideale Verbindung gebracht werden.

Das eigentliche Training gliedert sich in drei Hauptabteilungen: 1) in die"Technik des Nervensystems"zur Erlangung schnellster Reaktionsfähigkeit, 2) in die"Technik der Gestik", die der schnellsten Reaktion die angemessenste Ausdrucksform liefern soll und 3) in das "rhythmische Training", durch welches alle Bewegungen in harmonischen Einklang gebracht werden sollen. Als Vorbedingung verlangt Meyerhold genaueste Kenntnisdes Muskelsystems, Studium der Tierbewegungen u.ä. Die einzelnen Uebungen sind tänzerisch-artistischer Art, wie z.B. "Sprung auf den Rücken eines anderen", "Aufheben eines schweren Gegenstandes", "Spiel mit Pfeil und Bogen", "Spiel mit einem Dolch und Mord", "Wurf" ect., wobei natürlich die jeweils gehandhabten Gegenstände nur gedacht sind.

Durch diese Uebungen gelangen die Schauspieler schliesslich zu einer Präzision des Spieles, die oft erstaunlich ist. Dazu kommen noch die ausserordentlichen langen Probenzeiten. Die Proben zu der im letzten Winter herausgebrachten Hamletinscenierung dauerten ein volles Jahr!

Mehrfache Versuche diesen Theaterstil auf westeuropäische Bühnen zu übertragen sind missglückte, mussten missglücken, denn die Anforderunge die an die jeweiligen Schauspieler gestellt werden, sind völlig verschiedenen. Die westeuropäischen, vor allem die romanischen Theater, sind Schauspielertheater, das den grössten Wert auf individuelle Menschendarstellung legt. Das russische Theater ist Regietheater, Ensembletheater, in dem der Einzelne vollkommen verschwinden soll. Nicht Menschen sollen dargestellt werden, sondern eine Sache, eine Idee, soll durch Menschen demonstriert werden und je exakter der Vorführungsapparat funktioniert, um so eindringlicher wird und klarer wird die Demonstration sein.

Theater und Musik.

„Die Journalisten"

Aufführung der Schauspielergruppe Erlanger Studenten.
Nach Freytags moderngt Bearbeitung H. C. Opfermanns.

Am Freitag abend stellte sich die neugegründete Schauspielergruppe Erlanger Studenten zum erstenmal im vollbesetzten Studentenhaus-Saal dem Erlanger Publikum vor.

Es wurde Gustav Freytags unverwüstliches Lustspiel „Die Journalisten" gegeben; aber nicht ganz so, wie es der alte Freytag aus seiner Zeit mit gutem und festem Griff herausgerissen hatte — H. C. Opfermann hat Freytags Stück neubearbeitet; für unsere Zeit, aus unserer Zeit neugestaltet.

Und hier wollen wir Prof. Dr. Geißler sprechen lassen, der mit einigen freundlichen Worten diese erste Aufführung der Erlanger Studentenschauspielergruppe und diese Erstaufführung der neubearbeiteten „Journalisten" einleitete. Er wies darauf hin, daß sich in solchen Bearbeitungen alter, mit ihrer Wirksamkeit längst erprobter Stücke in unserer Zeit ein ganz bestimmter Wille äußere. Man suche das Wesen dieser Stücke herauszustellen und damit das Ganze in unsere Zeit hinüberzusetzen, während man sich früher damit begnügte, den eigenen Stil in der Art des Stückes darzustellen. Heute hielten wir uns für berechtigt, unmittelbar in die Substanz des Stückes hineinzugreifen und selbst ein neues Stück daraus zu schreiben. So sei es tatsächlich geschehen, daß man die „Journalisten" zu einem Sketsch umgearbeitet habe.

Darum handele es sich hier freilich nicht — aber es ginge darum: Wie spräche etwa Konrad Bolz, wenn er heute Journalist wäre? — Noch bis in die neunziger Jahre habe man die „Journalisten" genau so gespielt wie zu Freytags Zeiten. Seit der Jahrhundertwende etwa spielte man sie im Zeitkostüm von damals. Heute wolle man das Ganze neu formen.

H. C. Opfermann hat dies getan mit gutem Verständnis eben für das Wesentliche des Stückes und das Wesentliche unserer Zeit. Die Einteilung des vieraktigen Stückes in sieben Bilder geschah, ohne dem Stück Gewalt anzutun. Verstaubtes wurde mit Geschick weggelassen, Neues mit Geschick eingefügt — sehr sparsam und unaufdringlich — und dies alles mit einem sicheren Blick für das Bühnenwirksame. Unterstützt wurde die Bearbeitung und die flotte Spielleitung H. C. Opfermanns durch die gelungenen geschmackvollen Bühnenbilder R. Reins.

Ließ schon dies alles das Gefühl, in einem Dilettantentheater zu sein, schwinden, so gab erst recht die Aufführung selbst dazu keinerlei Anlaß. Es war eine Aufführung aus einem Guß, von einem Zusammenspiel, wie man es nicht häufig findet. Hier war alles in Farbe und Form, Ton und Geste aufs feinste aufeinander abgestimmt — ein Kabinettstückchen gelungener Regie.

Die Mitwirkenden: Hier ist zunächst der Bearbeiter des Stückes selbst, der Spielleiter — und wer weiß, was alles noch — H. C. Opfermann zu nennen, der nicht nur in der Rolle des Buchdruckers und Eigentümers des „Beobachters" (alias Union) Hennig sich sehen lassen konnte, sondern auch noch im letzten Augenblick infolge plötzlicher Verhinderung des Rolleninhabers die tragende Rolle des Obersten von Berg übernahm, in welcher er einen Kavalier und Edelmann der alten Schule mit feiner Typisierung gab.

Famos war auch der Konrad Bolz von stud. med. Holm, lebendig-frisch — eine abgerundete Leistung und köstlich in seiner ganzen fein berechneten Komik der Schmock stud. rer. oec. Matthes. Sehr nett gestaltete stud. med. Schmitz die Rolle des Bellmaus und stud. med. Wolf die des Piepenbrink, wie ja überhaupt diese Szene im sogenannten Künstlerzimmer des Redouten-Saals in ihrer ganzen Frische, ihrem gelungenen Zusammenspiel eine der köstlichsten der ganzen Aufführung war. Etwas mehr Farbe und etwas Charakteristisches in der Maske hätte vielleicht der Oldendorf stud. med. von Volkamers verdient. Stud. phys. Kröger als von Senden, stud. theol. Weigand als Redakteur Blumberg, stud. phil. nonn. als Kämpe und besonders auch stud. med. Vogt als Sekretär Korb vermochten alle ihre Rollen scharf zu umreißen. Die kleineren Rollen waren bei stud. math. Sturm (Redaktionslehrling), stud. jur. Kert, stud. med. Kreckel, stud. rer. pol. Hörig, stud. jur. Opfermann in guten Händen.

Die weiblichen Rollen wurden von Frl. stud. phil. Bechmann, die die Ida von Berg mit feiner Zurückhaltung spielte, und von Frl. stud. phil. Häfner, die die Adelhaid, eine keineswegs leicht zu charakterisierende Figur, eindrucksvoll gab, verkörpert. Frl. Ritzler wußte die Frau Piepenbrink köstlich zu zeichnen und Frl. Schlichthaar gab die kurze Rolle der Tochter Piepenbrinks.

Der lebhafte begeisterte Beifall war wohlverdient und der ausgezeichnete Besuch ist umsomehr zu begrüßen, als die Reineinnahme der Studentenhilfe zufließt. Wir könnten uns denken, daß eine zweite Aufführung zu etwas volkstümlicheren Preisen den Saal noch einmal zu füllen vermöchte. Denn es ist ja wirklich Gutes, was hier von dieser neugegründeten vielversprechenden Schauspielergruppe Erlanger Studenten geboten wird.

Und nun noch eine kleine Regie-Anmerkung zu den „Journalisten": Man sollte für Journalisten schon bessere Plätze übrig haben als gestern. Sie werden ja auch nicht eingeladen, weil sie Bellmaus, Bolz oder Müller heißen, sondern weil sie immerhin einen gewissen Teil der Oeffentlichkeit vertreten, in deren Interesse sie sehen und hören müssen, um schreiben zu können. So viel im Anschluß an diese Aufführung der „Journalisten" als kleinen Beitrag zum Leben des Journalismus.

Gglr.

Erlanger Neueste Nachrichten 21. I. 1932

Talan mother + daddy came at Thanksgiving dinner at the opportunity school.

Isn't it ironic - a full circle) that Konigsmark is now such a school - a place where new immigrants can learn skills to adapt to their new homeland.

Ladies & Gentlemen, Thanksgivings - Speech

It is a special pleasure for me, for several reasons, to have a chance to express my feelings of gratitude from this platform to-night.

As refugees from Germany who only arrived in the USA. a few months ago, my family and I are, as you may imagine, extremely thankful to have had the possibility to escape from a world full of horror, terror and mischief. But we are not less thankful to this country which has enabled us to find a haven and to the poeple of this country who has received us with open arms, who tries every hour of the day to make us feel at home , to makeus forget the hardship and horrors we had to pass through on the other side of the ocean. You may belief that nobody at this thanksgivings eve can be more grateful to his fellowman in this country than we are, we who have been exildd , homeless refugees only a few months ago and who now not only found home and shelter in this community but also friends and kindhearted fellowmen.

O.P.School Last not least it has been due to this school that we have been able to adjust ourselves so quickly, this school which in its entire setup is the most striking example of what real democratic spirit is able to accomplish. I kno Europe pretty well and I have travelled in many countries of the Old World but I never have heard of anything equal to this institution. This school here has not only given us, during the few weeks of our attendance, the possibility to to improve our knowledge of the language and the country, but it also has given us close contact with the inhabitants af this friendly city and there was not one among those whom we met in this school who didn't meet us with kindness and give us the feeling that poeple in this country haven't forgotten the brotherhood of mankind. And isn't that the last goal, the very meaning of every institution of learning and education? Let's give a big hand to all these who are in charge of this grand work!

But as I understand the message of this thanksgivings day it is not enough to thank God, to thank our fellow man - but we should stop and think about the fate of the nation we live in and about the fate of other nations around us. Only this will give us the real appreciation of the country we are fortunate enough to live in , a country where the personal freedom of the individium is absolutely guaranteed.

Looking at the world around us we will not see but disorder, terror and horridness and the complete suppression of the ~~single~~ individium. Men over there aren't but helpless peices of wood, floating in a torrent, not knowing where the way goes and many of them are lost or perish somewhere on the way.

You may think: Europe is far away. You may think what have we to do with their problems, with their fights and the ~~horrible~~ crines they commit over there? I believe that injustice whereever it is committed should arause/the conscience of ~~the world~~ everybody, the ~~conscience~~ conscience of the world. And isn't this the day on which every American should stop and think, why he should be thankful, what he should be thankful for? Certainly this is the day on which you should remember that there are vast parts of the earth where all the principles and ideas and ideals this democracy of yours stands for have entirely perished and that there are quite a number of other countries where these ideals are at stake in this very moment.

Americans are born free, are educated in freedom, how can they know what it means to live without freedom, without justice, to live in slavery? Do you realize what it means to have no right to say what you think , to have no free press and to have no possibility to get true information? Do you know what it means to be outlawed, to be taken away from your family without any explanation, to be sentenced and send to prison without a trial, to be robbed in the name of the state, to be discriminated, helpless and hopeless?

If you realize that, if you use these hours the thanksgiving day to think over these problems, than I am sure your heart will overflow with ~~thankfulness~~ gratitude and the message of this wonderful holiday will be understood and beneficial for each of us.

Thank you.

BAVARIAN TERMS NAZISM FORM OF OLD GERMAN HOPE

Denver Resident Says Hitler Is Realizing Dream of National Superiority.

Nazism is not a new trend in Germany, but rather a brutal realization of an old German dream of national superiority, says Dr. Lilli Rahn, formerly of Fuerth, Bavaria, and a Denver resident for the last two years, who will speak Tuesday at a Bundles for Britain luncheon.



Dr. Llili Rahn.

"For twenty-four hours a day," says Dr. Rahn, "the German people are fed with clever propaganda, told they are destined leaders of the world, and so are caught in the Hitler party machine without realizing it. The German people seemed to fall willingly under dictatorship, because, during the first years of the Hitler regime they still believed Nazism would not last."

Dr. Rahn, a doctor of philosophy educated in European universities, has traveled extensively in the old world. She says she is happy to live in Denver, finds the opportunities in America almost unbelievable.

"America," she said, "is the only country in the world where education is available to everybody and high school is free. We know now that we did not come here soon enough."

DENVER POST JULY 14 '41

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FIRST IN EVERYTHI

RESENT

Women's Club Will Hear Talk

"Russian-German Relations Between World War 1 and World War 2" will be the topic of the guest speaker, Lilli Rahne, Monday at 2 p. m. at the fifth in the series of program teas sponsored by the Women's club of Denver at the club building, 1437 Glenarm place.

The chairmen of the day are Mrs. Harold King, who will present the guest artist, and Mrs. O. J. Standley.

The guest day tea which will follow the program will be held in the foyer with Mrs. C. F. Tornbloom in charge of arrangements. The flower appointments for these Monday teas have been the contribution of Mrs. Roy Standish, Miss Laura Forsythe, Mrs. Harry Adams, Mrs. J. T. Chinery and Miss Pearl Moore.

Assisting receptionists to Mrs. Tornbloom will be Mesdames Howard L. Minister, Harry Noel, Robert Neely, Ida Parlin Perry, William Pittman and Thomas R. Ponsonhy.

Monday at 1 p. m. Mrs. L. R. Greiner, chairman of membership, will meet with the committee in the studio of the building, to receive new applications and discuss the plans for the fancy work sewing day, which will be held weekly by this group. Mrs. J. R. McDonald is vice chairman, Mrs. Shad Tinsley, secretary.

Thrills in the hills will be presented Wednesday at 3:30 p. m. hy the special days' program chairman, Mrs. Ema Boyer, as the third in the summer series. Mrs. Boyer will present Mrs. Alice Calhoun, who has been selected to lead the entourage thru "Wahoo," Mrs. Gano E. Senter's mountain cabin in Indian Hills.

Miss Catherine Dines Prosser will give suggestions on outdoor grill snacks, including recipes suitable for emergeney summer guests' meals.

The Woman's club will he represented hy its president, Mrs. Senter, on the "Safety Drive" under Ted Syman's division.

Among the visiting club women at the tea last Monday were Mesdames R. W. Hill of Louisville, Ky.; Earl W. Fisher of Seattle, Wash.; L. McConnaughey, F. W. Laesch, G. Barnes, Verna L. Wood, Gladys Holland, John U. Mock and Misses E. M. Vickers, Avis Adams and Stella Ortman.

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UBS WI

Girl Scout Camp Opens Thursday

The first regulation Girl Scout camp will be held at Mount Morrison park Thursday for all lone troops in Jefferson county and nea[illegible] counties.

The staff for the camp will be: Arrangements, Rose Lee Hill; directors, Ethel Schoder, Rose Brown and Isabella Herrick. Hesta Dice will be the nurse in charge. All leaders attending will complete the staff requirements.

Troops competing for camp honors will meet the following regulations:

Prompt arrival at camp at 9:30 a. m.; required troop equipment; participation; group co-operation; health and safety rules; camp cooking; trailing and nature study; camp cleanup; troop roundup, and troop awards.

Following this a rest period will be held while staff and leaders hold a short council meeting, make reports and arrangements for future activities. All troops, their leaders and committee women are expected to attend camp. Parents are cordially invited.

Girls from all the lone troops are urged to join the Girl Scout o[illegible]estra which meets at Lakewood [illegible]erans of Foreign Wars hall every Wednesday at 2 p. m.

Lazarre Jeunehomme, director, is especially anxious to get the girls organized and to start regular practice.

This opportunity is free to all Girl Scouts.

+ + +

Parties

Mrs. F. C. Stevenson and Miss Lucille Miller will be hostess at a breakfast ride of the Colorado Hoofbeats on Sunday. Those attending include Mr. and Mrs. Frazer Arnold, Mr. and Mrs. H. S. McDonald, Mr. and Mrs. Fred Kuehler, Mesdames Marie Bradley, Dorothy Holland, Clara Belle Irvin, J. P. Neuhauser; Misses Clara Alvey, Louise Brooks, Gail Dunlap, Alice Manard, Helena and Evelyn Morgan, Anabel Perkins, Ruth Atuchfield, and Warner; Messrs. Lloyd Yoder, Lynn Mathews, H. L. Stark, F. C. Stevenson,

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SAVE
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SAVE
$40

Einblicke in Filmrußland

Nur zehn Tonfilmkinos

Von LILLI BECHMANN, stud. phil.

Wir brachten vor kurzem Ausführungen, die sich mit den Erfahrungen, die Professor Kulscher vom Münchner Theaterwissenschaftlichen Seminar bei seiner Rußlandfahrt auf dem Gebiet des Theaters gemacht hat.

Im folgenden bringen wir den Artikel einer Teilnehmerin an dieser Rußlandfahrt, der Aufschluß über die russischen Filmverhältnisse, wie sie sich für den Fremden ergeben, bietet.

Die im folgenden gemachten Ausführungen stützen sich vor allem auf persönliche Erfahrungen, die ich anläßlich der „Rußlandfahrt deutscher Akademiker zum Studium des Theaters und Films" unter Leitung von Univ.-Prof. Dr. Arthur Kutscher-München im August dieses Jahres gesammelt habe.

Was zunächst auffällt, ist die geringe Rolle, die der Film gegenüber dem Theater spielt. Obgleich Lenin sagte, daß der Film die für die Sowjets wichtigste Kunst sei, gehört das Hauptinteresse dem Theater.

Bis 1917 gab es in Rußland 900 Kinotheater. 1932 ist die Zahl auf 34 500 angewachsen, wobei allerdings zu berücksichtigen ist, daß auch bei uns die Schaffung der weitaus meisten Kinotheater erst in die Nachkriegszeit fällt. Außerdem werden natürlich alle größeren Kinoanlagen in den Schulen, kollektiven Wohnhäusern, Arbeiterkulturhäusern usw., die alle mit Filmapparaturen ausgestattet sind, in diese Zahl mit eingerechnet. Sonst wäre diese große Zahl kaum glaublich, denn in den Straßen der Städte ist die Anzahl der Kinotheater durchaus nicht auffallend groß. Die meisten dieser Theater sind für stumme Filme; es gibt in ganz Rußland nur 10 Tonfilmtheater. Dies ist vor allem auf Geld- und Materialmangel, sowie auf technische Schwierigkeiten zurückzuführen.

Für 1932 sind vom Staat 500 neue stumme Filme und 32 Tonfilme geplant, wofür eine Summe von 120 Mill. Rubel ausgesetzt ist. Der stumme Film überwiegt also bei weitem. Die Themen der Tonfilme bilden sehr oft die Lebensverhältnisse ausländischer Arbeiter im Vergleich mit russischen Zuständen. So wird z. B. das Leben eines deutschen Arbeitslosen dem eines russischen gegenübergestellt.

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Es gibt augenblicklich in Rußland 20 Filmschulen und ein Institut für Experimentalforschung des Films. Die meisten und wichtigsten Ateliers sind in und bei Moskau. In einem Leningrader Atelier, das einen recht einfachen Eindruck machte, waren einige Szenerien aufgebaut zu einem Jubiläumsfilm, der anläßlich der 15-Jahrfeier der UdSSR. im Herbst dieses Jahres herauskommen soll. Es war dort eine ganze Maschinenhalle des Stalinwerkes nachgebildet (mit meist deutschen Maschinen), in der ein größerer Teil des Filmes, der natürlich ein reiner Propagandafilm ist, spielen wird. Außerdem befanden sich dort Aufbauten zu einem Film „Die Brücke", der auch demnächst herauskommen soll, und in einem chinesischen Dorf spielt.

Tendenzlose russische Filme gibt es nicht. Daher wird die filmische Produktion ganz von selbst in eine ganz bestimmte Richtung gewiesen. Alles Erotische wird als Stoffgebiet natürlich abgelehnt, möglichste Loslösung von Literatur und Schauspieler wird erstrebt. Masse und Natur als solche werden in die Handlung einbezogen. Die sogenannten „Dokumentalisten" gehen sogar so weit, nur Ausschnitte aus Natur und Wirklichkeit zu geben, was natürlich zum Bruch mit dem Schauspieler führt. Der konsequent expressionistische Film dagegen will den verborgenen Triebkräften der Ereignisse nachspüren.

Neben diesen mehr künstlerischen Filmen gibt es solche für reine Massenbildungszwecke, die von der „Assoziation revolutionärer Filmarbeiter" hergestellt werden. Es sind meist einfache Lehrfilme, die jedoch öfters auch von hervorragenden Regisseuren gedreht werden. Der neueste Filmplan Eisensteins liegt bekanntlich in dieser Richtung, er will „Das Kapital" von Marx verfilmen, um Arbeiter und Bauern dialektisch denken zu lehren. Die Wirkung soll lediglich durch das in Montagebildern vorgeführte Material erzielt werden.

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An dieser Stelle ist eine weit verbreitete, gänzlich unberechtigte Auffassung zu berichtigen. Diejenigen russischen Filme, die ins Ausland kommen und auf Grund derer wir uns unser Urteil über den russischen Film zu bilden pflegen, wie „Potjemkin", „Die Mutter", „Der blaue Expreß", „Der Weg ins Leben" usw., sind auch in Rußland sonst nicht erreichte Spitzenleistungen! Das Durchschnittsniveau des russischen Filmes liegt weit unter diesen Spitzenleistungen. Es ist kaum möglich, einen Vergleich zwischen dem durchschnittlichen russischen und deutschen Film zu ziehen, da jeder Russenfilm ein Tendenzfilm ist. Natürlich sind diese in sich differenziert. Es gibt Kulturfilme, Spielfilme, reine Propagandafilme, Filmreportagen, Reisefilme usw. Die Spielfilme bieten meist eine Begebenheit aus dem täglichen Leben, sehr gerne auch in historischem Gewand, entweder aus der Zeit unmittelbar vor der Revolution oder aus irgendeiner Epoche revolutionärer Erhebung. Das Schema ist in diesen Durchschnittsspielfilmen stets das gleiche: der Gutsbesitzer, Fabrikherr oder auch nur irgendein „Burschui" wird, nachdem er seine Untergebenen in der brutalsten Weise ausgenutzt und mißhandelt hat, von den revolutionären Bauern oder Arbeitern seines Besitzes beraubt und gedemütigt.

Einigermaßen versöhnlich wirkt bei diesen russischen Filmen die oft staunenswert geschickte und wirkungsvolle Aufnahmetechnik.

Film-Kurier 10.9.1932

Film und Theater im Sowjet-Rußland

Eine sehr merkwürdige, bunte Gesellschaft hatte sich am Montag abend im Wappensaal des Katharineums zusammengefunden, meistens Juden, Kommunisten und einige dekadente bürgerliche Spießer, um von einer Studentin, die mit Prof. Kutscher-München in Rußland war, etwas über dieses Thema zu hören. Die Leserschaft der „Weltbühne" hatten wir uns nicht anders vorgestellt, daß aber sogar mit Erlaubnis des Wortführers für die Rote Hilfe gesammelt würde, hatten wir anfangs nicht erwartet, später wunderte es uns aber nicht mehr. Die Freunde der Sowjetunion werden nicht restlos Freude an den Ausführungen gehabt haben, hatte die Vortragende doch den Mut, die Schattenseiten der Sowjetunion aufzuzeigen, die den Ausländern geflissentlich verheimlicht werden, **so besteht beispielsweise das im Ausland immer wieder gerühmte Charkower Theater überhaupt nicht in Wirklichkeit, sondern nur auf dem Papier.** Unsere Kultur dürfte in einem Sowjetdeutschland restlos verschwinden, dient doch alles nur dem bolschewistischen Gedanken; Theater und Film werden nur zu diesem Zweck verwandt, also schöne Aussichten, wenn die Bestrebungen der Freunde der Sowjetunion verwirklicht würden.

Die Lichtbilder waren nicht gerade besonders gut und gehörten zum großen Teil nicht zum Thema des Vortrages. **Interessant waren aber die verbotenen Bilder aus dem Paradies der Erde, von dem Schlangestehen vor den Läden, dem furchtbaren Elend der Erwerbs- und Obdachlosen.** Aber das störte diese Sorte Menschen, die dem Vortrag beiwohnte, nicht im Geringsten, sind sie doch meistens selber aus dem Osten gekommen und hassen alles Deutsche. Am 6. November dürften auch die Zukunftshoffnungen der um die „Weltbühne" gescharten Klique „Edelmenschen" zerschlagen werden.

Nbg-Fürther Beobachter 31.10.1932

German - Russian Relations 1918 - 1939

into Poland, White Russia and the Ukraine

The German dream of expansion ~~towards the East~~ is as old as the German Reich itself. ~~Poland, White Russia and the Ukraine have always been considered fields for future German colonization and exploitation~~ and the many partitions of Poland , the last of which we have witnessed not long ago, are significant symptoms of this latent trend. ~~for eastward expansion~~. Brutal force and peaceful methods have been alternatingly used by the various German rulers and politicians. Bismarck, as a far sigthed statesman tried to realize the old German dream by establishing friendly relations with Russia. William II., because of his personal dislike of the Chancellor, deliberately counteracted Bismarcks foreign policy and made war against Russia. But Germany lost the 1.World War and thus her expectations for eastward expansion did not realize. However , ~~Germany~~ she did not give up her old ~~dream~~ desire and, although exhausted and impoverished by the war, ~~she immediately took~~ at once resumed her eastern policys, as a matter of course, using peaceful methods.

Immediately after the ~~First~~ World War Germany and Russia joined politically in their common antagonism against the Western democracies, which considered them both as political outlaws. Economically the two eastern countries needed each other badly. ~~Germany~~ In pre-war times Germany's ~~had never been able to feed her population, but her~~ considerable export of finished products had always amply paid for all her purchases of ~~foreign~~ food and rawmaterial abroad. In 1918 Germany's foreign trade was distroyed, she had no foreign currency for these urgently needed imports. The Soviet Union, on the other hand, had plenty of all Germany needed. But her rawmaterial sources were undeveloped, production methods ~~and industrial plants primitive and~~ inadequate, the transport system uneffivient and she had only few technical experts and skilled laborers. What was more natural ~~for her~~ than to call in the Germans to start the wheels and to utilize the resources? Germany responded eagerly. Here was the Reichs opportunity to win back the economic ground which she had lost in the Western world.

In the meantime the communistic revolutionary movement had spread in Germany, Soviet republics had been proclaimed in various German states, but the majority of the population did not co-operate, the social democrats got the upper hand and established their administrations all over the country in sharp opposition to communism.

Various attitudes toward the Soviet State and ~~the~~ bolshevism as a theory developed in Germany during the following years. While it is comparatively easy to deal with the various official attitudes which the different administrations ~~of the Republic and the Third Reich~~ observed towards Russia, it is rather difficult to get a clear picture of the manifold and very significant udercurrents in the population at large because of the lack of sufficient authentic documents.

However, it seems fairly safe to state that there have been ~~during this period,~~ four major German attitudes towards Russia. Speaking of Russia we have to make a definite distinction between bolshevism as a theory and the practical application of this theory in the communistic Soviet state. If therefore, in the following, I speak about bolshevism, I mean the ideology, but by communism I mean the specific Russian application of this ideology.

These four major German attitudes towards bolshevism and communism ~~in the period between the two World Wars~~ which, by the way, can by no means be identified with the then existing German political parties, are:

1) Communism, the followers of which believed in the bolshevistic theory as the best solution of all domestic and international problems and who considered the Soviet Union the ideal incarnation of this ideology.

2) Pro-Bolshevism, but Anti-Communism. All adherents of this attitude believed in the bolshevistic theory, but did not consider the Soviet Union as the model state. They wanted bolshevism established on a strictly nationalistic basis.

3) Anti-Bolshevism, but Pro-Communism. Here belong all those who definitely oppose the bolshevistic ideology but who want to maintain friendly relations with the Soviet Union for practical political and economical reasons.

4) Anti-Bolshevism and anti-communism. This was the attitude of all those who were definitely opposed to the bolshevistic theory as well as to its application in the Soviet State. For them bolshevism and communism were identical.

In the period from 1918 to 1939 all these attitudes have been constantly present in Germany and each one of them has at one time or another exercised a more or less strong influence on German domestic and foreign politics and on her official and unofficial relations with the Soviet Union.

Communism

~~I will now~~ In analizing these various attitudes ~~and~~ I want to speak first about communism. The German section of the Third International had sometimes more than 6.000.000 voters and 100 members of parliament, but in spite of this its practical influence on German politics has been largely overrated, especially since Hitlers rise to power who used the overemphasis of the communistic danger as a means of propaganda for himself. Practical politics, as we know, are not made by the masses, but by their leaders, by a comparatively small, but influential group. The more influential people with the proper connections there are in a political group, the better the chance for this group to exercise an appreciable influence on the government. The German communistic party recruted its members from those social groups which were farthest removed from any influence on practical politics. Its adherents came from the huge masses, despaired and desillusioned by war and inflation, people whose proper training, intellectual and otherwise, had been interrupted

by the war and who therefore could not find a suitable place to live and to work. Valtin's "Out of the Night" gives us a fairly authentic picture of the general background of the German communistic party. The political conviction of most of its memebers was based rather on wishful thinking, cleverly stimulated by propagandists and agitators, than on realistic political judgement. In the general confusion of the first post-war period the German people grapped for the communistic promises like hungry men for pieces of bread. And in later years, these very same people, disappointed by the non-realization of their wishful thinking, followed the essentially equal but differently disguised promises of Hitler and his propagandists.

The German communistic leaders found themselves in an unsolvable dilemma during the entire duration of the Weimar Republic. The fundamental line of German communism was the battle against the government and the principal disapprovement of its policy. On the other hand Moscow wished by all means to improve her relations with the German government and therefore instructed the German communists to support the russophile policy. This ~~weakly Reich coalition weakened~~ German communism ~~and made it unefficient~~ in an uneasy position.

Another handicap was its traditional fight against nationalism and militarism, two deep-rooted traits of the German national character. Up to 1930 very few attempts were made to appeal to the nationalistic instincts of the masses whose anti-capitalistic instincts the communists tried to bind to their party. One of these few attempts was made in 1923, during the Ruhr invasion, when the brilliant communist journalist Paul Radeck glorified in a famous speech the German nationalistic officer Leo Schlageter who had been shot by the French amry. In later years the Comintern classified this attitude as heresy.

Finally in 1932 the Comintern decided to use also the national appeal in opposition to Hitlers growing nationalistic movement. But it was too late. Hitler was too strong already, the communistic party was driven underground and its then illegal efforts were frustrated by the unbelievably efficient Nazi spy- and Gestapo-system. If there still should be such a thing as a communistic underground movement in Hitler's Germany today, it certainly is entirely insignificant and byno means strong enough to organize any revolutionary movement which could become dangerous to the Nazi government.

The ~~movement~~ ideology which really tried to connect bolshevistic ideas with nationalistic aims was National-Bolshevism which advocated the creation of a bolshevistic state on a strictly nationalistic basis, but strongly opposed the Russian application of the bolshevistic theory.

The strong emphasis which this group put on nationalism explains the participation of so many young army officers. This group attracted many brilliant and well educated people who were deeply humiliated by the Versailles Treaty and felt

that the old social system of the pre-war period was wrong and inadequate but who by birth, tradition and conviction did not sympathize with the Social democratic government. Open-minded members of the nobility and even monarchists were drawn into this circle.

The communists quickly realized that this movement might mean a chance for them to enlarge their sphere of influence. Paul Radeck, in fact, succeeded, in working out a scheme together with the monarchist Count Reventlow, which was designed to bring about close collaboration between monarchists and ~~xxxxxxxxxxxx~~ communists on a national -bolshevistic basis and which was directed against the Social-democratic government. A communist comment, later published by the social-democratic newspaper "Vorwärts" reveals the real communistic attitude towards this strange alliance. It says:

"As soon as we don't need them (the monarchists) any more, we shall be able to get rid of them."

This plan also strikingly illustrates the hate which the Weimar government inspired in both the groups of the extreme right and the extreme left, another factor which helped very much to bring about Hitler's final triumph.

But not only German communism tried to use National-Bolshevism to its own advantage, German capitalism made the same attempt. Hugo Stinnes, symbol of big business in the first post-war period used national-bolshevistic tactics, when discussing the reparations with the statesmen of the Entente. He threat = ened them with a German bolshevistic revolution as a consequence of the planned French invasion of the Ruhr Valley and he added, that he personally, would not regret such a solution. When the Ruhr Valley was actually occupied by the French in 1923 National Bolshevism came to its peak. It then was organized in leagues, the most outstanding ~~was the "Wehrwolf" and~~ the "Widerstand", ~~the latter~~ under the leadership of Ernst Niekisch. The Widerstand's publication which appeared under the same name ~~was the only independent paper which was not banned during the first years of the Hitler regime and which, on account of its high intellectual level, exercised a considerable influence.~~ It existed till 1935. In 1937 Niekisch and many of his followers were ~~arrested,~~ tried and sentenced to hard labor for life . It is significant that the trial happened in the very period when the Russian-German conflict reached its climax.

It is most interesting to note that in spite of this later persecution by the Nazis not only communism and capitalism but also the Nazis themselves at some time had been closely connected with National Bolshevism. After the collapse of Hitler's Munich Putsch on November 9th,1923 the North-German wing of the National Socialistic Party under the leadership of the brothers Gregor and Otto Strasser emancipated itself for a short period from Hitler's dictatorship over the party and put forward a kind of National-Bolshevism. Gregor Strasser,

for many years Nazi No.2 divided the European nations into those which defended the Versailles system and those who wanted to alter it. Germany and Russia, according to this classification, both opposing the Treaty of 1919, therefore belonged together, notwithstanding the differences of their internal social and political system. At the same time a young Nazi reporter of an unimportant Rhineland newspaper went even one step further and demanded a socialistic dictatorship. This young man was no other than Joseph Goebbels.

But Hitler succeeded in overwhelming the North-German opposition. Otto Strasser left the National Socialistic Party in 1930 and put forward a kind of National Bolshevism in a new league, the "Black Front", without succeeding in getting any considerable influence. He fled from Germany in the spring 1933. His brother Gregor, remaining one of the highest party officials till December 32 was not able to substitute any other policy for the anti-russian attitude of Hitler and Alfred Rosenberg. He then retired from politics a few weeks before Hitler was appointed Chancellor, and was assasinated in the purge of June 1934. Goebbels changed his attitude. He capitulated and later became the mouthpiece of Hitler's propagandistic exploitation of all anti-russian feelings.

As far as practical influence on foreign politics and Russo-German relations is concerned the national-bolshevistic movement was not very significant. It helped in some way to bring about a better understanding of the basic bolshevistic ideas but The dominant role in German politics was played after the first World War as well as before it by the German Army, by big business, finance and the Prussian Junkers, the great land owners.

And thus we come to the third major German attitude towards Russia which can be described as Anti-Bolshevism, Pro-Communism, and which for the most time, was the official government attitude as well as the tendency of many influential circles.

As pointed out before it were considerations of a practical political nature which induced Germany and Russia to maintain friendly relations with each other. It was sometimes difficult for the German government to differentiate between the Russian govrnment which was much concerned to strenghten good relations with Germany and the Third International, busily enganged in undermining the German government. It were the russophile German army leaders who, with a very definite goal in mind, eventually got the upper hand and forced the German government into an official friendly relationship with the Soviet State, which climaxed in the Treaties of Rapallo and Berlin in 1923 and 26.

Immediately after the war the military leaders of Germany were sharply divided on the bolshevistic issue. Representative of the anti-russian group was General Max Hoffmann, one of the most famous military leaders during the first World War, who even claimed to be the real victor of Tannenberg. He wrote a memorandum in 1922 declaring Moscow the root of all evil and advocating the sinking of all differences

between Germany, England and France in order to start a joint crusade against the common ennemy, Soviet Russia. He argued that, after a military victory over the Soviets, they should jointly restore a new order in Russia, preserving the interests of the privat economy of the 3 powers. But his step had no political consequences because the sociel-democratic government did not want to adopt any agressive anti-Russian policy.

Hoffmann's opponent and chief advocate of close collaboration between the Russian and German Armies was General von Seeckt, the real creator of the German Reichswehr. The Treaty of Versailles had limited ~~the~~ German army's to 100.000 men, she was not alowed to built or use heavy guns, tanks, bombers and various other essential impliments of war. Seeckt and his followers therefore saw in the Red Army an instrument which, properly handled, could become most valuable for the Germans. Therefore, in spite of bloody fights in the streets of many German cities between communists and conservatives in 1918 and 1919 the military leaders of Berlin and Moscow drew closer together everyday and not more than 2 years after Brest-Litovsk all military animosities were forgotten and Russia had become the keystone of the new German army policy. ~~The Treaty of Rapallo set the official seal upon the unofficial relations of the two general staffs.~~ The contestable question whether or not in April 1922 a military alliance was signed between the 2 countries is less important than the fact that both armies actually worked together as if military alliance existed. Russia constructed military planes, heavy guns and tanks for Germany which sent her officers and soldiers over there to be trained in their use. Under German guidance the Soviet Union started a new armement industry. German concerns branched out in Russia. In 1923 Junkers, the most important German manufacturers of planes, began construction of factory in Fili, Russia. It was designed to turn out 300 airplanes a year, of which 60 would be retained by the Soviets and 240 would go to the Germans. In 1924 Stolzenberger in Hamburg, famous manufacturers of poison gas, built a plant in Trotzk, province of Samara, ~~Russia~~ to produce such gas there.

The Germans in return instructed and perfected the Red Army. In doing this they required the experience and skill which they were unable to get under the limitations of the Versailles Treaty. Most of the professional German officers considered Communism as a passing ~~element~~ experiment and firmly believed in the training of the Red Army for later use by Germany. Their burning resentment against ~~the Versailles Treaty~~ and the Western Powers saw in the enourmous man power and resources of Soviet Russia the instrument for future revenge. During all this time the strongly anti-bolshevistic German general staff kept a stern watch on any infiltration of communistic doctrines into the German Army. But the actual co-operation between the German and the Red Army never died from 1918 to 1939. It lived on in spite of government changes in Germany and purges in Russia.

The other large group which wanted to strengthen German - Russian relations in spite of its opposition to bolshevism, were the big industrialists and landowners. Most of them were conservatives, reactionaries and many were monarchists. This group had favored the German dream of eastward expansion for centuries; they were the ones who, [redacted] right after the war ~~did permit it~~, took up their favorite idea again.

In 1913 a considerable part of the German imports and exports came from and went to Russia. Right after the war the trade relations between the two countries were practically exstinguished. But German business men and especially the representatives of the heavy industry, which was crippled by the desarmement, at once emphasized the importance of their revival, ~~of these trade relations~~. For this very reason the heavy industry counteracted all attempts to overthrow the communistic Soviet government which promised to become a very potential future customer. But at the same time these very capitalists financed all ~~German~~ anti-communistic and anti-socialistic campaigns of the German right wing parties in order to keep communism down inside Germany. It was the same dual policy which they observed ~~played~~ in the early 30's while helping Hitler into the saddle.

An expert representative of this tendency was Professor Otto Hoetzsch whose lectures on East-European problems at the Berlin University I attended in 1930 and [redacted]31. He was a memeber of the Reichstag and editor of the periodical "East-Europe". The hypocracy of the big business group which he represented is clearly expressed in the following excerpt from a speech which he made in parliament in 1930:

" As an adherent of the capitalistic system and our present state system, I oppose the Russian government with compromise. ..I believe that the co-existance of a capitalistic and a soviet-socialistic state system is possible, because it is necessary. I am an ardent opponent of all intentions, groups and ideas, which seek to join Germany to the anti-soviet front, notwithstanding the motives of those who advocate such a policy."

Due to the efforts of these groups, Russia had in 1932 again become Germany's largest single consumer. When I visited Russia in 1932, the freighter on which we travelled from Stettin to Leningrad was overloaded with German agricultural machines. In Moscow I saw the main electrical power plant exclusively equipped with Siemens-Schuckert machines, manufactured in my home town.

Already in 1923 the "Russo-German Union for the Development of Commercial Realations" comprised 1200 German business houses, 50 Chambers of Commerce and various study centers like the East-European Institute in Breslau. In the early 20's Krupp got a large concession in ~~the region of~~ Rostoff on the Don. Otto Wolff, greatest German iron- and steel-concern reconstructed the Kiew aqueduct and electrical works, ~~a group of~~ German capitalists took over the Treongolnite

rubber factory, then the largest enterprise in Leningrad with 9.200 employees. ~~The Leningrad and Tiver Arsenal were under Krupp control and a group of~~ German manufacturers had the majority in the Ukraine sugar mills.

In order to make such enterprises popular the big business men got a large number of ambulant ~~professors and~~ lectuerers to tour the country, telling the people everywhere about the boundless prospects offered by a Russia reorganized by Germany. The German dream of colonization of the East was revived and its realization in full swing. The general reaction of the population was very favorable because it was actually the trade with Russia which allowed several German industries, especially the machine industry, to survive the depression of the early 30's.

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With Hitler and his followers entering the German political stage the fourth major attitude, Anti-Bolshevism combined with Anti-Communism came to its peak as far as domestic German politics were concerned. That Hitler's fight against communism was and still is much more a means of propaganda than a real conviction is clearly shown in his foreign policy. If he had really been sincere in his fight against communism ~~and bolshevism~~ the natural consequence should have been a sudden and complete rupture with Soviet Russia, immediately upon his rise to power. But the contrary was true.

Hitler resumed the old course of foreign policy and on March 23, 1933 he declared in the Reichstag:

"Towards the Soviet government the Reich desires to cultivate freindly relations profitabel to both countries... The struggle against Communism is our internal affair..."

A short time later he renewed the ~~Treaty of~~ Berlin friendship Treaty with Russia which had expired two years before and which the then social-democratic government had not dared to renew fearing the National-socialistic opposition. But Hitler, ~~a scrupulous politician and not troubled by too much conscience~~ gladly acceptedRussia as an ally. Stalin responded heartily ~~to Hitler's friendly attitude~~ and he too, entirely overlooked the persecution of Communists inside Germany ~~and the constant anti-Russian attacks of certain German officials~~. Hitler and Stalin both unscrupulous politicians were and are always ready to forget or change their basic principles when practical political purposes prompted them to do so. On January 25, 1934 Stalin made Hitler an official friendship offer to which Hitler replied in his Reichstag speech of Jan.30th.

"In spite of the great differences in the prevailing general outlook, the German Reich has during this year endavoured to cultivate its friendly relations with Russia. Mr.Stalin has expressed the fear that there might be anti-Soviet forces at work. I must, however, correct his opinion."

Thus during the first years of his regime Hitler continued the traditional policy of the groups which had helped him to come to power, army and big business. And it was not till 1935 that he felt himself strong enough to abandon this course. Germany's open repudiation of the Versailles Treaty had made Russia rather insignificant as a German manoeuvre field and the constantly nourished hate against communism inside the country had finally brought about a considerable tension. Since 1933 thousands were imprisoned in Germany and many executed on charges of "communism", while in Russia an equally great number met their death on the accusation of "Fascism". At the end of the year 1935 reconciliation seemed impossible. Hitler's march into the Rhineland on March 7, 1936 freed Hitler's hands for an adventourous policy in the East. The Rhineland success was not only a victory over the Western powers but also a personal triumph Hitler's over his conservative generals who till the last moment had advocated a policy of rapproachment towards Russia. On March 7,1936 Hitler's personal regime was actually established.

Justifying the violation of the Locarno Treaty Hitler emphasized more and more on the Bolshevistic danger and attacked the Soviet Union more than ever. The crusade against Bolshevism was thus officially proclaimed.

In order to stimulate his own followers Hitler stirred up the anti-communistic feelings again and again. Since the German people was deprived of any information from outside they believed everything which they were told whether it pertained to communism, democracy , to Russia, England or America. Shortly after the inauguration of his 100% anti-communist and anti-bolshevist policy Hitler incited an equally great hate against what he called the so-called democracies. The radical wing of the Nazi party which, ever since 1919, had propagated alliance with Italy, attack on international bolshevism, encirclement of France, agressive policy against Soviet Russia with the purpose of conquering the Ukraine, came into leadership. The tension with the Soviet Union reached its climax in September 1936, when at the Nürnberg Party Congress Hitler declared :

fight against the western democracies

" If we had at our disposal the Urals with their incalculable wealth of raw materials, the rich forests of Siberia, and if the u ending cornfields of the Ukraine lay within Germany under Nazi leadership the country would swim in plenty."

The Soviet answer was not less clear.

"We are ready to fight", said Voroshilov on Sept.16,1936.

The outbreak of a war between the two countries seemed imminent. But Hitler was not yet ready and carefully avoided any real provocation. The historical turning point in these tense German-Russian relations came at the Munich Conference in September 1938, and it was the allied appeacement policy which again united Nazi Germany and Soviet Russia.

France and England had rebuffed Stalin by excluding him from the discussion about the partition of Czechoslovakia, a state with which he was in technical alliance. Stalin was offended and waited for the coming war , which would place him in the strategic position of being courted by both sides. At the New Years' reception on January 7th,1939 Hitler ostensibly talked with the Soviet amabassador and on March 10, 1939 Stalin openly expressed the new Nazi-friendly policy in a remarkable speech. The invasion of Czechoslovakia a few days later gave the signal for action. Great Britain and France sought Stalin's co-operation against Hitler but since they were not willing to make all the concessions which Stalin demanded in the Balcans and the Baltics he put them off time and again and on the other hand negotiated with Germany. In July 1939 Franz von Papen went to Moscow to negotiate the new treaty and on Augsust 20, 1939 the famous pact was concluded which gave the starting signal for the 2. World war.

Hitler who time and again had proclaimed himself to Europe's and the World's saviour from communism and bolshevism had no scruples to unite with these very forces in order to turn against the same powers which he had pretended to save from Moscow. ~~It was therefore not surprising~~ Now, a few weeks ago, ~~after having pushed forward his campaign against the [redacted] powers for almost [redacted],~~ he again turned against Russia and thus took up the original German course: Expansion into Russia, conquest of the Ukraine. With all his brutal force and the uncrupulousness of a 100% utilitarian he tries to achieve this old German aim, which was conceived in the Middle Ages and, if accomplished, would throw Europe and probably the entire world back into the Middle ages. As pointed out: Communism and Nazims are very siiliar to each other. For a victorious Hitler it therefore would not be difficult to convert the Russian communists into Nazis and to unite the immense Russian population with the Germans under his flag.

If I may express a personal belive I want to say, that I do not believe that evil forces , whereever they are at work in this world, can last for ever and that I am absolutely convinced that the nightmares of enslavement, persecution and brutal force asexpressed in nazism and commonism will disappear. But they only will vanish if we all contribute our share. It is not enough to send impliments of war and bundles of kinds to Britain and the other defenders of democracy and liberty. It is the spirit that conquers the evil forces. If we do not let enter any attitude of defeatism and tiredness into the nations of this hemisphere there will not be any ground on which destructive ideas could grow. Our first line of defense is right here at home, in our families, in our schools, churches and assemblies. If we keep this in mind for 24 hours a day we cannot fail and the just case will prevail.

Thank you.

38 min

I. Eastward Expansion old German dream
Not realized by 1.World War
Immediatelly after War Germanys resumes Eastern policy

II. Russia-Germany common antagonism against West
Economic need for each other

III. Attitude towards Communism and Bolshevism inside Germany
4 major attitudes

a. Communism
Influence on German politics largely overrated
Social groups farthest removed from practical influence
Wishful thinking
Same peopele that make up later Hitler's followers.
Unsolvable dilemma of leadership
Fight against militarism and nationalism
Paul Radeck-Schlageter
Since 1932 new course, - too late
To-day unsignificant

b. National-Bolshevism
Combination: Bolshevistic ideas-nationalism
Educated memebers, army, monarchists.
Paul-Radeck-Reventlow
Common hate against Weimar Republic
Stinnes - Invasion of Ruhr Valley
Niekisch
Nazism-National Bolshevism
Gregor and Otto Strasser, Goebbels

c, Anti-Bolshevism, Pro-Communism
Government, influential circles
Army divided into two groups
1. Hoffmann
2. Seeckt
Seeckt succeded, close collaboration with Russia
2 years after Brest-Litovsk
New Soviet Armement industry under German guidance
Germany instructs Red Army, insturment of future revenge
Big business, landowners, finance.
Heavy industry, potential future costumer, dual policy
Otto Koetzsch
1932 Russia Germany's largest single consumer
German interests in Russia (Wolff,Krupp ect.)
German dream of Eastward colonoc expansion in full swing d.Hitler
No change in course
friendly relations till 1936
Repudiation of Versailles and Rhinleand success turning
Sharp anti-russian course since 1936 (point
Munich united Germany and Russia again
July 39 Papen in Moscow, Aug.29,1939 pact concluded
Hitler resumes original German course.
Communism and Nazism very similar, danger of communists turning Nazi

Personal belief

I want to say a few words about

National Socialism and its relation to religion and education.

One of the main reasons for Germany's fight against religion is the fact that there is no room for the Lord in the Nazi spritual system. In to-day's Germany there ~~xxxxx~~ exists only one single idol and that is the Fuehrer Adolf Hitler. All persons who believe in religion, in the brotherhood of mankind, in international relationship cannot accept the exclusive dictatorship of one single man. Therefore, all these persons are the natural enemies of dicatorship and therefore, these are the elements who had to be eliminated in Russia as well as in Germany.

In order to have a full control over the people's thinking and acting has to be unified by the Government. However, the more a person is educated, the less he will accept another person's dicatation. Therefore, it is necessary for every dicatator to preserve a certain amount of ignorance or at least one-sidedness in the minds of the people. If the citizens of a country don't know but what the Government wants them to know, they easily can be pressed into ine form of thinking. These facts were masterly utilized by Hitler and his minister of propaganda Joseph Goebbels.

Considering the leadership principle the Catholics and the Jews necessarily had to be the first victims of Nazi persecution. The Catholics believe in the holy mission of the Pope and his authority to guide the life of every single Catholic. However the Pope is not a German, he lives outside the German borders and he is an internationally recognized authority. Here lies a fundamental discrepancy between Catholic and Nazi philosophy.

Besides, Catholics as well as Jews have a religion which is spread all over the world. Therefore, they became suspect - and therefore they were persecuted.

But even a dictatorship has to realize that there is a wish for religion in almost every human being. Therefore, there are only two possibilities for a dictator. He either tries to exterminate religion by force and law, - this has been the Russian method. Or the dicatator has to create a State Religion, has to substitute the worship of God by the worship of himself. This is the German method.

But what I want you to understand is that the basic principles in Germany and in Russia are alike, that there is only a difference in methods, but not in spirit. In Russia they burnt the churches and they killed the priests. In Germany they only burnt the Jewish synagogues, destroyed the churchyards, turned the monasteries into military training schools and sent the priests into concentration camps. The attitude in Russia and in Germany is alike in regard to religion as well as in regard to many other questions.

The members of the created German State Religion called themselves German Christians. These German Christians eliminated the Old Testament and large parts of the New Testament which they considered as Jewish. But if you critizise the Bible and even eliminate parts of it, you soon will turn away from all fundamental principles of the Bible. And this is what is going on in Germany. The members of the new German Religion go back to the old pagan rites of marriage and burial, for this group of people even baptism does not exist any more. During the last years more and more, especially young people have joined the new State Religion, - and concluding about religion I repeat: In to-day's Germany there is no room for the Lord.

Now some words about education:

xWhat All the dictatorships, Russia, Italy and Germany realized that in order to persist they had to win the full support of the young generation. Therefore, in Germany one of the first steps was to replace the older school teachers by young party members whose task it was according to Youth Leaders Baldur von Schirach's statement in 1933 " to make a National Socialist of every boy and gilr in the nation, and to make it impossible for them to escape from the channels which we shall mark for the German from childhood to manhood. And we shall produce no humanitarians and other week-kneed types but good soldiers, string men and loyal National Socialists. Give me a child of six to educate and he will belong to me for life." - In the following years this educational aim has been fully achievdd.

A German child enters Primary School at the age of six and at the same time it has to join the Jungvolk, the junior section of the Hitler Youth. At the age of 14 he enters the Hitler Youth and the age of 18 the Party, provided that he qualifies for it. So actually from the age of 6 until his death every German is in the Hands of the Nazi Party.

The Nazis have fundamentally changed the curriculum of all schools and universities, emphasising physical education and study of Party doctrine. The first two years of study on a university are almost exclusively devoted to Party doctrine. All theories opposing National Socialism, all Books by Jewish authors, regardless of the subject, are not fit to be studied by a German, therefore they were burnt in public.

The German Reich does not worry about the schientific standard because according to Hitlers own statement ." Soldiers are more important than intellectuals.

The German youngsters don't have any access to foreign books, foreign newspapers, radiobroadcasts. They have no possibility of comparison. They learn that it is the mission of the German people to teach the world how the world should be run, under German leadership of course. Since 1933 these youngsters constantly were told that the whole world was hostile to them and that they had to make Germany strong in order to win the next inevitable war.

All these young people, so carefully and skillfully prepared for many years are absolutely loyal to Hitler and willing to sacrifice everything for him and his ideas. I want to put special emphasis on this point. These young people do not know that there are other conceptions of life and such things as freedom of thought, freedom of speech and freedom of worship.

But we are the ones who have to deal with this new generation, now and in the future. And as dealing with them in their terminology means living according to their so called new order we have to protect ourselves.

xTherefore, we must not only become the arsenal of democracy from a military point of view primarily standpoint, as well as from a spiritual standpoint.

We have to become the arsenal of democracy not only by building ships and tanks and planes, but primarily by cultivating and spreading the ideals of civilization.

National Sozialism in its relation to religion and education.

leadership principle is the basis of the state

National Socialism essentially must be anti-religious because it is based on the leadership-principle. The whole nation had to follow one single individium, the "Führer". This basic principle is violated as soon as another porson or principle has or gets a dominating influence on poeple's mind. There is no room for the Lord in the National Sozialistic spiritual system. That is the chief reason of their fight against religion, originality, cosmopolitism, pacifism and many other ideas and ideals. Persons who belief in religion, in the brotherhood of whole mankind, in international relationship are certainly not likely to accept the exclusive dictatorship of one single man who wants to oppose his will on them. They are therefore the natural ennemies of all dictators and it have been these elements who first have been eliminated all the dictatorships, in Russia, in Italie, in Germany.

Unifying of the thinking

In order to have 100% control over the poeple thinking and acting of all of them must be as unified as possible. But the more a person is educated, the more broadend his mind is, the less will he be inclined to accept another persons dictate. To preserve a certain amount of ignorance and one-sidedness in the minds of the poeple they govern is therefore necessary for every dictator. If poeple don't know anything else or anything better they easily can be pressed in one form of thunking. And this is the reason for the oppression of all foreign newspapers, broadcasts, books, for the impediment and prohibition of all trips to foreign countries by a German citizen.

Catholics and Jews the first victims

Considering this leadership principle and its immediate consequences the Catholics and the Jews necessarily had to be the first victims. The Catholics believe most definitely in the holy mission of the Pope and his authority to guide the life of every single Catholic. He lives outside the German borders, he is not a German but an internationally recognized authority. Here lies a fundamental discrepancy between catholicand totalitarian philosophy which cannot be eliminated . Besides that Catholics as well as Jews have a religion which is spread all over the world. Therefore they became suspect. They of course were constently interested in the fate of their co-religionists in other countries and so did those reciprocately. And so they soon were supposed to get better information about things happening outside the borders and that indeed was true and this of course was considered by the government as a constant danger. Therefore they were suppressed, and exterminated.

But even a dictatorship has to realize that there is a need and a wish for religion and worship in every human being and that this a fact they have to consider in building the state. There are only two possibilities for the dicator. He either attempts to exterminate religion by force and law - this has been the Russian method. Or the dictator has to create a state religion, has to substitute the worship of God by the worship of himself and to push all religious feelings in a certain direction which is the most profitable for the state. This is the German method. But what I want you to understand is that the basic principles in Germany and in Russia are alike, that there is only a difference in methods but not in spirit. In Russia they acted according ot the much ower standard of the education of the majority of the poeple, they burnt the churches and they killed the preachers. In Germany they only burnt Jewish temples, ~~but they robbed the churches~~ and they took the churches away from their legitimate owners, they turned the monasteries into military training schools and sent the preachers to the concentration camps. The attitude in Russia and in Germany is alike in regard to religion as well as in regard to so many other questions, and if poeple in other countries haven't seen this for many years so they certainly have realized this now after the Russian-German alliance.

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Now you will see why I told you before that there is actually no room for the Lord in National Sozialism.

But what all the dictatorships, Russia, Italy and Germany realized first is that the fate of nation depends on the young generations. Therefore one of their first measures was to replace the older school- teachers by young ones, by fervent party-members whose business it was, according to Baldur von Schirachs Statement "To make a National Sozialist of every boy and girl in the nation, and to make it impossible for them to escape from the channel which we shall mark for the German to follow from childhood to manhood. And we shall produce no humanitarians and ~~your~~ other weak-kneed types but good soldiers, stromg men and loyal National Sozialists. Give me a child of six to educate and he

3

will belong to me for life."

Every school lesson begins with "Heil Hitler" and with the question:"What is our first duty as Germany?" The children have to answer:"To love and to obey the Fuehrer." Another salute and the first lesson begins. The six years old children write in their exercice books: "Adolf Hitler is my leader" or "germany is the greatest country in the world" "All Jews are evil" and so on. At the age of ten the secondary school begins. All the teachers who are eligible for this schools ~~xxxxxxxxx~~ must have had military ~~xxxxxxx~~ and Labor Corps training, must show a good record in swimming and sports. They have to be soldierly teachers. "The school must be guided by the spirit of the army" said Minister of Education, Rust already in 1933. In the meantime this spirit actually has become the guide of all German schools. All problems taught in N.S. school s are some way connected with N.S. principles. In arithmetic there are the problems of airplane flying, in history the superiority of Germany on all other countries, in languages the superiority of the German language, In economics the value of economic independence as the most important thing in times of war, in geography the former German colonies and their value for the Reich &c. In physics not the drop of an aplle but the drop of a bomb is the example in geography the pupils draw the German Empire as it has been and as it will be, when the Fuehrer has carried out all his ideas.In biology they prove that the German race is the finest in the world. Ev

Every boy has a Party record. That's a record which begins at the age of ten. If this record shows that he doesn't seem to bee a 100% Nazi theire is no chance that he ever will became a Party Member and to be a Party Member is the prerequisit of any success at all.

At 18 the boys are eligibl for the Party. Afterwards there are ~~one~~ years Labor Servicie and two years in the Army. Only after having these services finished the boys can choose an career. The Universities have changed sadly. The first tw o years of study are limited almost entirely to politics, ethics and economics of N.S, eugenics, genetics, raciel hygiene and biology. There are courses as for instance " The Indo-Germanic language ans an expression of pre-Aryan-Nationlity (Goettingen). No scholarly work is possible now except on such ~~origin~~ subjects as the "Origin of German greatness".

they don't see other problems —
other people

As many of the older generation did not agree with the system of education and many many families have been divided in two very opposed parts. The children are always inclined to belief more in what the teacher tells them then in what the parents tell him. The teacher is more of an authority then the parents which the child sometimes may see loosing their temper or so. They are more human. For sincere youngsters are painful and tragical situation There was a double loyalty, loyalty towards the parents and loyalty towards the state, towards the litlle sqadleader or stormtroupleader . When entering the Hitler Youth they had to swear that they would report any word they hear spoken against Hitler or the Nazi Party.

Story of the boy and the uncle.

This is one of the cases we know. There are hundre s and thousands of cases we don't know. If you wnat to understand the atmosphere in this families where the son turned against the father, the brother against the brother where even members of the same family killed each other in the name of the government, thinking and honestly believing that this was their duty, read the book of "Mortal Storm" by Phyllis Bottome. She us an English author, married to an American and they spent many years in- before and during the Nazi-Regim in Austria and Germany.

~~will belong to me for life."~~
And they indeed have fulfilled this promise. There is no whole through which a German child could escape the National Socialist training. And these children are National Socialists, they are loyal. There is no doubt about that. From the very beginning of their education they are trained in taken care of by the state, they only get to know what the state wants them to know en, they worship what the states wants them to worship and they hate what they are told to hate. They don't know what happens outside the German frontiers, they are told that all the world is their ennemy, that all the other nations have only one desire and that is to destroy Germany and that therefore they have to be prepared for war. And so we in Germany waited for the war. It was not only the actual reamement it wa- the spirit which necessarily must lead to war sooner or later. And it did. You cannot prepare for war for years and years without constantly increasing the danger of starting the war. But on the other side I feel stah this military and one - sided education of the youth xxxxx is a certain guarantee for the duration of this system as well as the same military and one-sided education of the youth has been the guarantee of the Russian system for already more than 20 years. These young poeple who do not know anything of international affairs they follow blindly. They are willing to die and willing to fight. And if poeple here od in other countries think that there will be a revolution in Germany against the government - I donot belief that. Revolutions are made by young poeple. And the young ones in Germany are loyal. Of course nobody knows what will happen and there certainly will be a way back to normal conditions sooner or later. We cannot do but watch it, try to understand it and leave it to a greater power than ourselves to solve these probelems.

6 years Hitler youth
- 22 years after his
military service -
then party-member

Sermon 9:30 a.m.
National Socialism in its relation to religion and education



East Second Ave. and Lincoln - Denver, Colorado

SUNDAY, NOVEMBER 5, 1939

"Let Us Go On"

Let us go on, not caring too anxiously for the future. In our Father's Kingdom there are many provinces, and since He has given us here so fair a dwelling, He will doubtless take good care of us in our future state of existence.

There perhaps we shall understand each other better, and therefore shall love each other more.

--J. W. von Goethe.

* * * *

James Macpherson.....Minister
Res., 565 So. High - Tel., SP 5840
Mrs. Jane Crawford Eller.....Choir Director
Res., 1120 Gaylord - Tel., EM 3968
Miss Betty Chase.....Organist
Res., 649 Marion - Tel., KE 5062
Mr. Edward L. Thielke.....Custodian
Res., 225 Lincoln - Tel., SP 5873

THE CHURCH SCHOOL - 9:30 O'CLOCK
Mr. Liston Atchison, Superintendent
Report, October 29: Attendance, 187; Offering, $8.73

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THE CHILDREN'S CHURCH - JUNIOR ASSEMBLY - 11-12

THE MORNING WORSHIP - 11:00 O'CLOCK

Prelude - "Finlandia". . . . . .Sibelius
Call to Worship - "Seek Ye the Lord"
Hymn - "Love Divine, All Loves Excelling". 9
Invocation - The Lord's Prayer
Doxology
Reading of the Church Covenant 495
Anthem - "The King of Love My Shepherd Is" . . Shelley
Prayer
Response - "Sanctus". . . . . .Gaul
Offertory - "Prelude in B Minor" . . . . . .Chopin
Communion Meditation - "Peace and the Cross of Christ"
Communion Hymn - "Saviour, Thy Dying Love" 155
The Hand of Fellowship
THE LORD'S SUPPER
Hymn - "Blest Be the Tie that Binds" 24
Benediction
Postlude - "Allegro" . . . . . .West

* * * *

YOUNG PEOPLE'S HOUR - 6:30 O'CLOCK
Vivienne Douglas, President
Ed Walters' Commission in Charge
An hour of
Devotion - Instruction - Fellowship
for all young people

THE EVENING WORSHIP - 7:30 O'CLOCK
Message: "Burden Bearers"
preceded by Gospel
Singing from our new hymn books
Old and new favorites by Choir and Congregation

WEDNESDAY EVENING
Fourth Church Family Night

6:30 Supper
7:15 Courses — Teacher
(1) "Homeland Harvest"..... Fred Stackhouse
(2) "Guiding the Religious Growth of Primary Children"....Miss Helen King
(3) "Christian Home Building"...Mrs. Stenger and Mrs. Macpherson
8:00 Closing Devotional

CHURCH NOTES AND ANNOUNCEMENTS

CONVOCATION. Nest Thursday is the date for the great gathering of Northern Colorado Baptists at Central Presbyterian Church. Please note the luncheon and dinner engagements for men, women, and youth. Leading speakers of the Northern Baptist Convention will address the various meetings. Get your announcement from the ushers. Broadway's attendance quota is 200!

THE DOROTHY JANE SUNSHINE FUND. Last Sunday we inaugurated an informal campaign to raise a fund for Dorothy Jane Suhr who, as most of us know, has been very ill for more than a year. The beautiful and courageous spirit which "Dotty" has shown has captivated all who have known her in recent months. This love gift from her Broadway brothers and sisters should be very substantial, as medical and hospital care has been long and costly. Over $80.00 wore subscribed last Sunday in 24 subscriptions. We have just begun! Please give your name and pledge to Mr. Ellis or Mr. Stenger.

FLOWERS today are presented by the Nellie Tanner Group.

NEXT SUNDAY: Dr. M. E. Ashbrook, a member of the team of Northern Baptist leaders now visiting churches in the West, will be the speaker at the morning service. Dr. Ashbrook is an old friend of the Pastor from College and Divinity School days.

SOME EQUIPMENT NEEDS
For our Developing Program

A new typewriter. . . . . (we are using a borrowed one)	$75.00
Supply cabinets and bookcases . . .	80.00
Exterior paint job.	150.00
Stage equipment for dramatization .	50.00

The figures are approximate. These items are not in our present budget but are badly needed to increase the efficiency of the church's program.

CALENDAR FOR THE WEEK

MONDAY	7:30	Boy Scout Meeting
WEDNESDAY	6:30	Church Family Night - Supper
THURSDAY		Baptist Convocation at Central Presbyterian Church
		Auxiliary Calling Day
	7:30	Choir Rehearsal
FRIDAY	3:30	Girl Scout Meeting

LIFE-GIVING IN DISTANT LANDS

To what extent Baptists are fulfilling their life-communicating function is revealed in part by the following: Among the outcasts of India new converts are coming into the churches at the rate of 200,000 a year. Baptists are having their part in this ingathering. -- Selected.

(tear off and place on offering plate)

CHURCH FAMILY NIGHT
Reservation

Please enroll me in Course No._____ and reserve_____ places for my family at supper next Wednesday evening.

Signed_____

National Sozialism in its relation to religion and education.

leadership principle is the basis of the state

National Socialism essentially must be anti-religious because it is based on the leadership-principle. The whole nation had to follow one single individium, the "Führer". This basic principle is violated as soon as another porson or principle has or gets a dominating influence on poeple's mind. There is no room for the Lord in the National Sozialistic spiritual system. That is the chief reason of their fight against religion, originality, cosmopolitism, pacifism and many other ideas and ideals. Persons who belief in religion, in the brotherhood of whole mankind, in international relationship are certainly not likely to accept the exclusive dictatorship of one single man who wants to oppose his will on them. They are therefore the natural ennemies of all dictators and it have been these elements who first have been eliminated all the dictatorships, in Russia, in Italie, in Germany.

Unifying of the thinking

In order to have 100% control over the poeple thinking and acting of all of them must be as unified as possible. But the more a person is educate , the more broadend his mind is the less will he be inclined to accept another persons dictate. To preserve a certain amount of ignorance and one-sidedness in the minds of the poeple they governs is therefore necessary for every dictator. If poeple don't know anything else or anything better they easily can be pressed in one form of thunking. And this is the reason for the oppression of all foreign newspapers, broadcasts, books, for the impediment and prohibition of all trips th foreign countries by a German citizen.

Catholics and Jews the first victims

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But even a dictatorship has to realize that there is a need and a wish for religion and worship in every human being and that this a fact they have to consider in building the state. There are onlytwo possibilities for the dictator. He either attempts to exterminate religion by force and law - this has been the Russian method. Or the dictator has to create a state religion, has to substitute the worship of God by the worship of himself and to put all religious feelings in a certain direction which is the most profitable for the state. This is the German method. But what I want you to understand is that the basic principles in Germany and in Russia are alike, that there is only a differ nce in methods but not in spirit. In Russia they according ot the much ower standard of the education of the majority of the people, they burnt the churches and they killed the priests. In Germany they only burnt Jewish temples, but they robbed the chruches, they took them them away from their legitimate owners, they turned the monasteries into military training schools and sent the priests tos the concentration camps. The attitude in Russia and in Germany is alike in regard to religion as well as in regard to so many other questions, and if people in other countries haven't seen this for many years so they certainly have realized this now after the Russian-German alliance.

The state religion Germany createsd were the so-called German Christians. This German religion was based on the fairest spread religion in Germany, the Protestantism in its Luther n form. But the German Christians eliminated the old Testament and large parts of the New Testament which they considered as Jewish. But if one touches the Bible as a whole and statrs to critisize its content from such a point of view as racial consider ations , these critics and reformers soon will turn away from all fundamental principles of the Bible and the Bible soon will not exist any more for them. And that's what happened in Germany. During the recent years the so-called German form of religion has got more and more followers especially among the party-members and the young people. This German religion means that they go back to old heathen German rites for marriage, baptism and burial. There is no minister anymore and the rites are carried out by a fellow party member o r a friend.

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As many of the older generation did not agree with the system of education and many many families have been divéded in two very opposed parts. The children are always inclined to belief more in what the teacher tells them then in what the parents tell him. The teacher is more of an authority then the parents which the child sometimes may see loosing their temper or so. They are more human. For sincere youngsters are painful and tragical situation There was a double loyalty, loyalty towards the parents and loyalty towards the state, towards the litlle squadleader or stormtroupleader . When entering the Hitler Youth they had to swear that they would report any word they hear spoken against Hitler or the Nazi Party.

Story of the boy and the uncle.

This is one of the cases we know. There are hundre s and thousands of cases we don't know. If you wnat to understand the atmosphere in this families where the son turned against the father, the brother against the brother where even members of the same family killed each other in the name of the government, thinking and honestly believing that this was their duty, read the book of "Mortal Storm" by Phyllis Bottome. She us an English author, marrie to an American and they spent many years in- before and during the Nazi-begim in Austria and Germany.

Every school lesson begins with "Heil Hitler" and with the question:"What is our first duty as Germany?" The children have to answer:"To love and to obey the Fuehrer." Another salute and the first lesson begins. The six years old children write in their exercice books: "Adolf Hitler is my leader" or "Germany is the greatest country in the world" "All Jews are evil' and so on. At the age of ten the secondary school begins. All the teachers who are e igible for this school must have had military treading and Labor Corps training, must show a good record in swimming and sports. They have to be soldierly teachers. "The school must be guided by the spirit of the army" said Minister of Education, Rust alrea in 1933. In the meantime this spirit actually has became the guide of all German schools. All problems taught in N.S. schools are some way connected with N.S. principles. In arithmetic there are the problems of airplane flying, in history the superiority of Germany on all other countrie in languages the superiority of the German language, In economics the value of economic independence as the most important thing in times of war, in geography the former German colonies and their value for the Reich &c. In physics not the drop of an apple but the drop of a bomb is the example in geography the pupils draw the German Emp as it has been and as it will be, when the Fuehrer has ca out all his ideas.In biology they prove that the German ra is the finest in the world. Ev

Every boy has a Party record. Thats a record which begins at the age of ten. If this record shows that he doesn't se to bee a 100% Nazi theire is no chance that he ever will became a Party Member and to be a Party Member is the prer quisit of any success at all.

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At 18 the boys are eligible for the Party. Afterwards there are one years Labor Service and two years in the Army. Only after having these services finished the boys can choose an career. The Universities have changed sadly. The first tw o years of study are limited almost entirely to politics, ethics and economics of N.S, eugenics, genetics, raciel hygiene and biology. There are courses as for instance " The Indo-Germanic language as an expression of pre-Aryan-Nationlity (Goettingen). No scholarly work is possible now except on such subjects as the "Origin of German greatness".

will belong to me for life."
And they indeed have fulfilled this promise. There is no whole through which a German child could escape the National Socialist training. And these children are National Socialists, they are loyal. There is no doubt about that. From the very beginning of their education they are trained ~~in~~ taken care of by the state, they only get to know what the state wants them to know an, they worship what the states wants them to worship and they hate what they are told to hate. They don't know what happens outside the German frontiers, they are told that all the world is their ennemy, that all the other nations have only one desire and that is to destroy Germany and that therefore they have to be prepared for war. And so we in Germany waited for the war. It was not only the actual reamement it was the spirit which necessarily must lead to war sooner or later. And it did. You cannot prepare for war for years and years without constantly increasing the danger of starting the war. But on the other side I feel stah this military and one - sided education of the youth ~~which~~ is a certain guarantee for the duration of this system as well as the same military and one-sided education of the youth has been the guarantee of the Russian system for already more than 20 years. These young poeple who do not know anything of international affairs they follow blindly. They are willing to die and willing to fight. And if poeple here od in other countries think that there will be a revolution in Germany against the government - I donot belief that. Revolutions are made by young poeple. And the young ones in Germany are loyal. Of course nobody knows what will happen and there certainly will be a way back to normal conditions sooner or later. We cannot do but watch it, try to understand it and leave it to a greater power than ourselves to solve these probelems.

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Thanksgiving Day
1940

It is a real privilege for me to stand here to-night and to have an opportunity to express my feelings, my feelings of thankfulness and ~~thankfulness~~ gratitude towards this country.

To-night we are here to celebrate the day of Thankgsgiving and I ask: Why whould everybody be thankful and why am I particularly thankful to live in this country ?

This country rests on the pillars of free speech, free writing and free worship, tolerance and equality before the law. On this day of the year we should stop and remember what we have got and achieved here in this country. We should stop and think and be thankful.

If we look around in the world we will find that not many places are left where people have an opportunity to express their ideas. Is n't this Opportunity School and especially this class a striking example for what this country has achieved. On this holyday of the year we should stop and think and be thankful.

Believe me that nobody can realize and appreciate better than myself what it means to live in a free country among free people. Two years ago I still was in a German prison xxxxxxxxxxxxxxxxxx, 1½ years ago I came to this country as a refugee.
Therefore, I know what it means to live in a country ruled by a dictator, I know what it means to live in a country the main doctrine of which is that the individual has no rights whatsoever and no purpose whatsoever save to serve the State.

Our doctrine of live here is that the State exists to protect and serve the citizen. We here can enjoy the privileges of democracy and on the day of the year we should stop and think and be thankful.

However, to be thankful is not sufficient. Everybody in this country has to work and to do its best to preserve and to maintain these privileges. We must not forget that democracy is in danger and unless everybody,and this applies to every single individual, does his duty democracy will perish.

I have seen the development in Germany and I can tell you that every citizen is responsible for the dictatorship they have over there. We cannot prove our thankfulness towards this country better than to work, and I mean to work hard, for the preservation of democracy.

I am thankful with all my heart that this country gave me an opportunity to live here. On this holiday let us stop and think and not forget that this country is and always has been a country of immigrants, a harbour for refugees, and let us be thankful that we, our parents or our grandparents could find here a place where to build up a new life.

I am thankful with all my heart that my little girl can grow up here in a free country and become a citizen with equal rights. And no doubt, she is on the best way to become a good citizen. The other day, she came home from kindergarden and said to me: " Daddy, do you know, what I learned to-day?" "No", I said, "Tell me." And she with her sweet little voice started the first xxx verse of the beautiful song: God bless America.

On this holiday of the year let us stop and think and be thankful and let us pray every morning and every night: GOD BLESS AMERICA.

ART GALLERY
(Room 469 City and County Building)

THE DENVER PUBLIC LIBRARY
presents the following programs:

Monday afternoon, October 2nd 3 p.m.
Mrs. Hazel Schroeder
will review
UNION NOW, by Clarence K. Streit

A plan for union of the democracies.

Monday afternoon, October 9th 3 p.m.
Dr. Lilli Rahn
will describe her interesting trip
to LIBYA, Ancient land of Desert and
Fertile Valley

Monday afternoon, October 16th 3 p.m.
Mrs. Margaret Simonds
will review
ALBERT EINSTEIN; MAKER OF UNIVERSES,
by H. Gordon Garbedian

The everyday life of a genius.

Monday afternoon, October 23rd 3 p.m.
Mrs. Walter E. Clark
will review
NEBRASKA COAST, by Clyde Brion Davis

A pageant of inland transportation.

Monday afternoon, October 30th 3 p.m.
Miss May Wood Wigginton
will review
MARCH OF LITERATURE, FROM CONFUCIUS'
DAY TO OUR OWN, by Ford Madox Ford
With an exhibit of beautiful editions of
great books

EVERYONE WELCOME

Ann Leste Fiedler

1277 Milwaukee St.

EA - 3520

Metamorphoses in North African — not voluntary
Sci Am 117 32 N 3 '17 N

Cave dwellers of the Hiwarin valley
il Sci Am S 85: 100-1 F 16 '18 N

Commuters in Burbank, W. D. Steele
il Harper 143: 137-50 Je '21 O N

Worlds Jewish population
Lit. Digest 65: 96 My 1 '20 O

Cave dwellers of Asia Minor J. R. S. Sterrett
il maps Nat Geog M 35: 281-331 Mp '19 O N

Modern Cave dwellers il Lit Digest 70: 22-3
Je 23 '21 O

Among the cliff dwellers of Northern Africa H. M. Jacoby il. Illus World
38: 522-4 D '22 O

North-Africa & Latin-America, Pan Am M
36: 197-8 N '23 O

Rome's forgotten glory enhanced in Africa il Literary Digest 138: 36 S 5 '44 O N

Uncovered remains of Roman life
il Lit Digest 83-28-9 O 11 '24 O N

Forgotten chapter of Mauritanian history. Reignmouth 9th Cent.
92: 177-85 N '22 N

Dance and Flute in North Africa
H. D. Savory Edin R 243:84-101 Ja '26

Gull of Africa's Vanished cities
C. T. Morgan il NH and Archael.
26 108-15 O '29 O

Water and the Course of Empire
in North. Africa M. M Knight
Archit. Mag. Q J Econ 43:44-93 N '28 N.

Cave men of the Tunisian desert
H.D. Ashton il Asia 24:980-7 D '24 ON

Troglodytes and lotus-eaters
Cent. 112-570-52 S '26 E. A. Powell N

Troglodytes of the desert
ill Sci Am 137:296-9 O '27 H. D. Ashton N

Italy among the Mediterranean
G. Bewicke Liv. Age 332:967-72 Je '27 ON

1890-1930

Italy's colonial progress in Africa
E. W. Hullinger, il Mag. Com. Misc.
26: 774-20 My '29 N

Classical ruins of North-African
H. A Bull il Int Studio 95: 66-7 F '30 N

Wide cities and ancient towns
F. Schachermeyr NoAm 229. 239-42 F '30 N

War of words over Tripoli
R of Rs 79. 102 Ja '29 N

Jenny Daly - adventuress
Macartney Forum 132-802-10 D '24 N

Last men of Montmartre
M. Beach il Travel 52: 22-5 Ja '29 N

When the Italians took Libya
Lit. Digest 114: 34 D 3 '32 N

Italy's African balance sheet
V. M Dean, Nat Repub. 84. 287-9 N
O '23 '35

Tripoli of ancient fame and
wondrous modern beauty
J. Austin il Country Life
75: 36-40 + Apr '39 O
Fine Arts

Sweetly Feminine Gowns for Dinner Typical of Season



Sequins and Gold Lend Brilliance

Sequins and silk crepe in a dinner ensemble in the new star sapphire tone accented with heavy self-color sequin embroidery in leaf motif. The twisted ostrich trimmed dinner hat was inspired by a Blackamoor's headdress.

Cigaret-slim, this black mossy silk crepe dinner gown has an oriental svelteness. Note the slit skirt and the gold-encrusted yoke and sleeves. Naturally enough, she wears a curl-concealing lame turban.







The significance of this romantic Pervenche blue gown lies in its tiny waist, its front draping, and it back flare caught with a cluster of violets. Of rich duchess satin. Satin stripe changeable silk taffeta makes this blue and rose gown to be worn over a ruffled petticoat. That sweet touch of added feminity is supplied by fluting at the wedge-shaped decolletage and sleeves. Typical of the formal elegance that ushers in the new season. Black silk velvet appliqued with motifs of gold lace. Gold snood and heavy gold necklace complete the brilliance.



FORGOTTEN HUSBANDS

Working Wives

By LOUISE HOLMES

CHAPTER VIII (Continued)

SALLY smiled a wise little smile.

"Mr. Fellows sends for me when I don't come," she said. "He's teaching me to be a secretary."

"Whose secretary, if I may ask?" His,' Sally answered calmly.

Marian nervously tapped her desk. "I'm sure you are mistaken," she observed coldly. "You are allowing your wishes to get the better of your good sense."

The girl said sweetly, "I only hope that some day I may be as wonderful a secretary as you are, Mrs. Harkness. I watch you all the time, trying to learn."

Marian looked her straight in the eye. If Sally could be frank, so could she. "What makes you think that my position will be open?" she asked.

Sally's smile was disarming. "I

"B. T. Allen, National Bank bldg., Grinnell, Iowa." It had not been checked off. How had she missed it?" Mr. Fellows was eyeing her.

"Found it, did you?"

"Yes—I'm sorry—I'll send it special—"

"Humph," he growled.

INCIDENTS like that, discouraging, annoying kept happening. One day Mr. Fellows remarked tersely, "If you must snap someone's head off, Marian, please do not pick on mine." Another day he roared, "Take the afternoon off. You're as flighty as a witch. What's the matter with everybody?"

And Carma continued to be a trial, the luncheon meetings with her something to be dreaded. She was

morning paper, it worked up, by rapid degrees, to his shout, "You know I enjoy the morning paper. I only have a chance to scan the headlines at breakfast. Is that why you discontinued it?"

AND MARIAN'S angry retort, "I have no time to read it. If you're so crazy for the paper, why don't you pay the boy once in a while?"

"I have always paid the boy."

"How about these receipts in my desk?" jerking a drawer open. "I pay everything. If it weren't for me—"

"Cut it. Perhaps I was not here once or twice. I shall certainly reimburse you." He flung a dollar bill on the table. "Marian, you're selfish to the bone, worse than selfish, deliberately small and cruel."

celebrate the 12th? We haven't celebrated for years."

"I'm surprised that you know it is the 12th."

"I should." They were off again. Marian bit her lip. Quarrels were too devastating. She tried again.

"We never see anyone. Wouldn't you like it, Dan?"

He nodded soberly. "Who could we ask?"

"Well—we haven't seen Bill and Amy Ellen since we were married—but they're here in Chicago."

"Yes, I suppose we could ask them."

"Do you remember the day we went to see them? Bill out of a job

Boulder Head To Speak Here

Poets to Discuss October Contest

Dr. Francis Wolle of the University of Colorado, Boulder, will review and analyze the works of John Gould Fletcher, 1939 Pulitzer Prize winner in poetry, at the meeting of the Poetry Society of Colorado at 8 p. m. Friday at Chappell House.

Mrs. V. McCarthy, mezzo-soprano, and Omar Coleman, baritone, will sing and the October contest poems on Colorado will be presented.

20th Century Discussion Club Sets Luncheon

The Twentieth Century Discussion Club will meet for a 1 o'clock luncheon Wednesday with Mrs. Archie Patterson, 1701 Gilpin st. Mrs. Walter Smith will assist.

A paper, "Science Remakes the Farm," will be given by Mrs. D. S. Warwick.

Dr. Rahn to Describe Trip

Dr. Lilli Rahn will describe her recent trip to Libya at 3 p. m. tomorrow in Room 469, City and County Bldg., under the sponsorship of the Denver Public Library.

Let's Grow Our Own

By GEORGE M'DERMAND
News Garden Expert

Rodents Invade Gardens



Some home gardens are beginning to be infested with various rodents—rats, mice, rabbits and occasionally a

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Marian looked her straight in the eye. If Sally could be frank, so could she. "What makes you think that my position will be open?" she asked.

Sally's smile was disarming. "I don't think so, really. But you have a husband, a very nice, handsome husband—I've seen him at the building entrance—some day you may want to keep house for him—"

"I do keep house for him, Marian answered harshly.

"Yes, well, anyway—it does me no harm to prepare myself. Naturally, I don't want to be a stenographer all my life."

Marian was desperate. "Listen, Sally," she said confidently, "you clever and ambitious. Of course you want to go up the ladder. Let me if I can't get you a secretary position in some other office. I know a great many businessmen. I could give you a letter—"

SALLY shook her bright head. "I like it here, Mrs. Harkness. Thank you just the same." She hurried back to her typewriter and Marian continued to nervously tap the desk. Mr. Fellows strode in.

"Did you answer the Allen letter?" he asked abruptly.

"I don't remember the name."

"He called me long distance—asked what kind of an office we were running." Mr. Fellows was distinctly out of sorts.

"Did you give the letter to me or to Sally?" Marian asked, catching at a hope. If Sally's inefficiency could be proved—

"How can I tell?" peevishly. "I dictate the letters and expect them to be written and mailed. It certainly isn't may duty to check up on the mail each day."

"Certainly not." Marian rushed on indiscreetly. "When several persons try to handle the same job, Mr. Fellows, there's bound to be confusion."

"Never mind that. Find the Allen letter and get it off."

About to call Sally for a checkup of her shorthand book, Marian leafed through her own. There it was. "B. T. Allen, National Bank bldg., Grinnell, Iowa." It had not been checked off. How had she missed it?" Mr. Fellows was eyeing her.

"Found it, did you?"

"Yes—I'm sorry—I'll send it special—"

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And Carma continued to be a trial, the luncheon meetings with her something to be dreaded. She was bitter about Pete's marriage, disinclined, after the first agonized regret, to blame herself. She spoke of herself as a scorned, deserted woman and vaguely threatened all manner of reprisal. Her face had become hard and embittered. While pitying her, Marian began to avoid her.

One night, Dan and Marian quarreled hotly. The cause was slight, something about the morning paper being discontinued. The disagreement grew into proportions until it became a pitched battle, reinforcements being commandered by both sides from the past, present and future.

Starting with Dan's causal inquiry as to the whereabouts of the morning paper, it worked up, by rapid degrees, to his shout, "You know I enjoy the morning paper. I only have a chance to scan the headlines at breakfast. Is that why you discontinued it?"

AND MARIAN'S angry retort, "I have no time to read it. If you're so crazy for the paper, why don't you pay the boy once in a while?"

"I have always paid the boy."

"How about these receipts in my desk?" jerking a drawer open. "I pay everything. If it weren't for me—"

"Cut it. Perhaps I was not here once or twice. I shall certainly reimburse you." He flung a dollar bill on the table. "Marian, you're selfish to the bone, worse than selfish, deliberately small and cruel."

She laughed, it was a nasty imitation of a laugh. "You can talk of being cruel, you, who can't provide a home for your wife, you never have been able to provide. I can grow old and tired, working my fingers to the bone so that you may live in a nice home, so that you can have your morning paper"—this last with biting scorn.

"Let me see your fingers—let me see the bones." He caught her hand, a soft, beautiful hand with manicured nails and cool skin. "Bah," he said, dropping it. "I'd rather it was red and rough with keeping house." Clenching his fist, he shook it. "It was your idea to work your fingers to the bone, not mine. If I'd had the backbone of a canary—"

"Yes, but you hadn't—you haven't now!"

THEY had forgotten the newspaper, it had been but the vehicle for a swift ride to ruin. The quarrel left Marian exhausted and mentally ill. Again and again, she assured herself that Dan was contemptible, that she hated him. Contradictorily, she longed for the feel of his arms about her. It had been a long time since they had cared enough to quarrel. While despising Dan, it roused her old love for him. But, for the first time in their married life, there was no reconciliation. The antagonism gradually wore itself away.

And then, to add to the general upheaval, Dolly went to the country for the week-end. Beds had to be made, dishes washed. The apartment was stuffy and uncomfortable. Sunday was a day of dark moods, sketchy meals, and simmering discontent.

CHAPTER IX

THE Harkness 12th wedding anniversary fell on a Saturday. Harrassed by unwelcome thoughts, wishing to fill every hour, Marian decided on a celebration. Perhaps a wistful longing to bring Dan back to her side had something to do with the decision.

"Let's have someone in Saturday night," she suggested at breakfast on Thursday.

"Why Saturday night?"

"It's our wedding anniversary, Dan."

He raised his eyebrows. "Why celebrate the 12th? We haven't celebrated for years."

"I'm surprised that you know it is the 12th."

"I should." They were off again. Marian bit her lip. Quarrels were too devastating. She tried again.

"We never see anyone. Wouldn't you like it, Dan?"

He nodded soberly. "Who could we ask?"

"Well—we haven't seen Bill and Amy Ellen since we were married—but they're here in Chicago."

"Yes, I suppose we could ask them."

"Do you remember the day we went to see them? Bill out of a job—Amy Ellen thin and half sick."

"Yes, I remember."

"What about Bill? Do you ever see him?"

"I sold him $2,000 worth of equipment last month."

"You did? Is he in business?"

"Purchasing agent for Tinley Motors."

Marian buttered a slice of toast thoughtfully.

"Shall we ask them?"

"All right."

(To Be Continued)

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Frumess—605 16th St.



The significance of this romantic Pervenche blue gown lies in its tiny waist, its front draping, and it back flare caught with a cluster of violets. Of rich duchess satin. Satin stripe changeable silk taffeta makes this blue and rose gown to be worn over a ruffled petticoat. That sweet touch of added feminity is supplied by fluting at the wedge-shaped decolletage and sleeves. Typical of the formal elegance that ushers in the new season. Black silk velvet appliqued with motifs of gold lace. Gold snood and heavy gold necklace complete the brilliance.



Bride Returns



Mrs. Leo Jensen, the former Marguerite Carlson of 4105 Knox ct., has returned from a wedding trip to Santa Fe to make her home at 960 Pearl st. Her marriage took place Sept. 3 at Augustana Luthern Church. —Orpheum Studio Photo.

September Bride



Mrs. William Miller is the former Maxine Hibbs, daughter of Mrs. P. A. Hibbs of 1038 E. 14th ave. She was married at an informal church wedding on Sept. 2.—Photograph by Orpheum Studio.

Boulder Head To Speak Here

Poets to Discuss October Contest

Dr. Francis Wolle of the University of Colorado, Boulder, will review and analyze the works of John Gould Fletcher, 1939 Pulitzer Prize winner in poetry, at the meeting of the Poetry Society of Colorado at 8 p. m. Friday at Chappell House.

Mrs. V. McCarthy, mezzo-soprano, and Omar Coleman, baritone, will sing and the October contest poems on Colorado will be presented.

Mrs. K. Menaul and Mrs. H. A. Flynn will serve as hostesses.

Wyoming poets will be reviewed at the fireside meeting at 2 p. m. tomorrow at the home of Mrs. Morriss Cooper, 971 Tennyson st. Mrs. Hattie Averill Thomas will give the review and Mrs. Herbert Detrick will discuss sports as material for the contest poem for October.

New members of the society include Olive Maud Ames of Littleton, Doris O. Schafer of Walsenburg, Eli D. Beard, Harry N. Hilling, Ruth Iverson Graber and Katherine Center.

Your Birthday

Oct. 8

By STELLA

Is this your birthday?

Then, for you, the selection of a career early in life is very important. You must bend every effort to get what you want and not deviate from your goal for one instant. To scatter your interests on too many things at one time would defeat you.

The stars have given you many gifts and it is up to you to make the best of them. Don't be satisfied with one small success, but go on to bigger things.

You have a vivid imagination and must guard against letting it lead you astray. Be careful in making plans for the future. You have an innate caution when it comes to money matters; be as cautious about new ideas and you will make a fortune. But keep on the alert for "get-rich-quick" schemes which are not basically sound.

You are a little too much inclined to sit on the sidelines and watch the parade go by. You are a good analyst and armchair strategist. But unless you get out and do things, you will remain a theorist rather than a doer.

You always do best when encouraged and inspired by those you love. Marriage is important in your scheme of living and you will be happiest if you wed early in life.

20th Century Discussion Club Sets Luncheon

The Twentieth Century Discussion Club will meet for a 1 o'clock luncheon Wednesday with Mrs. Archie Patterson, 1701 Gilpin st. Mrs. Walter Smith will assist.

A paper, "Science Remakes the Farm," will be given by Mrs. D. S. Warwick.

Dr. Rahn to Describe Trip

Dr. Lilli Rahn will describe her recent trip to Libya at 3 p. m. tomorrow in Room 469, City and County Bldg., under the sponsorship of the Denver Public Library.

Pair of Pledges





Betty Goodspeed, above, daughter of Mr. and Mrs. Horace F. Goodspeed of 4929 Perry st., heads Alpha Gamma Delta pledges this year at the University of Denver. Vice president of the group is Mildred Pottle, below, daughter of the C. L. Pottles of 4455 Alcott st.

Let's Grow Our Own

By GEORGE M'DERMAND
News Garden Expert

Rodents Invade Gardens



Some home gardens are beginning to be infested with various rodents—rats, mice, rabbits and occasionally a porcupine.

Rats and mice migrate from the open spaces, deserted summer cabins and from places where food has become scarce due to overpopulation. No one is sure of the real reason for them to get the vanderlust just at this time of year, but they usually do, perhaps seeking a warmer, more sheltered place in which to live.

Piles of leaves, brush, trash and compost heaps have an exception attraction for them.

They can be discouraged fr heaps of leaves and compost by ing them moist, well on the w Trash and brush should be bur sent to the dump.

There are many compounds market recommended for the termination of, or for repelling t Some of these products are sai be harmless to higher life.

Poisonous compounds or corros chemicals should be used with ca tion. Some of these animals c only be gotten rid of by using tra The porcupine is one.

Some of these animals are ve destructive, especially during t winter months when food is scarc They girdle trees and shrubs, eatin the inner bark or cambium layer, as well as destroying many tubers, bulbs and roots that are left in the ground.

Trees and other plants that the pests have a special liking for, especially evergreens and fruits, should be protected by wrapping wire screen around the trunks and lower branches. Beds of bulbs and tubers can be protected by covering them with wire screen.

In the case of a porcupine, caution must be taken in capture, for while these animals are not very speedy in locomotion, they are amply protected by their quills, which are barbed for about one-half inch. While they do not throw these quills, they flip their tails vigorously from side to side, keeping their heads always pointed from the aggressor. It is dangerous to grasp the animal or rub him the wrong way, though he may be dead.

Zonta Club Dines Thursday

Zonta Club will meet for dinner at 6:15 p. m. Thursday at the Blue Parrot Inn.

Replicas Fill Warehouse Just For Authenticity

It's So Eagle-Eyed Movie Fans Can't Say 'That's Wrong'

HOLLYWOOD, Oct. 7.— (AP) — Hollywood is proud of the way it maintains authenticity.

There is nothing more distasteful to a producer than to have an eagle-eyed moviegoer point out an inaccuracy. A glance around the Warner back lot reveals the lengths to which major studios will go to make certain such doesn't happen.

Among reams of other things, you'll find:

A collection of newspapers, letterheads and telegraph blanks from all parts of the world.

No Street Signs

Street signs from every big city, some the real thing, others copied from photographs. They prevent such mistakes as Boston markers in a New Orleans street scene.

Four modern telephone switchboards and one from the days when calling by wires was still wonderment.

Forty-four huckster carts from New York's East Side.

Jails and cellblocks, replicas of those in each of the nation's big cities and some of the larger jails.

Plenty of Flowers

A $40,000 collection of artificial flowers and greenery.

Enough field daisies to cover a couple of acres.

A boxing ring which is hauled onto a sound stage three or four times a year.

An array of gambling equipment collected from San Francisco's Barbary Coast and other early California hot spots, with choice additions from some of the swank Hollywood establishments of the prohibition era.

Where to Go

New Films

ALADDIN—"Fight for Peace."
DENHAM—"What a Life." Friday, "Honeymoon in Bali."
DENVER—"The Old Maid." Tuesday, "Hollywood Cavalcade."
ORPHEUM—"Thunder Afloat" and "Way Down South." Wednesday, "Nurse Edith Cavell" and "Day the Bookies Wept."
PARAMOUNT—"Angels Wash Their Faces" and "Hawaiian Nights." Tuesday, "They Shall Have Music" and "Charlie Chan in Treasure Island."

Extended Run Films

BROADWAY—"Fifth Avenue Girl" and "Conspiracy."
HIAWATHA—"Man in the Iron Mask."
RIALTO—"The Rains Came" and "Whispering Enemies."

Return Films

ALPINE—"Susannah of the Mounties" and "Maisie."
BLUEBIRD—"Goodbye Mr. Chips" and "Panama Lady."
ISIS—"Oklahoma Kid" and "Prison Without Bars."
MAYAN—"Stanley and Livingstone" and "Each Dawn I Die."
NEW VICTORY—"Andy Hardy Gets Spring Fever" and "Irish Luck."
OGDEN—[illegible]

Rocky Mountain News
Theaters

8 DENVER, COLO., SUNDAY, OCT. 8, 1939

Don't Let This Little Story Of Henry's Drive You 'Craze'

Armetta Hears All About Oomph! Reporter Learns About Spaghet

By H. ALLEN SMITH
Scripps-Howard Writer

NEW YORK, Oct. 7.—"We're craze. Craze as a loon." Henry Armetta said so this week.

"You're a craze!" said Mr. Armeta.

It is a confusing story—how we got craze. We had no intention of being craze, not for one single minute. But Ann Sheridan is involved, and it makes quite an extensive tale. We're going to tell it even if it drives you craze.

Ann Sheridan was coming to town and for weeks we had been looking forward to interviewing the Oomph girl. We thought out complicated questions and scribbed them down against the day of her arrival.

That day came and we were walking through Times Square when a young man seized our arm, and said he had a fascinating personality for us to meet. Next thing you know we're sitting in a dressing room looking at Henry Armetta. We pulled out our notepaper automatically and there were the questions.

"What is oomph?" we said to Mr. Armetta.

His eyes grew wide.

"Whatta you says?" he demanded.

"Oomph," we repeated.

"Whatsa dis hoomp?"

"You mean a dis?" he demanded, placing his hands on his stomach. You mean a my bal-lee? Whatsa matta you, say hoomp?"

"Oomph," we persisted. "It's something like sex appeal, only it's more like . . ." We groped for further words.

"Hey," said Mr. Armetta. "You're a craze. I'm a Enrico Armett. I gotta tree kids. I gotta no sax apeel."

"Mr. Armetta," we pursued our way, "what do you think of this new corset fad?"

"I think you craze," said Mr. Armetta. "I'm a Enrico Armett. You gotta wrong dress room."

We finally got away from oomph with Mr. Armetta. He said it's not true that he abominates spaghetti.

"Spaghet," he said. "I am craze about. But puts in da magazine someplace, Enrico Armett no like a spaghet. I have a deal on with spaghet company. Itsa off."

In roundabout fashion we got this story straightened out. Mr. Armetta was negotiating with a spaghetti company, which planned to bring out spaghetti named for him. He was to get some money out of it.

Then somebody wrote a piece about him in a fan magazine, saying he detested spaghetti, and the deal fell through.

"I no say it," he vowed. "I callem up. I raise a hell. But no deal with spaghet company. I love a spaghet. I don't eat him every day, but on Sunday I gotta have him. Sunday dinner, no spaghet, no good."

Mr. Armetta used to be a barber in New York, working for $2.50 a week and board.

"Sucha board!" he exclaimed. "Getta coupla frankfurts, some a fried olives. Sleepa four in a bed. Sometimes I pulla back da chair to sleep."

He went to the Lambs Club as a barber and became a sort of valet. Raymond Hitchcock took him on as personal valet, and worked him into his act when they were touring. Now Mr. Armetta is a Hollywood veteran.

He departs for Hollywood this week-end, only to move back into town next Friday in a can of nitrate in a new picture.

Mr. Armetta's role seems to be craze, just as he's craze, as we're craze—craze as a badbug.

On the Air Waves Sunday

KLZ 560 K. C.—535.7 M.	KOA 830 K. C.—361.2 M.	KFEL 920 K. C.—222 M.	KVOD 630 K. C.

7 A. M.

KVOD—On a Bus
7:15 KLZ—Bob Edge
7:30 KLZ—Wings Over Jordan
KFEL—Tonic Tunes

8 A. M.

KLZ—Church of the Air
KOA—Radio Pulpit
KFEL—Arthur Chapman, Organist
KVOD—Diversion Without Exertion
8:30 KLZ—Rev. Harvey Springer
KOA—Christian Science Program
KFEL—The Chapel Singer
8:45 KLZ—Red Shield Program
KOA—Studio Party
KVOD—Continental Varieties
12:30 KOA—Round Table Discussion
KFEL—World Series
KVOD—Treasure Trails of Song

1 P. M.

KLZ—Music Program
KOA—Roy Shields
KFEL—World Series
1:15 KVOD—Bookman's Notebook
1:30 KOA—Lamont School of Music
KLZ—Columbia Symphony
KFEL—World Series
KVOD—Al Roth Presents
1:45 KOA—Dog Chats
5:45 KFEL—Stan Lomax

6 P. M.

KLZ—Democracy in Action
KOA—Charlie McCarthy
KFEL—Design for Melody
KVOD—NBC Concert Orchestra
6:30 KLZ—Waltz Time

7 P. M.

KLZ—Sunday Evening Hour
KOA—Manhattan Merry-Go-Round
KFEL—Old Fashioned Revival
KVOD—Ernie Fiorito
7:30 KOA—American Album of Familiar Music
KVOD—Paul Carson

No Wonder Publicity Men Are Driven Frantic!

This picture of the lovely Linda in a terrible hurry was taken to show that Linda is not running away from stardom. That was the RKO studio publicity men's original idea. However, one of those things that drive publicity men frantic, is the small object at the right that also got in the picture. It probably would have been all right, except for one little detail. If you look closely you'll notice it's a man—and the mean old thing is not looking at Linda! Now we ask you, is that any way to treat publicity men? How are they going to put Linda over if men won't even notice her—even in such a pose like this? To press agents, this is "man bites dog" stuff!



Alice Faye Stars In Denver's Film

'Hollywood Cavalcade' Will Start Tuesday

"Hollywood Cavalcade," technicolor screen drama coming Tuesday to the Denver Theater, tells the story of the screen's growth and development.

Starring Alice Faye and Don Ameche, it tells of men and women who conquered the entertainment world and brings back the memorable Mack Sennett bathing beauties; the Keystone Cops, and all the never-to-be-forgotten figures of the custard pie era.

Woven through the story are scenes Chester Conklin and Al Jolson. with Buster Keaton, Ben Turpin,

Photographic Supplies
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Develop Film 10c Roll
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1029 16th St. 1558 Broadway
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AMUSEMENTS

BETTE DAVIS
MIRIAM HOPKINS
"THE OLD MAID"
GEORGE BRENT
AT OUR NEW Reduced PRICES DENVER WHERE THE BIG PICTURES PLAY
Extra! DONALD DUCK Cartoon

PARAMOUNT 1,000 Seats 25c
"Dead End" Kids—Ann Sheridan
"ANGELS WASH THEIR FACES"
Johnny Downs—Mary Carlisle
"HAWAIIAN NIGHTS"

ALADDIN 25c 1 to 5 EM. 2727
SMUGGLED! UNCENSORED!
"THE FIGHT FOR PEACE"
Extra! "Filming the Fleet"

BROADWAY NOW!
Ginger Rogers
"FIFTH AVENUE GIRL"
"CONSPIRACY"
Extra! "The Ash-Can Fleet"

OGDEN Open 12:45 25c to 6
BOB BURNS
"OUR LEADING CITIZEN"
SONJA HENIE—TYRONE POWER
"SECOND FIDDLE"
—Mickey Mouse Cartoon—

MAYAN 12:45 to 6 Child 10c 25c
Spencer Tracy—Richard Greene
"STANLEY AND LIVINGSTONE"
James Cagney—Jane Bryan
"EACH DAWN I DIE"
"Dangerous Dan"—Color Cartoon

TABOR Open 10 A. M. 10 to 1—15c
John Garfield—Lane Sisters
"DAUGHTERS COURAGEOUS"
Spencer Tracy—Luise Rainer
"BIG CITY"

DENHAM 25
Jackie Cooper
Betty Field
"WHAT A LIFE"

ALPINE 10c & 25c
"Susannah of the Mounties"
Shirley Temple
"MAISIE"
Robt. Young—Ann Sothern

PLAZA CLOSED MONDAYS
"ROLLING WESTWARD"
"MIDNIGHT"

New Films

ALADDIN—"Fight for Peace."
DENHAM—"What a Life." Friday, "Honeymoon in Bali."
DENVER—"The Old Maid." Tuesday, "Hollywood Cavalcade."
ORPHEUM—"Thunder Afloat" and "Way Down South." Wednesday, "Nurse Edith Cavell" and "Day the Bookies Wept."
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BLUEBIRD—"Goodbye Mr. Chips" and "Panama Lady."
ISIS—"Oklahoma Kid" and "Prison Without Bars."
MAYAN—"Stanley and Livingstone" and "Each Dawn I Die."
NEW VICTORY—"Andy Hardy Gets Spring Fever" and "Irish Luck."
OGDEN—"Second Fiddle" and "Our Leading Citizen."
PLAZA—"Rolling Westward" and "Midnight."
STATE—"Confessions of a Nazi Spy" and "Headley's at Home."
TABOR—"Daughters Courageous" and "Stunt Pilot."
WEBBER—"Goodbye Mr. Chips" and "Captain Fury."

Other Amusements

AEROPLANE CLUB — Floor show, Earl Brierly's Orchestra.
ANCHOR CLUB—Musie by Anchor Club Band.
AKELEY LOUNGE—Italian din-
ALOW INN—Lester Grant and Swing Band.
ER CLUB—Derby, Colo.
CINDERELLA—Frankie Ray's hestra.
TONWOOD CLUB—George ckwell Band; Betty Jancan, solo-
OSSROADS TAVERN—5180 Morson Road.
RV TAVERN—E. 64th ave. and Colorado blvd.
LLCREST INN—Morrison, Colo., Band.
IDGET CAFE—Dancing every night.
ROGRESS PLUNGE—3330 W. Florida. Swimming.
PURPLE PUP—Tony Datz's Band.
RIB LAZA—E. Colfax and Gilpin st.
VETO CABARET—Ike Lee's Band.
OODBINE LODGE—Sedalia, Colo.

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KLZ—Church of the Air
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KFEL—Arthur Chapman, Organist
KVOD—Diversion Without Exertion
8:30 KLZ—Rev. Harvey Springer
KOA—Christian Science Program
KFEL—The Chapel Singer
8:45 KLZ—Red Shield Program

9 A. M.

9:15 KFEL—Reviewing Stand
9:30 KLZ—Major Bowes program
KOA—Agricultural Problems
KFEL—Religions Chorus
KVOD—Southernaires
9:45 KOA—Vernon Crane's Story Book

10 A. M.

KOA—Walter Logan's Musicale
KFEL—String Quartet
KVOD—Radio City Music Hall
10:15 KFEL—True to Life
10:30 Salt Lake City Tabernacle
KOA—On Your Job
KFEL—Mrs. G. W. Ballard

11 A. M

KLZ—Church Services
KOA—Sunday Symphonelte
KFEL—Don Arres
KVOD—Waterloo Junction
11:15 KFEL—World Series Broadcast
11:30 KOA—Ranger Serenade
KFEL—World Series
KVOD—Concert Corner

12 Noon

KLZ—Quarter-hour Serenade
KOA—Studio Party
KVOD—Continental Varieties
12:30 KOA—Round Table Discussion
KFEL—World Series
KVOD—Treasure Trails of Song

1 P. M.

KLZ—Music Program
KOA—Roy Shields
KFEL—World Series
1:15 KVOD—Bookman's Notebook
1:30 KOA—Lamont School of Music
KLZ—Columbia Symphony
KFEL—World Series
KVOD—Al Roth Presents
1:45 KOA—Dog Chats

2 P. M.

KOA—Hall of Fun
KFEL—Nobody's Children
KVOD—Sunday Vespers
2:30 KOA—World Is Yours
KFEL—World Light Opera Co.
KVOD—Variety Revue

3 P. M.

KLZ—Overtones
KFEL—Musical Steelmakers
KVOD—Three Cheers
3:30 KLZ—Three B's
KOA—Musical Compass
KFEL—The Shadow
KVOD—Metropolitan Auditions

4 P. M.

KLZ—Silver Theater
KOA—Catholic Hour
KVOD—Jack Teagarden
4:30 KLZ—Gateway to Hollywood
KOA—The Gronch Club
KFEL—Show of the Week

5 P. M.

KOA—Ranch Boys
KFEL—Back to the Bible
KVOD—Popular Classics
5:30 KLZ—Screen Guild
KOA—Band Waron
KFEL—Dick Jurgens
KVOD—Mr. District Attorney
5:45 KFEL—Stan Lomax

6 P. M.

KLZ—Democracy in Action
KOA—Charlie McCarthy
KFEL—Design fnr Melody
KVOD—NBC Concert Orchestra
6:30 KLZ—Waltz Time

7 P. M.

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KOA—Manhattan Merry-Go-Round
KFEL—Old Fashioned Revival
KVOD—Ernie Florito
7:30 KOA—American Album of Familiar Music
KVOD—Paul Carson

8 P. M.

KLZ—Orson Welles
KOA—Hour of Charm
KFEL—Good Will Hour
8:15 KVOD—Voice of Hawaii

9 P. M.

KLZ—Hobby Lobby
KOA—Night Editor
KFEL—Willie Hartzell
9:15 KOA—Irene Rich
KVOD—Ranny Weeks
9:30 KLZ—Harry James
KOA—Jack Benny
KFEL—Los Angeles Symphony Orchestra
KVOD—Abe Lyman's Orchestra

10 P. M.

KLZ—Ben Bernie
KOA—Walter Winchell
KVOD—Henri Nocco
10:30 KLZ—Van Alexander
KOA—Reggie Childs
KFEL—Johnnie Davis
KVOD—Freddie Martin

11 P. M.

KFEL—Ramona and Her Orchestra
KVOD—Paul Martin
11:15 KLZ—Clark Ross
KOA—Bridge to Dreamland
11:30 KLZ—Hungarian Orchestra
KVOD—Springtime

The Rocky Mountain News disclaims responsibility for any inaccuracies in the above programs. Last-minute changes often are made without notification by the radio stations.

Paramount Books Heifetz Musical

"They Shall Have Music," with Andrea Leeds and Joel McCrea, starts Tuesday at the Paramount and tells an active, sometimes rowdy, story of the regeneration of a group of youngsters by the power of music—sometimes supplemented by a rousing thump where a thump does the most good.

Booked second for the Paramount is "Charlie Chan at Treasure Island," another chapter in the always thrilling Chan series of adventure and mystery films.



Linda Hayes

'Honeymoon in Bali' At Denham Friday

Juvenile Actress Seen With Madeleine Carroll

"Honeymoon in Bali," lively and romantic comedy, will replace "What a Life" at the Denham Theater Friday.

Co-starring Madeleine Carroll and Fred MacMurray, the film tells of a love-struck young lady who chases a carefree young blade to Bali; an ardent opera singer trying to convince her she should marry him, and a window washer who thinks she should come out of her shell of smugness and claim the man she loves.

Others in the cast are Allen Jones, Akim Tamiroff, Helen Broderick and little Carolyn Lee.

Bob Taylor, the Diplomat, Won't Pick a Favorite Leading Lady

HOLLYWOOD, Oct. 7.—(AP)—One can't help being a little envious of Robert Taylor.

The dark-haired Bob, who started out to be a doctor and wound up holding the hands of lovely ladies on the screen, sat down the other day and compiled a list of his feminine co-stars.

In five years he's done all right. Included are Irene Dunne, Joan Crawford, Janet Gaynor, Barbara Stanwyck, Maureen O'Sullivan, Binnie Barnes, Margaret Sullivan, Eleaanor Powell, Florence Rice and Hedy Lamarr.

But he adroitly steers clear of picking a favorite.

"All of them were very pleasant to work with," he says, diplomatically. Then adds:

"Of course, I married Barbara."

Pinza to Sing Here Tomorrow

Ezio Pinza, young basso of the Metropolitan Opera Co., will be heard in concerat at City Auditorium tomorrow night in the opening concert of the Oberfelder-Slack series.

Jacques Fray and Mario Braggiotti, popular piano duo, will also be heard in joint concert with Pinza.

'Nurse Edith Cavell' Next at Orpheum

Anna Neagle Stars In World War Story

"Nurse Edith Cavell," starring Great Britain's foremost contemporary actress, Anna Neagle, starts Wednesday at the Orpheum Theater. This is the story of the famous martyred World War nurse who paid the supreme sacrifice for her unselfish efforts to preserve human lives.

Aiding Miss Neagle in "Nurse Edith Cavell" are Edna May Oliver, May Robson, Zazu Pitts, Sophie Stewart and Mary Howard, and many more.

"The Day the Bookies Wept," featuring Betty Grable, will be the companion feature at the Orpheum.

'Our Family' Popular

A third printing has been ordered of "Our Family," the book written by Adet and Anor, the daughters of Lin Yutang. The second printing is almost exhausted.

Can You See

. . . well in any part of the movies or do you have to sit up in front or far back to enjoy the pictures? Enjoy perfect vision. No charge for examination. GLASSES ON CREDIT

Frumess—605 16th St.

OGDEN Open 12:45 25c to 6
ROB BURNS "OUR LEADING CITIZEN"
SONJA HENIE—TYRONE POWER "SECOND FIDDLE"
—Mickey Mouse Cartoon—

MAYAN 12:45 to 6 25c Child 10c
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DENHAM 25
Jackie Cooper
Betty Field
"WHAT A LIFE"

ALPINE 33rd & WILLIAMS
"Susannah of the Mounties" Shirley Temple
"MAISIE" Robt. Young—Ann Sothern

PLAZA CURTIS NEAR 19
"ROLLING WESTWARD" "MIDNIGHT"
C. Colbert—D. Ameche

PINZA Basso Metropolitan Opera
In Joint Recital With
FRAY & BRAGGIOTTI
TOMORROW NIGHT
AUDITORIUM
Tickets $1.12, $1.65, $2.24, $2.80, $3.36
On Sale Baldwin Piano Co.
Oberfelder-Slack Series

NEW VICTORY CH. 1557 CURTIS AT 16TH
Mickey Rooney "Andy Hardy Gets Spring Fever"
Frankie Darro "Irish Luck"

VICTORY #2 1620 CURTIS 6
Richard Arlen "Silent Barriers"
John Trent "Stunt Pilot"

RKO ORPHEUM
Wallace BEERY "THUNDER AFLOAT"
2 HITS
BOBBY BREEN "WAY DOWN SOUTH"
ALL SEATS 25c To 1

ALADDIN
Wednesday, Oct. 11, 2 P. M.
LOUISE MULLINS
in Person, Dramatizing Daphne DuMaurier's
"REBECCA"
SEATS NOW ON SALE! 50c Plus Federal & State Tax

HIAWATHA
ALEXANDER DUMAS
"Man in the Iron Mask"
200 Seats Always for 25c
Bargain Mat. Till 6:00 p. m.

STATE 10c till 6
Edw. G. Robinson "CONFESSIONS OF A NAZI SPY"
"THE HEADLEY'S AT HOME"



NEW STYLES —FEATURES
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TRIPOLI

I. Introduction

Beauties we didn't expect.

We came to Tripoli at the end of a trip which had lead us through whole Italy and Sicily and having seen already so many wonderful things we didn't expect to find something more beautiful in North-Africa. But we were mistaken. Because when we left Tripoli we felt that this has been the most interesting and the most thrilling adventure of the whole trip at all.

4 periods of human civilization.

The Libyan coast is one of the few spots on earth where we are able to see and to experience not only the remains of one great ancient civilization, as we see it in Italy where the ruins remind us every minute of the past splendour of the Roman Empire, but here at the North-African coast , in Tripoli, we can see four entirely different periods of human civilization, vividly alive, close together on one small spot of earth.
There is the new city of Tripoli, a fine example of modern colonization; there are the old quarters of the city, where life has not changed since the middle ages; there are only a few miles away, in Leptis Magna and Sabratha, the perhaps most wonderful ruins on earth which certainly surpass the beauty of Rome; and only about a hundred miles south of the most modern sections of Tripoli, at the beginning of the desert, there are ancient cave dwellers, men, women, children and animals living in holes dug out from the ground and their standard of civilization can only be compared with the times of the Bible.

Purpose of the lecture.

My purpose is not only to describe you all the very beautiful things and interesting things I have seen , but I hope to be able to make you feel a little bit of the thrill I felt and the irresistible feeling I got there that civilization and culture are things that grow, flourish and vanish and come again , but that no power on earth is able to give them stability and that as soon as mankind is turning away from their underlying principles civilization and culture will perish in that epoch and nobody can hinder it.

II. State of Trippli.

Area

The new Italian colony of Libya extends along the Mediterranean Sea, from French Tunis in the west to English Egypt in the east and south it extends into the Sahara desert to French West Africa and the Soudan. The whole territory is about 4 times as large as Colorado, but it only has a population of about 700.000 - 800.000 people which practically lives in the few towns and oasis scattered over a territory one ninth as large as the USA. The greater part of the country is deserted, and the total area under cultivation covers only a few percent of the territory formerly cultivated by the Romans.

Population

cultivation

Libya has practically always been a colony. It has been ruled subsequently by the Carthaginians, Romans, Byzantinians, Arabs, Spaniards, Knights of Malta and the Turks. After the Turko-Italian war in 1912 it became an Italian colony.

Italians and Arabs

I had the impression that in the coastal region the relation between Italians and Arabs was rather friendly and it seems that the Italians have profited by some of the mistakes made by other European powers in other Mohammedan countries and that they lived on better terms with the Arabs as for instance the Turks, though they have a different religion.

Tripoli and USA.

It may interest you that the harbor of Tripoli also played a certain role in the history of this country. It was near this port that the USA. had their first big naval engagement after the conclusion of the Independence War. Tripoli then was a great piratical stronghold and levied its tribute on all the ships of the Mediterrenean. During the last days of John Adams presidency they had captured a few American ships and therefore in 1801 the USA. formally declared war and sent Commodore Decatur across the Atlantic to punish the pirates.

New city of Tripoli

We arrived in the city of Tripoli via Sicily and Malta on a splendid bright morning in April and the first view of the city is very impressive. The city is built on a sloping peninsula, the houses running around a beautiful bay, guarded by rocky islands ~~which rise like sentinels out of the blue Mediterranean~~. On one end of the bay is the old Palazzo, a huge fortification of Turkish origin from which we had a most wonderful view over the city and the oasis; on the other end of the bay is the so-called Kabash, a fortified castle containing the government offices. Between the two ends, inside of the horns of the natural crescent, runs along the water the beautiful modern Promenada Volpis, named for Count Volpi di Misurata, who was the first after war governor of Tripoli. Immediately behind the Promenada raises a marvellous chain of modern buildings, among them the theatre, bankbuildings, Hotels &c. At night all the glittering light which are reflected in the water of the sea make a most beautiful impression which can be compared with any of the famous resorts across the Mediterranean at the Riviera. With a grand gesture, indeed, the Italians have here laid out the beginnings of a Libyan Monte Carlo.

Palazzo

Kabash

Promenada

Buildings

architecture

However it must be appreciated that the Italians nowhere attempted to transplant European architecture to the North-African colony but that they really started something new and vibrantly alive. The older buildings are easily distinguishable, because they are of definite Moorish design, whereas the newer ones are distinctly modern, plain, with simple white walls, the modern structure adapted to the Arabic type of buildings. Some 3000 private dwellings and 200 apartmenthouses have been recently completed. The small houses are intended for Italys future immigrating population.

streets

Modern Tripoli's main street, the Via Zizia, has an atmosphere of real briskness despite the many white-robed figures of Arabs which, with the graceful ease of the east move down the arcaded sidewalks. The shops are unusually smart and one everywhere has the feeling to be in a place where things are being done.

climate

Though Italy got the country already in 1912 colonization and agricultural development only started after the world war. The climate of the cultivated areas at the coast ~~and in the oasis~~ is similiar to that in southern Italy and sicily but hotter in summer. The desert country is, much colder of course, in many parts crossed by a large network of so-called "uidans", deep and picturesque valleys which generally have plenty of water during the raining season. Probably the climate differed quite a lot in the days when Tripoli still was a Roman province. There is a popular belief in the city that the opening of the Suez-Canal changed the climate. Tripoli certainly was in fomer times a more wooded country, and contained more streams which later and more careless inhabitants have allowed to perish. Therefore the water problem has been one of the first and most important for the Italians in order to re-fertilize the country.

Export

Libya always has exported a lot of its natural products and Italy tries to increase it. They now export tabacco, henna, wool, tanned and unfinished hides, dates, olives, mats and sponges, salt and esparto gras from which the finest quality of paper is manufactured. Sheep and cattle are raised in considerable numbers and there are fine breeds of excellent horses and mules. Ostrich feathers are brought overland from the interior which are packed and dyed and shipped from Bengazi and Tripoli.

highways

To facilitate the transportation of merchandise and troups the Italians soon built a network of highways all throughout the country. In March 1937 Mussoline visited the colony at the formal opening of the translibyan highway which now extends 2000 miles from the Egyptian to the Tunisian frontier.

automobile race

Since about ten years Italy has tried and succeded in making Trioli a place for pleasure trips and there is now every year the most famous automobile race in Europe: the Race of Tripoli.

There live now already about 30.000 Italians constantly in the city whose whole population is about 100.000, among them 25.000 Jews. The rest are Arabs, Berbers, negroes, natives of Fezzan, Greeks and Maltesenns. The percentage of negroes in the city of Tripoli is higher than in any other North-African town. The reason may be that Tripoli for centuries has been the chief starting point for caravanes which crossed the Sahara and many of them included in their freight female slaves

for the Barbary harems and later on black men for this continent. Probably some of them have been sold in Tripoli or have been able to escape and to remain in the city.

Old city of Tripoli

After all I have told you till now you may have got the impression that this city is mostly modern, a starting poit for further colonization as we have it for instance in Palestine. But the special charm of Tripoli is that just around the corner , xxxhexxkxxx there is a totally different world. Different in appearance, language, customs and culture. Compared with Algeria and Tunisia this country has only been for a rather short time under European government and this may be the reason that it has not yet been influenced by the Europeans and has still kept his typical oriental character.

division into quarters

The old town on two sides is still surrounded by the walls of the 16th century and even the former quarters of Punics, Romans and Berbers are still to be seen. According to the general oriental habit the old town still to=day is divided into separat quarters . Arabs, Jews, Greek and Malteseans, each of them have their own quarters. And this is not only a habit but also a necessity because the different nationalities do not always live very peacefully together. There are for instance continuous quarrels between Arabs and Jews and only during the last years have the Italians been able to stop the slaughtering of Jews by fanatic Arabs.

buildings

As far as buildings are concerned there is no difference between Jewish and Arab quarters, only the presence of a mosque or a synagogue indicates the kind of poeple living in this special section. The Arabic houses have almost no windows facing the street. They are all built around an inner court and it is in this court where the Arab women spent most time of their life. The windowless construction is also a very fine protection against the Ghibli, the hot wind of the Sahara which at certain times blows into the city immense quantities of very fine desert sand which penetrates every ordinary door and every window.

clothes of the Arabs and Jews

The Arab men ordinary wears a coarse shirt, a woolen burnus and a red fez. The Jews mostly wear a black robe instead of the burnus and a black fez instead of the red one.This is due to regulations by former Turkish sultans,who by pain of death, had enforced this kind of dress upon the Jewish population. Both, Arab and Jewish women, wear tunicas, held together by a belt and they have an oblong cloth of linnen in different colors over the head. Arab women of course are always veiled.

Preparations for Passover

However this little story may explain you how difficult is for strangers to distinguish Arabs and Jews in this city. A few weeks after our return from this trip I found an article about Tripoli in a German newspaper signed by a young man who has been there at the same time as we. He wrote very enthusiastically about the obvious desire of all Arabs in Tripoli to keep there houses klean. He said that he observed everywhere in the streets women and children cleaning and washing householdgoods, and furniture. But he evidently overlooked that Arab Women never appear unveiled and this of course have been Jewish women who prepared the house for the Passover holidays.

streets

North-Africa is a country of intense color and blinding sunlight, therefore most of the streets are covered with mattings or actually built over like great vaults and lighted here and there by holes in the roofs.

bazaars

The bazaars consist of streets which are 10 - 15 feet wide with white vaulted roofs. The main business streets in the Arab and Jewish quarters are paved with stone while ledges about three feet high run along the walls of the houses. There all kinds of merchandise are displayed and customers and shop owners are sitting there together, bargaining and talking for hours. In this country, where most of the daily work is done by the women, men have plenty of time and bargaining is one of their chief occupations.

artisans

All the artisans work in very tiny boxlike shops and each occupation has its own quarters. In one street there are only shoemakers, in the other street only silversmiths, in a third one only tailors. ~~Kaxxprimitivexsome afxthextoolsxxxxx~~ Most of the tools are very primitive, but the tailors for instance had Singer sewing machines. That shows what good propeganda can do, even in Africa!

transportation

While there are all means of modern transportation used in the new part of the city - in this old part freights are still carried by porters, or the heavy ones by mules and camels. Human working power is cheap in the Orient and nobody is in a hurry.

The main business street in the old town in the Souk=el=Turk which containes many shops, the most frequented Turkish bath and the Mosque of Mohammed Pa= dcha which, as most of the mosques, is not open to the public.

flour-mill

One day, when walking through the streets, we stepped through an arched hole in the wall and found ourselves in a room which first looked like a stable. But ist was a mill, a flour mill. In the center of the place were 2 great stones, as big as cart wheels and about 2 feet thick. There was a hopper above the top stone from which the wheat poured down into a hole in the upper stone and the grain was ground as the 2 stones moved around, one on the other. The moving power was a camel, hitched to a long bar that moved the top stone. The camel had two cups of closely woven basket over his eyes so that it practically walked around blindfolded. This method has already been used in the times of the Bible and centuries of habit lay behind this primitive appliance.

Arch of Marcus Aurelius

Not far from the Mosque of Mohammed Pascha rises the famous four fronted Arch of Marcus Aurelius . At this place has once been the center of the ancient city off Oea, which together with Sabratha and Leptis Magna formed the " Tri-poli", the "three city town". This Arch is the most remarcable relic of Roman days in the city . It has been errected ~~by [in 164 A.D. by a loyal Roman citizen, a custom officer,]~~ in the honor of the Emperor Marc Aurel. ~~The~~ and reaches more than 20 feet above ~~the street level and is said to extend~~ street level as much as that below the ~~surface~~. The common African fondness for whitewash ~~which burried beauty of all kinds~~ has not spared this fine relic and the drifting desert sand has caused much additional dammage. However it is still a beautiful building and even the cabaret, the vine-shop and the coal store which now are installed inside haven't been able to deprive it entirely from its former beauty.

IV. Roman ruins

ruins

This Arch is only one of the less important Roman antiquities which are scattered all over the country. The whole region is full of ruins, of tombs, arches, columns, pavements and sculptures ~~and though most~~ but many of them are covered by resistless ~~desert sand~~ moving desert sands or white washed and spoiled by carclessness, ignorance and fanatism.

Leptis Magna

Therefore is was an undescribable thrilling when after a drive of about three hours we arrived in the most wonderful ancient city of Leptis Magna. This city was founded by the Phoenicians only a few century after Rome herself and for some time was even a rival of Carthage.

Discovery

The existence of a burried city was discovered by a French archeologist only 100 years ago. But Turkey ruled Tripoli at that time and as she strictly prohibited any excavation the city actually has been discovered only after 1920 when Italy started the excavation.

situation and population

When the city was found she was covered with 4-5 yards of desert sand, She once had about ~~100.000~~ - 300.000 inhabitants and extended from 2 miles in one direction to 1½ miles in another, and she has been one of finest colonial cities Rome ever possessed. Leptis Magna has therefore played a

history

prominent part in the Roman history. ~~In the war between Caesar and Pompey~~ ~~The~~ received Cato the Younger with the remains of the Pompeyan forces after Pharsalus in 48 B.C. and Julius Caesar then imposed an annual contribution of 300.000 measures of oil on the city. She has been made a Colony by Trajan,

Septimus Sev.

~~but~~ As she stands now she is the creation of the Emperor Septimus Severus. He himself was born in Leptis Magna ~~in 146 A.D., when Punic was still the language of the country~~ and ~~he~~ was the first Roman Emperor learned Latin as a foreign tongue.

palace of Sept.Sev.

His palace has been discovered in 1924. ~~At the main entrance there is a huge bloc of granite and on it are written the words: "Imperator Caesar Augustus Severus Lucius Septimus"~~

general impression

When Pompeji was dug from beneath the ashes of the Versuvius it gave an almost perfect picture of how the Romans lived. Leptis Magna if entirely uncovered will be of equal importance, but the structure of this city is far more imposing and there are much more valuable works of art than any found in Pompeji. Pompeji after all, was only a summer resort. Leptis was a large and important city, the center of Rome's most valuable colony. She had a splendour of which Rome could never boast. According to the statement of an authority as Prof. Bruno Roselle of Vasar College " no burried city has ever yielded anysting like this". Her solid remains speak of an age of political stability, commercial expansion and large scale luxury. Most of the discovered status and buildings are of pronounced Roman type with a touch of the Oriental and Egyptian. That gives the architecture a certain grandiose splendour which cannot even be found in Rome herself.

description of the city

When entering Leptis Magne a few traces of the city walls are visible to the west while on the north there haven't been any walls so that the sea breeze could sweep the city. The streets are on a rather regular plan.

theatre

On the north near the sea can be seen the remains of the theatre and a church of the Byzantine period. Almost in the middle of the area are the

publ.baths

public baths, ~~completed in 127 A.D.~~ Parts of ~~them~~ him are still in excellent preservation, ~~especially the hot rooms (caldaria), the tepid rooms (tepidaria and the fine central pool~~ Some of the coluaned basins are still intact ~~and a number of voluptuous status is still standing around the pool and looking down to the now waterless floor~~.

South of the baths is a large group of cisterns. On the east, near the sea is a great circus and nearby and amphitheatre. The most imposing and the

forum

most beautiful ruins are those of the forum. The whole square is surrounded by a colonade and on the east of the open space is a large basilica, some 300 feet long and 100 feet wide ~~which an apse at each end~~ with fine carved pilasters. If once the forum of Leptis Magna will be entirely uncovered it will give a much better idea of what a Roman forum has been that even Rome herself because in Rome it never will be possible to expose the whole forum, for so many later generations have errected their edifices on the ground of the forum. But in Leptis it will be possible to expose the whole city as she has been and no other building will hinder or spoil the marvellous completeness of ~~the ancient city~~ the, ancient city.

~~Southwestern of the~~ On the southwestern side of the forum three arches ~~face the entrance of a monumental street~~. Here columns 30 inches high have been discovered. Nothing like them has ever been found in any classical ruin.

harbor

Most wonderful and of a singular impressiveness are the remains of the ancient port which lies at the mouth of a small stream, the Wadi Lebda. This is the only Roman harbor ever found intact and only after its discovery have archeologists been able to reconstruct the exact method which had been adopted by the Romans to built their harbors and which hitherto had been unknown.

The quays and steps leading down to the water are in almost perfect condition. Even the warehouses which held the grain are still standing. On the western side stands a lighthouse to direct the ships at night and on the eastern side is a little Doric temple where the sailors went to win the favor of the gods before putting to sea.

I am sure I never willforget the hour when I was sitting on the steps of the harbor nothing but the blue ocean before me, the immense dunes of the Sahara desert behind and above all the intense blue African sky. There we forget the mad frenzy of of modern life. The old stones speak to us in a laguage of their own and ~~with extraordinary satisfaction~~ the silence of the ruins becomes eloquent and tells of an golden age when men in pomp and glory thought only of the day and reckoned themselves permanently established - but the desert shows us how temporal is man and all his hopes and how lasting is beauty and art.

destruction of the city

Leptis Magna had began to decline before Rome herself finally fell ~~in 476 A.D.~~ After that it soon became a dead city, the inhabitants died or wandered away. The trees with which it was once surrounded were cut down and there was nothing left to prevent the desert sands to shift in gradually. Later on earthquakes damaged the already half barried buildings. But the fact that this city is comparatively better preserved than any other ancient city is due to the fact that she never has been very much damaged by men. The Vandals found her already abondoned (therefore) had no reason for further damage. The Arabs came about 800 ~~like the Barbarian hordes that swept over Italy~~ (because) they didn't destroy nor occupy the ruins. The place has been contaminated for them by the fact that Christians once had lived there. ~~They only took away forty huge stone columns which they transported 80 miles westward across the desert and (from) them the building of the league of Tagaire which is still standing. Much more than the Arabs took~~ (and) later on the Europeans took away plenty of the splendid remains of the dead city. ~~In the 17th century~~ Louis XIV obtained permission from the then government of Tripoli to export to Paris whatever he might choose from the ruins of Leptis and many priceless columns now adorn the chruch of St.Germain-des-Prés. In the 19th century Admiral Smith of the English navy removed many more which afterwards were placed in the Royal Garlens of Windsor.

Sabratha

Leptis is ~~on the~~ east of Tripoli. About two hours motor trip west of Tripoli is Sabratha, from an archeologic point of view scarcely less important than Leptis. Sabratha is smaller ~~than Leptis~~ but it has a certain intimacy which the larger city has not got. Sabratha was a residential town and her most beautiful work of art is a brightly coloured marble carpet, orned with the most life-like ducks, geese and parrots. The mosaic has now been identified as the pavement of the Basilica of Justinian, a work of the 5th century, recalling the short period when Byzantine reestablished in these cities the authority Imperial authority which Rome had left . They restored quite a number of the damaged edifices and it is due to their efforts that many of the otherwise destroyed Roman remains are still preserved.

oasis between Tripoli and Sabratha

The road between Tripoli and Sabratha follows the coast almost continuously and passes through some of the ~~most luxurious~~ (finest) oasis of the whole country, ~~as Zanzur, Saiad, Sorman and Zavia.~~ When we passed one of them it was just the market day . Hundreds of natives had come to village to buy food and cloth and domestic animals. In this moment I am especially sorry that all the fine pictures I brought from this trip are still in Europe and probably lost because it is almost impossible to describe you all these bargaining and gesticulating figures , all this tohu wabohu of merchandise, men and animals. Out on the road there were hundreds of Arabs and Berbers, riding on little mules or horses without any saddle of course, the toes of their feet upright to prevent their buffalo skin slippers from slipping off their feet, most of them proudly leading the just purchased camel or mule which was heavily loaded with all sorts of precious merchandise.

market day

Mrs. Lilli Rubin
2655 Ash Street
Denver

V. Cave dwellers

Everything we had seen until now was somehow familiar to me. Already before going to Tripoli we had seen Roman ruins and tropical vegetation, we had a certain idea of veiled Arab women and oriental life - but Tripoli still kept an adventure for me which couldn't be compared with anything we had seen before.

Gharian — We left the city in the morning for a trip to the interior. We first crossed the fertile regions of the coast, then about 50 miles of treeless plains were we didn't see any life at all only occasionally a few beduins,

nomades — homeless nomades, unstable and primitive as men thousands of years ago.

Gebebel — About 80 miles south of the coast we suddenly came to the foot of a high mountain range which raises from the plain without any foothills, not unlike the mountains here in Colorado . The road raises quickly in pin curves to an elevation of about 2500 feet and we then were on a large plateau which gradually slows down southward to the desert. Sahara desert. This mountain range isthe so-calles Ghebel and soon we approached the most important

Gasr Gharian — place in this region, Gasr Gharian. Here the Italians keep a large garrison to watch the turbulent tribes of the interior, and here they have built quite a number of modern famr houeses for the Italian farmer who have settled here to cultivate tabacco and olive trees.

Gharian Tegrinna — But only a few yards from this new village are the old Arabic village of Gharian and the Jewish village of Tegrinna. To see this two old villages has been the special purpose of our drive into the interior. Because here, not even 100 miles from the most modern section of Tripoli, live Arabic and Jewish cave dwellers in subterranean dwellings as primitivly as human beings possibly can live. The Pueblo houses in the American Southwest for instance are much superior to those dwellings of the African cave dwellers.

description of the vill. — When approaching Gharian it is very difficult to realize that there is a village. Three hundred yards away it lokks like slight rolling ground spotted occasionally with date palms and olive trees. Coming nearer we suddenly stopped before big square holes which were dug into the ground about 20-30 feet deep. The base of these holes is about 800 - 900 feet large and forms the courtyard of the subterranean dwelling. On all sides of the yard are spacious rooms dug out from the sidewalls and theye are bedrooms, stables and storerooms . The whole structure of the dwelling is an adaption of the Arabic house to underground caves. The entrance of the cave dwellings are tunneled paths which begin somewhere at the surface and ~~are circuitously~~ winding down to the courtyard. Some of the houses have 2 stories or rather they are dug deeper with one room above the other, very much like two story houses built overground. The second story is reached by a series of palm logs jutting out from the walls, very much like certain at certain Indian houses in this region here. The most important part of the dwelling is the courtyard in which the inhabitants practically spent most of their time. Men, women, children as well as sheeps, goats, mules and camels find here shadow and coolness during the day. The caves themselves are very cool in summer but warm and comfortable in winter. And as the whole Ghebel region is about half a mile above sea level the winters sometimes get cold rather cold and the nights chilly even in summer.

inhabitants — We of course, climbed down to one of the courtyards. In the center was an old gasoline tank which served as cistern. There were all kinds of animals, and of course a lot of children of all ages, some of them very beautiful. They weren't shy at all and proudly posed for snapshots, happy to get afterwards a piece of chocolate or some candies . Children in both villages, in the Arabic and the Jewish one look very alike, they wear the same kinds of cheap jewelry orned with the Turkish crescent. But in the Arabic village alle the women disappeared of course immediately at the arrival of the strangers.

Here in these cave dwellings pages of civilization really are turned back and life can be seen bare of all luxury, as primitive and simple as it can be imagined.

The women chush the grain, press the olives for their oil and weave with the same primitive todls which they already had in the times of the Bible. During the gathering of the dates the women are extremely busy because like in most oriental communities most of the work falls to them.

synagogue

The Jewish community in Tegrinna has about 400 members and she of course has her own synagogue, which one of the men proudly showed us. It is more than 400 years old and as all the other buildings, completely dug out from the ground. The holy shrine, which contains the Bible is a little cave itself closed by a wooden door. The interior of the temple consisted of a few wooden benches, some oil lamps and this shrine with Bible.

Women at the well

Up in the sunlight again we found ourselves near a very deep well. A few women, deeply veiled , let down several jars identical in shape with the Roman amphorae of more than two thousend years ago. The gestures of the women were very slow and beautiful. Time seemed to have stand still here for thousands of years . It was a scene of the Bible. - And all this only a few hours from the most modern buildings in Tripoli.! It was hardly believable.

reason for caves

Why have poeple in this region bui lt their dwellings below the earth instead above the ground?

There are different reasons. This high plateau is especially exposed to the hot and cruel winds from the Sahara, the Ghibli. These caves are like the windowless Arabic houses, an excellent protection against the Ghibli, because the hot wind doesn't enter the subterranean holes.

The second reason is that these dwellings can very easily be defended against agressors. There is another region in North-Africa, in southern Tunisia, where a rather great number of natives lives in caves too. But these Tunisian troglodytes do not dug out their caves from the earth ground but live in more or less natural caves, in the Mahatma Mountains. They are savage and suspicious and some tribes of them are the most unhuman beings known on earth. Still to=day it is dangerous to approach their dwellings. But the cave dwellers in the Ghebel region are peaceful and friendly.

origin

There have been a lot of guesses concerning the origin of these troglodytes. Some think they are descendants of ancient cave dwellers which probably have lived in this mountains and valleys many thousand years ago. Others think that Arabs, Berbers and Jews, which later came to this country, adapted a form of living they found there which seemed especially fit for this special climate and easy to defend against attacking ennemies, I myself believe that this second version comes nearer to the truth than the first one.

VI. Conclusion

North - Africa and the entire Sahara region is still an open field for research. There are still many lost and forgotten civilizations to discover and to study and only after we have been able to link them up we will understand all what they have to tell us.This region has played an important part in human history ever since its very beginning. There have been generations of slaves and conquerors, humble cave dwellers and arrogant Roman citizens, restless nomades and fanatic Moslems, negro slaves and modern colonists, they all have walked over this comparatively very small spot of earth and each generation has left its more or less visible marks, each generation has added something to the atmosphere of this strange and wonder=ful country.

But the desert has been stronger than all of them. The Sahara has seen them come and pass, has seen them live and die, but it is also due to the Sahara that the remains of these past generations have been saved. The sands of the desert which buried the civilizations also preserved them for future generations and it is entirely up to us to remain untouched and to take it merely as a sensation what we dug out from the desert sand or to see the warning finger of the past which remains us, that all human achievment hao beautiful it may be must perish and that only the most humble ones,the cave dwellers and the nomadesseem to have a never changing , an eternal form of living.

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lecture. esting things I have seen , but I hope to be able to make you feel a little bit of the thrill I felt and the irresistible feeling I got there that civilization and culture are things that grow, flourish and vanish and come again , but that no power on earth is able to give them stability and that as soon as mankind is turning away from their underlying principles civilization and culture will perish in that epoch and nobody can hinder it.

II. State of Trippli.

with the capitals Tripolis and Bengasi

aThe now Italian colony of Libya comprises 2 districts, Tripoli and Cyrenaica,
and extends along the Mediterranean Sea, from French Tunis in the west to English Egypt in the east and south it extends into the Sahara desert to French West Africa and the Soudan. The whole territory covers about 420.000 square miles,
lation that is about 4 times as large as Colorado, but it only has a population of
ivation about 700.000 - 800.000 people which practically lives in the few towns and oasis scattered over a territory one ninth as large as the USA. The greater part of the country is deserted, and the total area under cultivation covers only a few percent of the territory formerly cultivated by the Roman Empire.

toryLibya has practically always been a colony. It has been ruled subsequently by
the Carthaginians, Romans, Byzantinians, Arabs, Spaniards, Knights of Malta and the Turks. After the Turko-Italian war in 1912 it became an Italian colony. But
alians the tribes in the interior have been turbulent ever since and still in 1932
l Arabs Marshall Badoglio who later on became famous in the Abbessinian war and who then was governor of Libya reported officially that the colony had not yet been entirely pacified. However we had the impression that in the coastal region the relation between Italians and Arabs was rather friendly and it seems that the Italians have profited by some of the mistakes made by other Europenn powers in other Mohammedan countries and that they lived on better terms with the Arabs as for instance the Turks, though they have a different religion.

oli and It may interest you that the harbor of Tripoli also played a certain role in
SA. the history of this country. It was near this port that the USA. had their first big naval engagement after the conclusion of the Independence War. Tripoli then was a great piratical stronghold and levied its tribute on all the ships of the Mediterranean. During the last days of John Adams presidency they had captured a few American ships and therefore in 1801 the USA. formally declared war and sent Commodore Decatur across the Atlantic to punish the pirates.

New city of Tripoli — We arrived in Tripoli via Sicily and Malta on a splendid bright morning in April and the first view of the city is very impressive. The city is built on a sloping peninsula, the houses running around a beautiful bay, guarded by rocky islands which rise like sentinels out of the blue Mediterranean. On one

Palazzo — end of the bay is the old Palazzo, a huge fortification of Turkish origin from which we had a most wonderful view over the city and the oasis; on the other end

Kabash — of the bay is the so-called Kabash, a fortified castle containing the government offices. Between the two ends, inside of the horns of the natural crescent, runs

Promenada — along the water the beautiful modern Promenada Volpis, named for Count Volpi di Misurata, who was the first after war governor of Tripoli. Immediately behind the

Buildings — Promenada raises a marvellous chain of modern buildings, among them the theatre, bankbuildings, Hotels &c. At night all the glittering light which are reflected in the water of the sea make a most beautiful impression which can be compared with any of the famous resorts across the Mediterranean at the Riviera. With a grand gesture, indeed, the Italians have here laid out the beginnings of a Libyan Monte Carlo.

architecture — However it must be appreciated that the Italians nowhere attempted to transplant European architecture to the North-African colony but that they really started something new and vibrantly alive. The older buildings are easily distinguishable, because they are of definite Moorish design, whereas the newer ones are distinctly modern, plain, with simple white walls, the modern structure adapted to the Arabic type of buildings. Some 3000 private dwellings and 200 apartmenthouses have been recently completed. The small houses are intended for Italys future immigrating population.

streets — Modern Tripoli's main street, the Via Zizia, has an atmosphere of real brisknes despite the many white-robed figures of Arabs which, with the graceful ease of the east move down the arcaded sidewalks. The shops are unusually smart and one everywhere has the feeling to be in a place where things are being done.

— climate — Though Italy got the country already in 1912 colonization and agricultural development only started after the world war. The climate of the cultivate areas at the coast and in the oasis is similiar to that in southern Italy and sicily but hotter in summer. The desert country is in many parts crossed by a large network of so-called "uidans", deep and picturesque valleys which generally have plenty of water during the raining season. Probably the climate differed quite a lot in the days when Tripoli still was a Roman province. There is a popular belief in the city that the opening of the Suez-Canal changed the climate. Tripoli certainly was in fomer times a more wooded country, and contained more streams which later and more careless inhabitants have allowed to perish. Therefore the water problem has been one of the first and most important for the Italians in

Export — order to re-fertilize the country. Libya always has exported a lot of its natural products and Italy tries to increase it. They now export tabacco, henna, wool, tanned and unfinished hides, dates, olives, mats and sponges, salt and esparto gras from which the finest quality of paper is manufactured. Sheep and cattle are raised in considerable numbers and there are fine breeds of excellent horses and mules. Ostrich feathers are brought overland from the interior which are packed and ayed and shipped from Bengazi and Tripoli. To facilitate the transportation

highways — of merchandise and troups the Italians soon built a network of highways all throughout the country. In March 1937 Mussoline visited the colony at the formal opening of the translibyan highway which now extends 2000 miles from the Egyptian to the Tunisian frontier.

automobile race — Since about ten years Italy has tried and succeded in making Trioli a place for pleasure trips and there is now every year the most famous automobile race in Europe: the Race of Tripoli

— There live now already about 30.000 Italians constantly in the city whose whole population is about 100.000, among them 25.000 Jews. The rest are Arabs, Berbers, negroes, natives of Fezzan, Greeks and Maltesenns. The percentage of negroes in the city of Tripoli is higher than in any other North-African town. The reason may be that Tripoli for centuries has been the chief starting point for caravanes which crossed the Sahara and many of them included in their freight female slaves

Intentional Second Exposure

~~New city of Tripoli~~ 66b

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for the Barbary harems and later on black men for this continent. Probably some of them have been sold in Tripoli or have been able to escape and to remain in the city.

Old city of Tripoli

After all I have told you till now you may have got the impression that this city is mostly modern, a starting poit for further colonization as we have it for instance in Palestine. But the special charm of Tripoli is that just around the corner , ~~xxthexxxixxxi~~ there is a totally different world. Different in appearance, language, customs and culture. Compared with Algeria and Tunisia this country has only been for a rather short time under European government and this may be the reason that it has not yet been influenced by the Europeans and has still kept his typical oriental character.

division into quarters

The old town on two sides is still surrounded by the walls of the 16th century and even the former quarters of Punics, Romans and Berbers are still to be seen. According to the general oriental habit the old town still to=day is divided into separat quarters . Arabs, Jews, Greek and Malteseans, each of them have their own quarters. And this is not only a habit but also a necessity because the different nationalities do not always live very peacefully together There are for instance continuous quarrels between Arabs and Jews and only during the last years have the Italians been able to stop the slaughtering of Jews by fanatic Arabs.

buildings

As far as buildings are concerned there is no difference between Jewish and Arab quarters, only the presence of a mosque or a synagogue indicates the kind of people living in this special section. The Arabic houses have almost no windows facing the street. They are all built around an inner court and it ~~xxxx

artisans

All the artisans work in very tiny boxlike shops and each occupation has its own quarters. In one street there are only shoemakers, in the other street only silversmiths, in a third one only tailers. ~~Most primitive of the tools~~ Most of the tools are very primitive, but the tailors for instance had Singer sewing machines. That shows what good propaganda can do, even in Africa!

transportation

While there are all means of modern transportation used in the new part of the city - in this old part freights are still carried by porters, or the heavy ones by mules and camels. Human working power is cheap in the Orient and nobody is in a hurry.

The main business street in the old town in the Souk=el=Turk which containes many shops, the most frequented Turkish bath and the Mosque of Mohammed Pa= scha which, as most of the mosques, is not open to the public.

flour-mill

One day, when walking through the streets, we stepped through an arched hole in the wall and found ourselves in a room which first looked like a stable. But ist was a mill, a flour mill. In the center of the place were 2 great stones, as big as cart wheels and about 2 feet thick. There was a hopper above the top stone from which the wheat poured down into a hole in the upper stone and the grain was grown as the 2 stones moved around, one on the other. The moving power was a camel, hitched to a long bar that moved the top stone. The camel hed two cups of closely woven basket over his eyes so that it practically walked around blindfolded. This method has already been used in the times of the Bible and centuries of habit lay behind this primitive appliance.

Arch of Marcus Aurelius

Not far from the Mosque of Mohammed Pascha rises the famous four fronted Arch of Marcus Aurelius . At this place has once been the center of the ancient city of Oea, which together with Sabratha and Leptis Magna formed the " Tri-poli", the "three city town". This Arch is the most remarcable relic of Roman days in the city . It has been errected in 164 A.D. by a loyal Roman citizen, a custom officer, in the honor of the Emperor Marc Aurel. The Arch reaches more than 20 feet above the street level and is said to extend as much as that below the surface. The common African fondness for whitewash which burried beauty of all kinds has not spared this fine relic and the drifting desert sand has caused much additional dammage. However it is still a beautiful building and even the cabaret, the vine-shop and the coal store which now are installed inside haven't been able to deprive it entirely from its former beauty.

ruins

This Arch is only one of the less important Roman antiquities which are scattered all over the country. The whole region is full of ruins, of tombs, arches, columns, pavements and sculptures but many of them are covered by resistless moving desert sands or white washed and spoiled by carelessness, ignorance and fanatism.

Leptis Magna

Therefore is was an undescribable thrilling when after a drive of about three hours we arrived in the most wonderful ancient city of Leptis Magna. This city was founded by the Phoenicians only a few century after Rome herself and for some time was even a rival of Carthage.

discovery

The existence of a burried city was discovered by a French archeologist only 100 years ago. But Turkey ruled Tripoli at that time and as she strictly prohibited any excavation the city actually has been discovered only after 1920 when Italy started the excavation.

situation and population

When the city was found she was covered with 4-5 yards of desert sand, She once had about 100.000 - 300.000 inhabitants and extended from 2 miles in one direction to 1¾ miles in another, and she has been one of finest colonial cities Rome ever possessed. Leptis Magna has therefore played a

history

prominent part in the Roman history. In the war between Caesar and Pompey it received Cato the Younger with the remains of the Pompeyan forces after Pharsalus in 48 B.C. and Julius Caesar then imposed an annual contribution of 300.000 measures of oil on the city. She has been made a Colony by Trajan,

Septimus Sev.

but as she stands now she is the creation of the Emperor Septimus Severus. He himself was born in Leptis Magna in 146 A.D., when Punic was still the language of the country. And he was the first Roman Emperor learned Latin as a foreign tongue.

palace of Sept.Sev.

Hisppalace has been discovered in 1924. At the main entrance there is a huge bloc of granite and on it are written the words :"Imperator Caesar Augustus ~~Septimus~~ Lucius Septimus".

general impression

When Pompeji was dug from beneath the ashes of the Vesuvius it gave an almost perfect picture of ~~how~~how the Romans lived. Leptis Magna if entirely uncovered will be of equal importance, but the structure of this city is far more imposing and there are much more valuable works of art than any found in Pompeji. Pompeji after all, was only a summer resort. Leptis was a large and important city, the center of Rome's most valuable colony. She had a splendour of which Rome could never boast. According to the statement of an authority as Prof. Bruno Rosellè of Vasar College " no burried city has ever yielded anysting like this". Her solid remains speak of an age of political stability, commercial expansion and large scale luxury.

Most of the discovered status and buildings are of pronounced Roman type with a touch of the Oriental and Egyptian. That gives the architecture a certain grandiose splendeur which cannot even be found in Rome herself.

dexcription of the city

When entering Leptis Magne a few traces of the city walls are visible to the west while on the north there haven't been any walls so that the sea breeze could sweep the city. The streets are on a rather regular plan.

theatre

On the north near the sea can be seen the remains of the theatre and a church of the Byzantine period. Almost in the middle of the area are the

publ.baths

public baths, completed in 127 A.D. Parts of it are still in excellent preservation, especially the hot rooms (calideria), the tepid rooms (tepidaria and the fine central pool. Some of the columned basins are still intact and a number of voluptuous status is still standing around the pool and looking down to the now waterless floor.

South of the baths is a large group of cisterns. On the east, near the sea is a great circus and nearby and amphitheatre. The most imposing and the

forum

most beautiful ruins are those of the forum. The whole square is surrounded by a colonade and on the east of the opne space is a large basilica,some 300 feet long and 100 feet wide which an apse at each end and fine carved pilasters. If once the forum of Leptis Magna will be entirely uncovered it will give a much better idea of what a Roman forum has been than even Rome herself because in Rome it never will be possible to expose the whole forum for so many later generations have errected their edifices on the ground of the forum. But in Leptis it will be possible to expose the whole city as she has been and no other building will hinder or spoil the marvellous completeness of ~~the~~ the ancient city.

~~South~~ On the southwestern side of the forum, three arches face the entrance of a monumental street. Here columns 30 inches high have been discovered. Nothing like them has ever been found in any classical ruin.

harbor

Most wonderful and of a singular impressiveness are the remains of the ancient port which lies at the mouth of a small stream, the Wadi Lebda. This is the only Roman harbor ever found intact and only after its discovery have archeologists been able to reconstruct the exact method which had been adopted by the Romans to built their harbors and which hitherto had been unknown,

The quays and steps leading down to the water are in almost perfect condition. Even the warehouses which held the grain are still standing. On the western side stands a lighthouse to direct the ships at night and on the eastern side is a little Doric temple where the sailors went to win the favor of the gods before putting to sea.

I am sure I never willforget the hour when I was sitting on the steps of the harbor nothing but the blue ocean before me, the immense dunes of the Sahara desert behind and above all the intense blue African sky. There we forget the mad frenzy of modern life. The old stones speak to us in a language of their own and the silence of the ruins becomes eloquent and tells of an golden age when men in pomp and glory thought only of the day and reckoned themselves permanently established - but the desert shows us how temporal is man and all his hopes and how lasting is beauty and art.

destruction of the city

Leptis Magna had began to decline before Rome herself finally fell in 476 A.D. After that it soon became a dead city, the inhabitants died or wandered away. The trees with which it was once surrounded were cut down and there was nothing left to prevent the desert sands to shift in gradually . Later on earthquakes damaged the already half barried buildings. But the fact that this city is comparatively better preserved than any other ancient city is due to the fact that she never has been very much damaged by men. The Vandals finding she already abondoned had no reason for further damage, About 800 came the Arabs. Unlike the Barbarian hordes that swept over Italy they didn't destroy nor occupy the ruins. The place has been contaminated for them by the fact that Christians once had lived there. They only took away forty huge stone columns which were transported 80 miles westward across the desert and were used in the building of the Mosque of Taguira which is still standing. Much more than the Arabs took later on the Europeans from the splendid remains of the dead city. In the 17th century Louis XIV obtained permission from the government of Tripoli to export to Paris whatever he might choose from the ruins of Leptis. Many priceless columns now adorn the chruch of St.Germain-des-Prés. In the 19th century Admiral Smith of the English navy removed many more which afterwards were placed in the Royal Gardens of Windsor.

Sabratha

Leptis is on the east of Tripoli. About two hours motor trip west of Tripoli is Sabratha, from an archeologic point of view scarcely less important than Lepiis. Sabratha is smaller than Leptis but it has a certain intimacy which the larger city has not got. Sabratha was a residential town and her most beautiful work of art is a brightly coloured marble carpet, orned with the most life-like ducks, geese and parrots. The mosaic has now been identified as the pavement of the Basilica of Justinian, a work of the 5th century, recalling the short period when Byzantine reestablished in these cities the authority Imperial authority which Rome had left . They restored quite a number of the damaged edifices and it is due to their efforts that many of the otherwise destroyed Roman remains are still preserved.

oasis between Tripoli and Sabratha market day

The road between Tripoli and Sabratha follows the coast almost continuously and passes thruogh some of the most luxurious oasis of the whole country, as Zanzur, Saiad, Sorman and Zavia. When we passed the last one it was just market day . Hundreds of natives had come to village to buy food and cloth and domestic animals. In this moment I am especially sorry that all the fine pictures I brought from this trip are still in Europe and probably lost because it is almost impossible to describe you all these bargaining and gesticulating figures , all this tohu wabohu of merchandise, men and animals. Out on the road there were hundreds of Arabs and Berbers riding on little mules or horses without any saddle of course, the toes of their feet upright to prevent their buffalo skin slippers from slipping off their feet, most of them proudly leading the just purchased camel or mule which was heavily loaded with all sorts of precious merchandise.

Everything we had seen until now was somehow familiar to us. Already before going to Tripoli we had seen Roman ruins and tropical vegetation, we had a certain idea of veiled Arab women and oriental life - but Tripoli still kept an adventure for us which couldn't be compared with anything we had seen before.

Gharian

We left the city in the morning for a trip to the interior. We first crossed the fertile regions of the coast, then about 50 miles of treeless plains were we didn't see any life at all only occasionally a few beduins,

nomades

homeless nomades, unstable and primitive as men thousands of years ago.

Gehebel

About 80 miles south of the coast we suddenly came to the foot af a high mountain range which raises from the plain without any foothills, not unlike the mountains here in Colorado . The road raises quickly in pin curves to an elevation of about 2500 feet and we then were on a large plateau which gradually slows down southward to the desert.Sahara desert. This mountain range isthe so-calles Ghebel and soon we approached the most important

Gasr Gharian

place in this region, Gasr Gharian. Here the Italians keep a large garrison to watch the turbulent tribes of the interior, and here they have built quite a number of modern famr houses for the Italian farmer who have settled here to cultivate tabacco and olive trees.

Gharian
Tegrinna

But only a few yards from this new village are the old villages Arabic village of Gharian and the Jewish village of Tegrinna. To see this two old villages has been the special purpose of our drive into the interior. Because here, not even 100 miles from the most modern section of Tripoli, live Arabic and Jewish cave dwellers in subterranean dwellings as primitivly as human beings possibly can live. The Pueblo houses in the American Southwest for instance are much superior to those dwellings of the African cave dwellers.

description of the vill.

Wehen approaching Gharian it is very difficult to realize that there is a village. Three hundred yards away it lokks like slight rolling ground spotted accasionally with date palms and olive trees. Coming nearer we suddenly stopped before a big square holes which were dug into the ground about 20-30 inches deep. The base of these holes is about 800 - 900 feet large and forms the courtyard of the subterranean dwelling. On all sides of the yard are spacious rooms dug out from the sidewalls and there are bedrooms, stables and storerooms . The whole structure of the dwelling is an adaption of the Arabic house to underground caves. The entrance of the cave dwellings are tunneled paths which begin somewhere at the surface and lead circuitously down to the courtyard. Some of the houses have 2 stories or rather they are dug deeper with one room above the other, very much like two story houses built overground. The second story is reached by a series of palm logs jutting out from the walls, very much like certain at certain Indian houses in this region here. The most important part of the dwelling is the courtyard in which the inhabitants practically spent most of their time. Men, women, children as well as sheeps, goats, mules and camels find here shadow and coolness during the day. The caves themselves are very cool in summer but warm and comfortable in winter. And as the whole Ghebel region is about half a mile above sea level the winters sometimes get rather cold and the bights chilly even in summer.

inhabitants

We of course, climbed down to one of the courtyards. In the center was an old gasoline tank which served as cistern. There were all kings of animals, and of course a lot of children of all ages, some of them very beautiful. They weren't shy at all and proudly posed for snapshots, happy to get afterwards a peace of chocolate or some candies .Children in both villages, in the Arabic and the Jewish one look very alike, they wear the same kinds of cheap jewelry orned with the Turkish crescent. But in the Arabic village alle the women disappeared of course immediately at the arrival of the strangers.

Here in these cave dwellings pages of civilization really are turned back and life can be seen bare of all luxury, as primitive and simple as it can be imagined.

The women chush the grain, press the olives for their oil and weave with the same primitive todls which they already had in the times of the Bible. During the gathering of the dates the women are extremely busy because like in most oriental communities most of the work falls to them.

synagogue

The Jewish community in Tsgrinna has about 400 members and she of course has her own synagogue, which one of the men proudly showed us. It is more than 400 years old and as all the other buildings, completely dug out from the ground. The holy shrine, which contains the Bible is a little cave itself closed by a wooden door. The interior of the temple consisted of a few wooden benches, some oil lamps and this shrine with Bible.

Women at the well

Up in the sunlight again we found ourselves near a very deep well. A few women, deeply veiled , let down several jars identical in shape with the Roman amphorae of more than two thousand years ago. The gestures of the women were very slow and beautiful. Time seemed to have stand still here for thousands of years . It was a scene of the Bible. - And all this only a few hours from the most modern buildings in Tripoli.! It was hardly believable.

reason for caves

Why have poeple in this region bui lt their dwellings below the earth instead above the ground?

There are different reasons. This high plateau is especially exposed to the hot and cruel winds from the Sahara, the Ghibli. These caves are like the windowless Arabic houses, an excellent protection against the Ghibli, because the hot wind doesn't enter the subterranean holes.

The second reason is that these dwellings can very easily be defended against agressors. There is another region in North-Africa, in southern Tunisia, where a rather great number of natives lives in caves too. But these Tunisian troglodytes do not dug out their caves from the earth ground but live in more or less natural caves, in the Mahatma Mountains. They are savage and suspicious and some tribes of them are the most unhuman beings known on earth. Still to=day it is dangerous to approach their dwellings. But the cave dwellers in the Ghebel region are peaceful and friendly.

origin

There have been a lot of guesses concerning the origin of these troglodytes. Some think they are descendants of ancient cave dwellers which probably have lived in this mountains and valleys many thausand years ago. Others think that Arabs, Berbers and Jews, which later came to this country, adapted a form of livingthey foundthere which they found there and which seemed especially fit for this special climate and easy to defend against attacking ennemies, I myself believe that this second version comes nearer to the truth than the first one.

North - Africa and the entire Sahara region is still an open field for research. There are still many lost and forgatten civilizations to discover and to study and only after we have been able to link them up we will understand all what they have to tell us.This region has played an important part in human history ever since its very beginning. There have been generations of slaves and conquerors, humble cave dwellers and arrogant Roman citizens, restless nomades and fanatic Moslems, hegro slaves and modern colonists, they all have walked over this comparatively very small spot of earth and each generation has left its more or less visible marks, each generation has added something to the atmosphere of this strange and wonder=ful country.

But the desert has been stronger than all of them. The Sahara has seen them come and pass, has seen them live and die, but it is also due to the Sahara that the remains of these past generations have been saved. The sands of the desert which buried the civilizations also preserved them for future generations ard it is entirely up to us to remain untouched and to tal it merely as a sensation what we dug out from the desert sand or to see the warning finger of the past which remains us, that all human achievment hao beautiful it may be must perish and that only the most humble ones,the cave dwellers and the nomadesseem to have a never changing , an eternal form of living.

Jews in Tripoli.

Introduction.

The events of the last years and recent months, the permanent persecution of Jews in Germany and Eastern Europe have absorbed almost the entire interest of the Western Jewry. However it may be interesting to call the attention again to the fact that their is a Jewish problem not only in Europe and Palestine, but also in the entire Orient and especially in North-Africa where the number of Jews is considerably great. To understand their problems we must know something about their life, their habits, their history - all this being of course entirely different from the conditions in which Jews live in Europe or in this country.

Three North-African Jewish communities

I was so fortunate ~~to~~ of having been able to study some most interesting and ~~exploratory~~ Jewish Communities in North-Africa, namely the Jewish community of the city of Tripoli, the Jewish village of Amrus and the Jewish cave-dwellers in Tegrinna. These three North-African Jewish communitie all located in the Italian colony of Lybia are not only vivid examples of Jewish life in the Orient but they also give us an idea of Jewish life in ancient times. The standard of living, the occupation and the habits of the Jewish cave-dwellers in Tegrinna ~~can~~ which live in holes dug out from the ground can only be compared with the times of the Bible.

Origin of the ~~North-~~African Jews

Ancient Jews

Asia Minor and Egypt

Spanish Jews

The present Jewish population in North-Africa chiefly derives from three great drifts: first, Jews from Greco-Roman days and perhaps Punic long before. Some of the cave-dwellers of Tegrinna and the mountains behind Fez are probably descendants of these ancient Jews. In the 8th and 9th century a wave of Mesopotamian and Alexandrine Jews followed the Islamic conquerors and settled in the country and finally in the 14th and 15th century a great number of Spanish Jews, persecuted and expelled from their home found a haven in the costal region of North-Africa and according to their very high level of education they became and remained the leading Jewish class in the whole region. They imposed their Jewish language on the other Jewish inhabintants and therefore still to-day Jews in that region, except for the younger ones who have adapted the modern French or Italian language, use a Judeo-Spanish and sometimes a Judeo-Arabic dialect.

After the conquest of Lybia in 1912 the Italians started ~~to~~ a large colonization programm and the city of Tripoli then a small costal town is now a quite wonderful modern city which rivals with many famous resorts at the other side of the Mediterranean Sea. The number of inhabitants has steadily increased since. To-day there are among 100.000 inhabitants about 25.000 Jews in the city. The number of Italians is about the same, the rest are Arabs, Berbers, natives of Fezzan anf Negroes. The largest group of course is formed by the Arabs. The Europeanized Jews live in the modern section of the town, in fine new apartment houses equipped with all modern facilities. These Europeanized Jews

differ in no respect from poeple in other countries. Our interest is concentrated on the Jews in the old part of the city where life has not changed since the middle ages.

Old town division into quarters

According to the general ~~habit~~ oriental habit this old town is diveided into seperate quarters, each nationality as Jews, Arabs, Greeks, Malteseans, Negroes &c. occupying their own quarter. This division into quarters is not only the continuation of a habit observed for many centuries but it is still to-day a necessity. The different nationalities still do not always live very peacefully together and especially Arabs and Jews-as in all other countries where they live together-quarrel constantly.

Anti-Jewish laws in former times.

In former times, under the government of the sultans, Jews had to observe very strict laws. By pain of death they had to wear black robes and scull-caps and they were not allowed to wear any weapon. They could ride a jackass, but not a horse and even this donkey they had to dismount if a Moslem passed. Upon every street leading to a mosque Moslems errected a barrier to make the Jews bow their heads in passing. The gates of the walled ghettos had to be closed at night. The result of this treatment was that the Jews tried to avoid as much as possible any conspiciousness. The old synagogues therefore look almost like ordinary houses and even the synagogue in Oran, the finsest Jewish building in Algeria, is built in Moorish style and might very easily be mistaken for a mosque.

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The hatred between Arabs and Jews in Tripoli has a new source now since the occupation of this country by the Italians. The Jews have generally been very loyal to the European conquerors and took their part in the conquest of the country. This attitude is a constant challenge to the Arabs who never ceased to riot against the European conquerors.

Occupation of the Jews.

But while the Arabs hate the Jews they really need them. For the Jews are the business men and they seem to prosper even where they have to trade with Arabs. It is noticable that ~~the~~ frequently rich Moorish merchants will hire a Jew to be his salesman. The Jewish quarter of the city of Tripoli, the so-called "Mellah" is subdivided in the Big Jewry, the Hara-el-Kebira and the Little Jewry, the Hara-el-Seghira. The main

street of the Hara-el-Kebira is lined with the customary shops of jewellers, silver- and goldsmiths. El Mara Souk is occupied by silks and the Attarine by spices. All these trades and professions are almost entirely in Jewish hands. In the Little Jewry the cleaning and dying of ostrich feathers and the polishing of ivory can still be seen. Most of the work is carried on by women. A great deal of the Jews are petty artisans, as tailors, needleworkers, shoemakers or small shopkeepers of different kind. They work in very tiny boxlike shops or, to be quite correct, in front of their little shops, in the street. Most of the tools are very primitive , only the tailors had Singer sewing machines. That shows what a good propaganda can do, even in Africa. But in spite of the primitive tools and the often rather inferior material they use the quality of their work is very often a high one.

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One day , when walking through the streets, I stepped through an arched hole in the wall and found myself in a room which first looked like a stable. But it was not a stable at all, it was a flour mill. In the center of the place where two great stones, as big as carts wheels and about two feet thick. There was a hopper above the top stone from which the wheat poured down into a hole in the upper stone and the grain was ground as the two stones moved around, one on the other. The moving power was a camel, hitched to a long bar that moved the top stone. The camel had two caps of closely woven basket over his eyes so that it practically moved around blindfolded. This method has already been unsed in the times of the Bible and centuries of habit lay behind this primitive appliance. Mills of this type are equally used by Arabs and Jews but this mill happened to be a special one. As it was April and about two weeks before the passover holidays Jews all over the city prepared for this festival and this mill was a special passover-flour-mill where only flour for the mazzoth was prepared and which didn't work but a few weeks of the year.

Preparations for Passover

With regard to the Passover holidays I want to tell you another little story. A few weeks after my return from this trip I found an article about Tripoli in a German newspaper signed by a young man who had been there at the same time as I. He wrote very enthusiastically about the obvious and unusual desire of all Arabs in Tripoli to keep their houses clean . He said that everywhere in the streets he observed women and children cleaning and washing household-goods and furniture. But he evidently overlooked that the Arab Women never appear unveiled and the women he saw have of course been Jewish women preparing the house for the Passover holidays.

Clothes

But this little story also reveales that there is not very much difference in appearance between Arabs and Jews. Especially the women which very often are extremely handsome wear the clothes of their Arabic neighbours, but they are of course never veiled. They gererally wear a tunice, hold together by a

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Jewish population In contrast to the country districts the Jewish population in Tripoli city has enourmously increased during the last 3o years. This is not only due to the great number of babies they produce like all poeple in the Orient this is due to the fact that the mortality and especially the mortality of babies is much lower than in any other race. Even the Italians, not accustomed to the climate and the oriental conditions of life have a higher mortality.

Jews in villages. The special charm of a trip to this costal region of North Africa is the variety of civilizations, the mixture of races and this is equally true in respect to the Jews of this region. Because nothing said in regard to the Jews in the city of Tripoli applies to the Jews in the viallages Amrus and Tegrinna.

Amrus

The village of Amrus lies three miles east of the city of Tripoli and its ~~xxxxxxxxxxx~~ exclusively inhabited by Jews. Though there is room enough to expand into all directions, because Amrus lies in the flat prarie near the desert the village is very closely built, the streets are narrow and the houses treading on each others toes. The particularity of this village is that all the inhabitants are blacksmiths. They are very poor and all suffer from the wide spread eye diseases of the orient and most of them are therefore half-blind. But how poor and wretched the life of these poeple may be, they live in an ordinary little village, in

Tegrinna

~~xxxxxx~~ ordinary though very small houses. But for humanity run to earth, to see men , women and children living in conditions that have never seemed to be touched by any civilization for thousands of years we have to go about 80 miles south of Tripoli city to the cave-dwellers of Tegrinna.

About 80 miles south of the Lybian coast raises a mountain range, the so-called Ghebel. These mountains have almost no foothills, not unlike the mountains here in Colorado and the road raises quickly in pin curves to an elevation of about 2500 feet. At this level there is a large plateau which gradually slows down southward to the Sahara desert. On this plateau, about 100 miles south of Tripoli City are two ~~xxxxxxxx~~ troglodyte villages, villages where all the inhabitants live in caves dug out from the earth. One of these villages is Gasr Gharian, entirely inhabited by Berbs, the other one is Tegrinna, entirely inhabited by Jews. But the construction of the caves and the customs of the inhabitants are alike in both villages.

construction of the subterranean dwellings

Troglodyte means to enter a whole and indeed one has to enter holes in order to enter these subterranean dwellings. When approaching Gasr Gharian and Tegrinna it is very difficult to realize that there is a village. Three hundred yards away it looks like slight rolling ground spotted occasionally with date palms and olive trees. Coming nearer we suddenly stop before x big square holes which were dug into the ground about 20-30 feet deep. The base of each hole is about 800-900 squarefeet large and this forms the courtyard of the subterranean dwelling. This yard can only be entered by a tunneled path which begins somewhere at the surface and winds down to the the courtyard. It is here that the inhabitants spend practically most of their life. In almost every yard there is an old gasoline tank, precious presents from Italian colonists and used as cisterns. On all sides of the yard are spacious rooms dug out from the sidewalls, serving as bedrooms, stables, storerooms. They are very cool in summer but warm and comfortable in winter. And as the whole Ghebel region is about half a mile above sea level the winters sometimes get rather cold and the nights are chilly insummer in spite of the nearby Sahara desert. Some of the houses have two stories or rather they are dug deeper with one series of rooms above the other, very much like two story houses built over ground. The second story is reached by a series of palm logs jutting out from the walls, very much like certain Indian houses in this region here. But as a whole the Indian houses, for instance the Pueblo houses in the American southwest are much superior to these dwellings of the African cave-dwellers.

Inhabitants

~~Kxxtxxf~~ The yards are crowded with men , women , children and animals, as goats, camels, mules and sheeps and they all find shadow in it during the day. There were children of all ages, very beautiful with great black eyes, all of them wearing the same kind of cheap jewelry orned with the Turkish crescent. They are like most poeple in the orient very superstitious and therefore hang a lot of amulets and magic signs round the childrer's neck quite as their Moslem neighbors. The neighborhood of Italian colonists has accustomed these poeple to Europeans and the children are not at all shy or afraid but they proudly pose for snapshots, happy to get a piece of chocolate or some candies.

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Like in most oriental communities most the daily work falls to the women. They crush the grain, press the olives for their oil and weave with the same primitive tools which ~~xxxx~~ been used in the times of the Bible. Here in these cave-dwellings ~~xxxxx~~ the pages of ~~xxx~~ civilization really are turned back and life can be seen bare of all luxury, as primitive and simple as it can be imagined.

Synagogue

The Jewish community in Tegrinna has about 400 members and owns of course ~~xxx~~ its own synagogue, which probably is more then 400 years old and of course as all the other buildings, a simple cave dug out from the earth. The holy shrine which contains the Thora is a little cave itself closed by a wooden door. The interior of the Temple only consists of this shrine, a few wooden benches and some oil lamps but nevertheless the members of the community are very proud to have this Temple.

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But how primitive the life of this poeple may be it is full of harmony and beauty and its wonderful simplicity is much nearer to God and eternity than the hurried hasty quick passing life of the so-called modern and civilized generations ever could be. Iremember a few very striking scenes. When emerging from the dim light of the synagogue I found myself near a deep well. A few woman in long white tunicas, colored kerchiefs over the heads let down several jers identical in shape with the Roman amphorae of more than two thousand years ageo. The gestures of the women were very slow and beautiful. Time seemed to have stand still here for thousands of years, it was a scene of the Bible - and all this only a few hours from the most modern buildings of Tripoli - almost unbelievable and somehow unreal.

The rabbi on the hill.

I remember another scene. A very beautiful man, about 35 years old, with brilliant black eyes and, black hair and beard sat cross-legged on a small hill, motionless watching us Europeans. I approached him and said a few Italian weords but he didn't answer. I tried it with a few Hebrew words and now he smiled. During a rather difficult conversation we found out that he was the Rabbi of the community and he it was from him that we got all informations about the little Jewish village. But during the whole conversation he scarcely moved and when we desired to see the synagogue he called one of hism men with with a slight movement of the hand. When we left the village a few hours later he still was sitting on the hill, watching, contemplating and smiling enigmatically.

Origin of the Jewish cave-dwellers

Their have been several guesses about the origin of these troglodytes and about the origin of their subterrenean dwellings. There is another region in North-Africa, in southern Tunisia, where a rather great number of natives also lives in caves. But their caves are not dug out from the ground but they live in more or less natural rocky caves in the Matmata Mountains. They are savage and suspicious and some tribes of them are the most unhuman beings on earth. Still to-day it is dangerous to approach their dwellings. But the cave-dwellers in the Ghebel region are peaceful and friendly. These savage Tunisian cave-dwellers certainly are descendants of ancient cave-dwellers which probably have lived in this mountains and valleys many thousand years ago. The Lybian cave-dwellers are probably a mixture of these anvient native cave-dwellers and Jews who for some reason or the other later came to this part of the country and which adapted this extraodinary form of living and mixed it with Jewish ideas and habits. The particular form of caves they found theire was especially fit for this special climate because like the windowless Arabic houses in that region these caves gave an excellent protection against the Ghible, the hot wind from the Sahara, which penetrates every ordinary window or door but which passes over the holes and doesn't enter them.

The Jewish poeple, scattered all over the world, has many faces. But this Jewish communities in Tripoli are not only interesting, they are somehow symbolic. Whereever Jews got in close contact with the world around them, in the cities, conflicts arose, trouble, persecution, pogroms followed. Wherever they

competed against others they were hated and faught. They were forced to bow their heads , to dismount their mules whenever it pleased their non-Jewish neighbor. But the Jewish cavedwellers in Tegrinna, whose life seems so simple, so primitive, they haven't to bow, they raise their heads proudly, they look with ease, curiosity and superriority at the modern civilized mankind. They have time to contemplate, their thaughts are plain and straight because the restlessness and frenzy of modern life doesn't exist for them. They are [illegible] what the so-called civilized world tries to be and so seldom achieves: simple, happy and near to God.

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Jews in Tripoli.

Introduction.

The events of the last years and recent months, the permanent persecution of Jews in Germany and Eastern Europe have absorbed almost the entire interest of the Western Jewry. However it may be interesting to call the attention again to the fact that their is a Jewish problem not only in Europe and Palestine, but also in the entire Orient and especially in North-Africa where the number of Jews is considerably great. To understand their problems we must know something about their life, their habits, their history - all this being of course entirely different from the conditions in which Jews live in Europe or in this country.

Three North-African Jewish communities

I was so fortunate of having been able to study some most interesting and explanatory Jewish communities in North-Africa, namely the Jewish community of the city of Tripoli, the Jewish village of Amrus and the Jewish cave-dwellers in Tegrinna. These three North-African Jewish communitie all located in the Italian colony of Lybia are not only vivid examples of Jewish life in the Orient but they also give us an idea of Jewish life in ancient times. The standard of living, the occupation and the habits of the Jewish cave-dwellers in Tegrinna which live in holes dug out from the ground can only be compared with the times of the Bible.

Origin of the North-African Jews

Ancient Jews

Asia Minor and Egypt

Spanish Jews

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Jews in TRipoli.

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differ in no respect from poeple in other countries. Our interest is concentrated on the Jews in the old part of the city where life has not changed since the middle ages.

Old town division into quarters

According to the general ~~exhibit~~ oriental habit this old town is diveided into seperate quarters, each nationality as Jews, Arabs, Greeks, Malteseans, Negroes &c. occupying their own quarter. This division into quarters is not only the continuation of a habit observed for many centuries but it is still to-day a necessity. The different nationalities still do not always live very peacefully together and especially Arabs and Jews-as in all other countries where they live together-quarrel constantly.

Anti-Jewish laws in former times.

In former times, under the government of the sultans, Jews had to observe very strict laws. By pain of death they had to wear black robes and scull-caps and they were not allowed to wear any weapon. They could ride a jackass, but not a horse and even this donkey they had to dismount if a Moslem passed. Upon every street leading to a mosque Moslems errected a barrier to make the Jews bow their hadds in passing. The gates of the walled ghettos had to be closed at night. The result of this treatment was that the Jews tried to avoid as much as possible any conspiciousness. The old synagogues therefore look almost like ordinary houses and even the synagogue in Oran, the finest Jewish building in Algeria, is built in Moorish style and might very easily be mistaken for a mosque.

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The position of the Jews has much improved since the European countries became the rulers in North-Africa and it seems that the Italians have stopped the slaughtering of Jews by fanatic Arabs. But according to the experiences in Europe it is rather doubtful if this improvement will be a constant one. I do not know if the Italian anti-jewish laws are applied to the North-African colonies but I suppose not, because conditions in Lybia are somehow similiar to those in Ethiopia and Ethiopia has quite definitely been excluded from these laws for the simple reason that they need white men in this districts and that Italians are not very enthusiastic to go there. So the Jews are good enough to do the job and as for the natives they ~~xxx~~ do not make any difference between the white Jew and the white Italian, they hate both.

The hatred between Arabs and Jews in Tripoli has a new source now since the occupation of this country by the Italians. The Jews have generally been very loyal to the European conquerors and took their part in the conquest of the country. This attitude is a constant challenge to the Arabs who never ceased to riot against the European conquerors.

Occupation of the Jews.

But while the Arabs hate the Jews they really need them. For the Jews are the business men and they seem to prosper everywhere they have to trade with Arabs. It is noticable that ~~the~~ frequently rich Moorish merchants will hire a Jew to be his salesman. The Jewish quarter of the city of Tripoli, the so-called "Mellah" is subdivided in the Big Jewry, the Hara-el-Kebira and the Little Jewry, the Hara-el-Seghira. The main

street of the Hara-el-Kebira is lined with the customary shops of jewellers, silver- and goldsmiths. El Mara Souk is occupied by silks and the Attarine by spices. All these trades and professions are almost entirely in Jewish hands. In the Little Jewry the cleaning and dying of ostrich feathers and the polishing of ivory can still be seen. Most of the work is carried on by women. A great deal of the Jews are petty artisans, as tailors, needleworkers, shoemakers or small shopkeepers of different kind. They work in very tiny boxlike shops or, to be quite correct, in front of their little shops, in the street. Most of the tools are very primitive , only the tailors had Singer sewing machines. That shows what a good propaganda can do, even in Africa. But in spite of the primitive tools and the often rather inferior material they use the quality of their work is very often a high one.

Passover flour-mill..

One day . when walking through the streets, I stepped through an arched hole in the wall and found myself in a room which first looked like a stable. But it was not a stable at all, it was a flour mill. In the center of the place where two great stones, as big as ~~xxxxx~~ carts wheels and about two feet thick. There was a hopper above the top stone from which the wheat poured down into a hole in the upper stone and the grain was ground as the two stones moved around, one on the other. The moving power was a camel, hitched to a long bar that moved the top stone. The camel had two caps of closely woven basket over his eyes so that it practically moved around blindfolded. This method has already been unsed in the times of the Bible and centuries of habit lay behind this primitive appliance. Mills of this type are equally used by Arabs and Jews but this mill happene to be a special one. As it was April and about two weeks before the passover holidays Jews all over the city prepared for this festival and this mill was a special passover-flour-mill where only flour for the mazzoth was prepared and which didn't work but a few weeks of the year.

Preparations for Passover

With regard to the Passover holidays I want to tell you another little story. A few weeks after my return from this trip I found an artivle about Tripoli in a German newspaper signed by a young man who had been there at the same time as I. He wrote very enthusiastically about the obvious and unusual desire of all Arabs in Tripoli to keep their houses clean . He said that everywhere in the streets he observed women and children cleaning and washing household-goods and furniture. But he evédently overlooked that the Arab women never appear unveiled and the women he saw have of course been Jewish women preparing the house for the Passover holidays.

Clothes

But this little story also reveales that there is not very much difference in appearance between Arabs and Jews. Especially the women which very often are extremely handsome wear the clothes of their Arabic neighbours, but they are of course never veiled.They generally wear a tunice, hold together by a

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Jewish population

In contrast to the country districts the Jewish population in Tripoli city has enourmously increased during the last 30 years. This is not only due to the great number of babies they produce like all poeple in the Orient this is due to the fact that the mortality and especially the mortality of babies is much lower than in any other race. Even the Italians, not accustomed to the climate and the oriental conditions of life have a higher mortality.

Jews in villages.

The special charm of a trip to this costal region of North Africa is the variety of civilizations, the mixture of races and this is equally true in respect to the Jews of this region. Because nothing said in regard to the Jews in the city of Tripoli applies to the Jews in the viallages Amrus and Tegrinna.

Amrus

The village of Amrus lies three miles east of the city of Tripoli and its ~~xxxxxxxxx~~ exclusively inhabited by Jews. Though there is room enough to expand into all directions, because Amrus lies in the flat prarie near the desert the village is very closely built, the streets are narrow and the houses treading on each others toes. The particularity of this village is that al the inhabitants are blacksmiths. They are very poor and all suffer from the wide spread eye diseases of the orient and most of them are therefore half-blind. But how poor and wretched the life of these poeple may be, they live in an ordinary little village, in ~~xxxxxx~~ ordinary though very small houses. But for humanity rum to earth, to see men , women and children living in conditions that have never seemed to be touched by any civilitation for thousands of years we have to go about 30 miles scuth of Tripoli city to the cave-dwellers of Tegrinna.

Tegrinna

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Troglodyte means to enter a whole and indeed one has to enter holes in order to enter these subterranean dwellings. When approaching Gasr Gharian and Togrinna it is very difficult to realize that there is a village. Three hundred yards away it looks like slight rolling ground spotted occasionally with date palms and olive trees. Coming nearer we suddenly stop before x big square holes which were dug into the ground about 20-30 feet deep. The base of each hole is about 800-900 squarefeet large and this forms the courtyard of the subterranean dwelling. This yard can only be entered by a tunneled path which begins somewhere at the surface and winds down to the the courtyard. It is here that the inhabitants spend practically most of their life. In almost every yard there is an old gasoline tank, precious presents from Italian colonists and used as cisterns. On all sides of the yard are spacious rooms dug out from the sidewalls, serving as bedrooms, stables, storerooms. They are very cool in summer but warm and comfortable in winter. And as the whole Ghebel region is about half a mile above sea level the winters sometimes get rather cold and the nights are chilly insummer in spite of the nearby Sahara desert. Some of the houses have two stories or rather they are dug deeper with one series of rooms above the other, very much like two story houses built over ground. The second story is reached by a series of palm logs jutting out from the walls, very much like certain Indian houses in this region here. But as a whole the Indian houses, for instance the Pueblo houses in the American southwest are much superior to these dwellings of the African cave-dwellers.

Inhabitants

The yards are crowded with men , women , children and animals, as goats, camels, mules and sheeps and they all find shadow in it during the day. There were children of all ages, very beautiful with great black eyes, all of them wearing the same kind of cheap jewelry crowed with the Turkish crescent. They are like most people in the orient very superstitious and therefore hang a lot of amulets and magic signs round the children's neck quite as their Moslem neighbors. The neighborhood of Italian colonists has accustomed these people to Europeans and the children are not at all shy or afraid but they proudly pose for snapshots, happy to get a piece of chocolate or some candies.

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Like in most oriental communities most the daily work falls to the women. They crush the grain, press the olives for their oil and weave with the same primitive tools which have already been used in the times of the Bible. Here in these cave-dwellings the pages of the civilization really are turned back and life can be seen bare of all luxury, as primitive and simple as it can be imagined.

Synagogue

The Jewish community in Tegrinna has about 400 members and owns of course its own synagogue, which probably is more then 400 years old and of course as all the other buildings, a simple cave dug out from the earth. The holy shrine which contains the Thora is a little cave itself closed by a wooden door. The interior of the Temple only consists of this shrine, a few wooden benches and some oil lamps but nevertheless the members of the community are very proud to have this Temple.

women at the well

But how primitive the life of this poeple may be it is full of harmony and beauty and its wonderful simplicity is much nearer to God and eternity than the hurried hasty quick passing life of the so-called modern and civilized generations ever could be. Iremember a few very striking scenes. When emerging from the dim light of the synagogue I found myself near a deep well. A few woman in long white tunicas, colored kerchiefs over the heads let down several jars identical in shape with the Roman amphorae of more than two thousand years ago. The gestures of the women were very slow and beautiful. Time seemed to have stand still here for thousands of years, it was a scene of the Bible - and all this only a few hours from the most modern buildings of Tripoli - almost unbelievable and somehow unreal.

The rabbi on the hill.

I remember another scene. A very beautiful man, about 35 years old, with brilliant black eyes and, black hair and beard sat cross-legged on a small hill, motionless watching us Europeans. I approached him and said a few Italian weords but he didn't answer. I tried it with a few Hebrew words and now he smiled. During a rather difficult conversation we found out that he was the Rabbi of the community and he it was from him that we got all informations about the little Jewish village. But during the whole conversation he scarcely moved and when we desired to see the synagogue he called one of hisw men with with a slight movement of the hand. When we left the village a few hours later he still was sitting on the hill, watching, contemplating and smiling enigmatically.

Origin of the Jewish cave-dwellers

Their have been several guesses about the origin of these troglodytes and about the origin of their subterrenean dwellings. There is another region in North-Africa, in southern Tunisia, where a rather great number of natives also lives in caves. But their caves are not dug out from the ground but they live in more or less natural rocky caves in the Matmata Mountains. They are savage and suspicious and some tribes of them are the most unhuman beings on earth. Still to-day it is dangerous to approach their dwellings. But the cave-dwellers in the Ghebel regior are peaceful and friendly. These savage Tunisian cave-dwellers certainly are descendants of ancient cave-dwellers which probably have lived in this mountains and valleys many thousand years ago. The Lybian cave-dwellers are probably a mixture of these ancient native cave-dwellers and Jews who for some reason or the other later came to this part of the country and which adapted this extraodinary form of living and mixed it with Jewish ideas and habits. The particular form of caves they found theire was especially fit for this specisl climate because like the windowless Arabic houses in that region these caves gave an excellent protection against the Chibli, the hot wind from the Sahara, which penetrates every ordinary window or door but which passes over the holes and doesn't enter them.

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Jews in Tripoli.

Introduction.

The events of the last years and recent months, the permanent persecution of Jews in Germany and Eastern Europe have absorbed almost the entire interest of the Western Jewry. However it may be interesting to call the attention again to the fact that their is a Jewish problem not only in Europe and Palestine, but also in the entire Orient and especially in North-Africa where the number of Jews is considerably great. To understand their problems we must know something about their life, their habits, their history - all this being of course entirely different from the conditions in which Jews live in Europe or in this country.

Three North-African Jewish communities

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After the conquest of Lybia in 1912 the Italians started a large colonization programm and the city of Tripoli then a small costal town is now a quite wonderful modern city which rivals with many famous resorts at the other side of the Mediterranean Sea. The number of inhabitants has steadily increased since. To-day there are among 100.000 inhabitants about 25.000 Jews in the city. The number of Italians is about the same, the rest are Arabs, Berbers, natives of Fezzan anf Negroes. The largest group of course is formed by the Arabs. The Europeanized Jews live in the modern section of the town, in fine new apartment houses equipped with all modern facilities. These Europeanized Jews

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But while the Arabs hate the Jews they really need them. For the Jews are the business men and they seem to prosper ev where they have to trade with Arabs. It is noticable that ~~thx~~ frequently rich Moorish merchants will hire a Jew to be his salesman. The Jewish quarter of the city of Tripoli, the so-called "Mellah" is subdivided in the Big Jewry, the Hara-el-Kebira and the Little Jewry, the Hara-el-Seghira. The main

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With regard to the Passover holidays I want to tell you another little story. A few weeks after my return from this trip I found an artivle about Tripoli in a German newspaper signed by a young man who had been there at the same time as I. He wrote very enthusiastically about the obvious and unusual desire of all Arabs in Tripoli to keep their houses clean . He said that everywhere in the streets he observed women and children cleaning and washing household-goods and furniture. But he evidently overlooked that the Arab Women never appear unveiled and the women he saw have of course been Jewish women preparing the house for the Passover holidays.

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Jewish population In contrast to the country districts the Jewish population in Tripoli city has enourmously increased during the last 3o years. This is not only due to the great number of babies they produce like all poeple in the Orient this is due to the fact that the mortality and especially the mortality of babies is much lower than in any other race. Even the Italians, not accustomed to the climate and the oriental conditions of life have a higher mortality.

Jews in villages. The special charm of a trip to this costal region of North Africa is the variety of civilizations, the mixture of races and this is equally true in respect to the Jews of this region. Because nothing said in regard to the Jews in the city of Tripoli applies to the Jews in the viallages Amrus and Tegrinna.

Amrus The village of Amrus lies three miles east of the city of Tripoli and its ~~xxxxxxxxx~~ exclusively inhabited by Jews. Though there is room enough to expand into all directions, because Amrus lies in the flat prarie near the desert the village is very closely built, the streets are narrow and the houses treading on each others toes. The particularity of this village is that al the inhabitants are blacksmiths. They are very poor and all suffer from the wide spread eye diseases of the orient and most of them are therefore half-blind. But how poor and wretched the life of these poeple may be, they live in an ordinary little village, in

Tegrinna ~~xxxxxx~~ ordinary though very small houses. But for humanity run to earth, to see men , women and children living in conditions that have never seemed to be touched by any civilization for thousands of years we have to go about 30 miles south of Tripoli city to the cave-dwellers of Tegrinna.

About 80 miles south of the Lybian coast raises a mountain range, the so-called Ghebel. These mountains have almost no foothills, not unlike the mountains here in Colorado and the road raises quickly in oin curves to an elevation of about 2500 feet. At this level there is a large plateau which gradually slows down southward to the Sahara desert. On this plateau, about 100 miles south of Tripoli City are two ~~xxxxxxxx~~ troglodyte villages, villages where all the inhabitants live in caves dug out from the earth. One of these villages is Gasr Ghariam, entirely inhabited by Berbs, the other one is Tegrinna, entirely inhabited by Jews. But the construction of the caves and the customs of the inhabitants are alike in both villages.

construction of the subterranean dwellings

Troglodyte means to enter a whole and indeed one has to enter holes in order to enter these subterranean dwellings. When approaching Gasr Charian and Tegrinna is is very difficult to realize that there is a village. Three hundred yards away it looks like slight rolling ground spotted occasionally with date palms and olive trees. Coming nearer we suddenly stop before x big square holes which were dug into the ground about 20-30 feet deep. The base of each hole is about 800-900 squarefeet large and this forms the courtyard of the subterranean dwelling. This yard can only be entered by a tunneled path which begins somewhere at the surface and winds down to the the courtyard. It is here that the inhabitants spend practically most of their life. In almost every yard there is an old gasoline tank, precious presents from Italian colonists and used as cisterns. On all sides of the yard are spacious rooms dug out from the sidewalls, serving as bedrooms, stables, storerooms. They are very cool in summer but warm and comfortable in winter. And as the whole Ghebel region is about half a mile above sea level the winters sometimes get rather cold and the nights are chilly insummer in spite of the nearby Sahara desert. Some of the houses have two stories or rather they are dug deeper with one series of rooms above the other, very much like two story houses built over ground. The second story is reached by a series of palm loge jutting out from the walls, very much like certain Indian houses in this region here. But as a whole the Indian houses, for instance the Pueblo houses in the American southwest are much superior to these dwellings of the African cave-dwellers.

Inhabitants

~~xxxxxx~~ The yards are crowded with men , women , children and animals, as goats, camels, mules and sheeps and they all find shadow in it during the day. There were children of all ages, very beautiful with great black eyes, all of them wearing the same kind of cheap jewelry orned with the Turkish crescent. They are like most people in the orient very superstitious and therefore hang a lot of amulets and magic signs round the children's neck quite as their Moslem neighbors. The neighborhood of Italian colonists has accustomed these people to Europeans and the children are not at all shy or afraid but they proudly pose for snapshots, happy to get a piece of chocolate or some candies.

Occupation

Like in most oriental communities most the daily work falls to the women. They crush the grain, press the olives for their oil and weave with the same primitive tools which ~~have~~ already ~~xxxx~~ been used in the times of the Bible. Here in these cave-dwellings ~~xxxxx~~ the pages of ~~xxx~~ civilization really are turned back and life can be seen bare of all luxury, as primitive and simple as it can be imagined.

Synagogue

The Jewish community in Tegrinna has about 400 members and owns of course ~~xxx~~ its own synagogue, which probably is more then 400 years old and of course as all the other buildings, a simple cave dug out from the earth. The holy shrine which contains the Thora is a little cave itself closed by a wooden door. The interior of the Temple only consists of this shrine, a few wooden benches and some oil lamps but nevertheless the members of the community are very proud to have this Temple.

women at the well

But how primitive the life of this poeple may be it is full of harmony and beauty and its wonderful simplicity is much nearer to God and eternity than the hurried hasty quick passing life of the so-called modern and civilized generations ever could be. Iremember a few very striking scenes. When emerging from the dim light of the synagogue I found myself near a deep well. A few woman in long white tunicas, colored kerchiefs over the heads let down several jars identical in shape with the Roman amphorae of more than two thousand years ageo. The gestures of the women were very slow and beautiful. Time seemed to have stand still here for thousands of years, it was a scene of the Bible - and all this only a few hours from the most modern buildings of Tripoli - almost unbelievable and somehow unreal.

The rabbi on the hill.

I remember another scene. A very beautiful man, about 35 years old, with brilliant black eyes and, black hair and beard sat cross-legged on a small hill, motionless watching us Europeans. I approached him and said a few Italian weords but he didn't answer. I tried it with a few Hebrew words and now he smiled. During a rather difficult conversation we found out that he was the Rabbi of the community and he it was from him that we got all informations about the little Jewish village. But during the whole conversation he scarcely moved and when we desired to see the synagogue he called one of hisw men with with a slight movement of the hand. When we left the village a few hours later he still was sitting on the hill, watching, contemplating and smiling enigmatically.

Origin of the Jewish cave-dwellers

Their have been several guesses about the origin of these troglodytes and about the origin of their subterrenean dwellings. There is another region in North-Africa, in southern Tunisia, where a rather great number of natives also lives in caves. But their caves are not dug out from the ground but they live in more or less natural rocky caves in the Matmata Mountains. They are savage and suspicious and some tribes of them are the most unhuman beings on earth. Still to-day it is dangerous to approach their dwellings. But the cave-dwellers in the Ghebel region are peaceful and friendly. These savage Tunisian cave-dwellers certainly are descendants of ancient cave-dwellers which probably have lived in this mountains and valleys many thousand years ago. The Lybian cave-dwellers are probably a mixture of these antient native cave-dwellers and Jews who for some reason or the other later came to this part of the country and which adapted this extraodinary form of living and mixed it with Jewish ideas and habits. The particular form of caves they found theire was especially fit for this special climate because like the windowless Arabic houses in that region these caves gave an excellent protection against the Ghible, the hot wind from the Sahara, which penetrates every ordinary window or door but which passes over the holes and doesn't enter them.

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The North-African Jewish communities

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Amrus

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About 80 miles south of the Lybian coast raises a mountain range, the so-called Ghebel. These mountains have almost no foothills, not unlike the mountains here in Colorado and the road raises quickly in oin curves to an elevation of about 2500 feet. At this level there is a large plateau which gradually slows down southward to the Sahara desert. On this plateau, about 100 miles south of Tripoli City are two ~~xxxxxxx~~ troglodyte villages, villages where all the inhabitants live in caves dug out from the earth. One of these villages is Gasr Gharian, entirely inhabited by Berbs, the other one is Tegrinna, entirely inhabited by Jews. But the construction of the caves and the customs of the inhabitants are alike in both villages.

construction of the subterranean dwellings

Troglodyte meant to enter a whole and indeed one has to enter holes in order to enter these subterranean dwellings. When approaching Gasr Gharian and Tegrinna it is very difficult to realize that there is a village. Three hundred yards away it looks like slight rolling ground spotted occasionally with date palms and olive trees. Coming nearer we suddenly stop before x big square holes which were dug into the ground about 20-30 feet deep. The base of each hole is about 800-900 squarefeet large and this forms the courtyard of the subterranean dwelling. This yard can only be entered by a tunneled path which begins somehhere at the surface and winds down to the the courtyard. It is here that the inhabitants spend practically most of their life. In almost every yard there is an old gasoline tank, precious presents from Italian colonists and used as cisterns. On all sides of the yard are spacious rooms dug out from the sidewalls, serving as bedrooms, stables, storerooms. They are very cool in summer but warm and comfortable in winter. And as the whole Ghebel region is about half a mile above sea level the winters sometimes get rather cold and the nights are chilly insummer in spite of the nearby Sahara desert. Some of the houses have two stories or rather they are dug deeper with one series of rooms above the other, very much like two story houses built over ground. The second story is reached by a series of palm logs jutting out from the walls, very much like certain Indian houses in this region here. But as a whole the Indian houses, for instance the Pueblo houses in the American southwest are much superior to these dwellings of the African cave-dwellers.

Inhabitants

The yards are crowded with men , women , children and animals, as goats, camels, mules and sheeps and they all find shadow in it during the day. There were children of all ages, very beautiful with great black eyes, all of them wearing the some kind of cheap jewelry orned with the Turkish crescent. They are li e most poeple in the orient very superstitious and therefore hang a lot of amulets and magic signs round the children's neck quite as their Moslem neighbors. The neighborhood of Italian colonists has accustomed these poeple to Europeans and the children are not at all shy or afraid but they proudly pose for snapshots, happy to get a piece of chocolate or some candies.

Occupation

Like in most oriental communities most the daily work falls to the women. They crush the grain, press the olives for their oil and weave with the same primitive tools which have already been used in the times of the Bible. Here in these cave-dwellings the pages of the civilization really are turned back and life can be seen bare of all luxury, as primitive and simple as it can be imagined.

Synagogue

The Jewish community in Tegrinna has about 400 members and owns of course its own synagogue, which probably is more than 400 years old and of course as all the other buildings, a simple cave dug out from the earth. The holy shrine which contains the Thora is a little cave itself closed by a wooden door. The interior of the Temple only consists of this shrine, a few wooden benches and some oil lamps but nevertheless the members of the community are very proud to have this Temple.

But how primitive the life of this poeple may be it is full of harmony and beauty and its wonderful simplicity is much nearer to God and eternity than the hurried hasty quick passing life of the so-called modern and civilized generations ever could be. Iremember a few very striking

women at the well

scenes. When emerging from the dim light of the synagogue I found myself near a deep well. A few woman in long white tunicas, colored kerchiefs over the heads let down several jars identical in shape with the Roman amphorae of more than two thousand years ageo. The gestures of the women were very slow and beautiful. Time seemed to have stand still here for thousands of years, it was a scene of the Bible - and all this only a few hours from the most modern buildings of Tripoli - almost unbelievable and somehow unreal.

The rabbi on the hill.

I remember another scene. A very beautiful man, about 35 years old, with brilliant black eyes and, black hair and beard sat cross-legged on a small hill, motionless watching us Europeans. I approached him and said a few Italian weords but he didn't answer. I tried it with a few Hebrew words and now he smiled. During a rather difficult conversation we found out that he was the Rabbi of the community and he it was from him that we got all informations about the little Jewish village. But during the whole conversation he scarcely moved and when we desired to see the synagogue he called one of hisw men with with a slight movement of the hand. When we left the village a few hours later he still was sitting on the hill, watching, contemplating and smiling enigmatically.

Origin of the Jewish cave-dwellers

Their have been several guesses about the origin of these troglodytes and about the origin of their subterrenean dwellings. There is another region in North-Africa, in southern Tunésia, where a rather great number of natives also lives in caves. But their caves are not dug out from the ground but they live in more or less natural rocky caves in the Mahetma Mountains. They are savage and suspicious and some tribes of them are the most unhuman beings on earth. Still to-day it is dangerous to approach their dwellings. But the cave-dwellers in the Ghebel region are peaceful and friendly. These savage Tunisian cave-dwellers certainly are descendants of ancient cave-dwellers which probably have lived in this mountains and valleys many thousand years ago. The Lybian cave-dwellers are probably a mixture of these ancient native cave-dwellers and Jews who for some reason or the ofher later came to this part of the country and which adapted this extraodinary form of living and mixed it with Jewish ideas and habits. The particular form of caves they found theire was especially fit for this special climate because like the windowless Arabic houses in that region these caves gave an excellent protection against the Ghible, the hot wind from the Sahara, which penetrates every ordinary window or door but which passes over the holes and doesn't enter them.

The Jewish poeple, scattered all over the world, has many faces. But this Jewish communities in Tripoli are not only interesting, they are somehow symbolic. Whereever Jews got in close contact with the world around them, in the cities, conflicts arose, trouble, persecution, pogroms followed. Wherever they

competed against others they were hated and faught. They were forced to bow their heads , to dismount their mules whenever it pleased ~~xx~~ their non-Jewish neighbor. But the Jewish cavedwellers in Tegrinna, whose life seems so simple, so primitive, they haven't to bow, they raise their heads proudly, they look with ease, curiosity and superiority at the modern civilized mankind. They have time to contemplate, their thaughts are plain and straight because the restlessness and frenzy of modern life doesn't exist for them. They are ~~simple and happy and near to God and their form of living~~ ~~is and~~ what the so-called civilized world tries to be and so seldom achieves: simple, happy and near to God.

./.

Jews in Tripoli

Jews in Fr. Trip.

The present Jewish population in North-Africa derives from three great drifts: Jews from Greco-Roman days, and perhaps Punic long before, whom the Arabs found as far west as the border of Marocco and who survive in patches among the cave-dwellers of T Tripoli and the mountains behind Fez; then a wave of Mesopotamian and Alexandrine Jews who followed the armies of Islam in the 8th and 9th century and finally an influx of Spanish Jews, mere newcomers, who came in the 14th and 15th century and who have fairly swamped the earlier Jewries, at least in the west.
Nothing of the first settlements survives in the ghettos. Except for the younger ones, who have taken on Italian or French, their inhabitants speak Judeo-Arabic or Judeo-Spanish.
But the ethnologist has a mine work in disentangling the Jewish folkway, beliefs and magical practices, brought to Africa before the Talmud was begun or the Bible finished.

Arabs and Jews

The Jews in North-Africa are a people of its own class but , except the some of the younger generation, they are as African as the Arabs themselves.
In Tripoli, As in all the countries where ~~xxxxxx~~ Arabs and Jews live together they hate each other and both occupy separated quarters of the city. The Arab quarter is called "Medina", the Jewish one "Mellah". For many times Arabs have slaughtered Jews. In former times under the government of the Sultans. Jews had to observe very strict laws. By pain of ~~xxx~~ death they had to wear black robes and skull-caps, They were not allowed to wear any weapon . They were allowed to ride a jackass but not a horse and even that they had to dismount if a Moslem passed. Upon every street, leading to a mosque, Moslems errected a barrier to make the Jews bow their heads in passing. And they of course were confined to the walled ghettos which gates had to be closed at night. Since France and Italy became the rulers in North-Africa the position of the Jews has much improved. But the hatred between Arabs and Jews now has a new source. Jews generally being very loyal to the European conquerors and taking their part in the conquest of the country have constantly challenge the Arabs who never ceased rioting against the European conquerors. ~~xxxxxxxxxxx~~
As a rule jews in Mohammedan countries do not make their synagoges very conspicious in order to avoid any showiness. The synagoge in Oran, the finest Jewish building in Algeria is an exception, however it is built in Moorish style and might very easily be mistaken for a mosque.

Clothes

There is not much difference between Arabs and Jews in clothes ars in the habits of the daily life.
In the country they wear a coarse shirt and a woolen burbus, the women wear a tunica, hold together by a girdle and an oblong cloth of linnen in different colors. According to the former laws ~~xxxxxxxxx~~ most of the Jews still wear a long black wide robe instead of the woollen burnus. The Jewish women which very often are exceptionally handsome wear the clothes as their Arabic neighboursm but they are not veiled. Jews are not allowed to wear the red fez, they therefore wear a black one.
~~On Saturday many of them are expensively dressed.~~

The Jews cloak generally is a little cleaner than the that of the Arab and on Saturday many of them, especially the woman are expensively dressed. Incidentially there 3 sundays to the week in this country Friday for Mohammedans, Saturday for the Jews and Sunday for the Europeans, the result is that one never knows it is holiday , because two classes of the population are always working and have their shops open.

Occupation

While the Arab hates the Jew , he really needs him, for the Jews are the business men , and they seem to prosper even where they have to trade with the Arabs. It is noticable that frequently the rich Moorish merchant will hire a Jew bo be his salesman, Tripoli posesses a Big Jewry , the Hara-el-Kebira and a Little Jewry, the Hara-el-Seghira. The main street of the former Sciare Hara Kebira is lined with the customerary shops of jewellers, silver- and goldsmiths, xxx El Mara Souk is occupied by silks and the Attarine by spices. All this trades and professions are almost entirely in Jewish hands. In the Little Jewry the dying trade of cleaning ostrich feathers and polishing ivory, both carried on by woman, can still be seen. A great deal of the Jews are petty artisans, tailors, needleworker small shopkeepers, shoemakers, silversmiths and so on. They work in very tiny boxlike workshops and the silversmiths for instance turn out earrings, bracelets, belts &c of the finest workmanship even though the material used may be very inferior.

/because the trade is mostly in Jewish hands.

Amrusm

Three miles east of The city of Tripoli lies the village of Amrusm, inhabited exclusively by Jews, xxxx

Digging for Lost African Gods, N.Y. - Lond. 19
In Quest of Lost Worlds, N.Y. 1936

✓ Byron Khun de Prorok, F.R.G.S., Mysterious Sahara, Chicago 1929.
✓ May Mott-Smith, Africa, From Port to port, New York 1930

Mabel Loomis Todd, Tripoli, the mysterious, Boston 1921
✓ Knud Holmboe, Desert encounter, New York, 1937
✓ Frank G. Carpenter, From Tangier to Tripoli, Garden City - New York 1927
✓ Marvin Leventhal, A World passes by, N.Y. & London, 1933
William D. Boyce. Illustrated Africa, Chicago, New York, 1935

mais general

Of all the named Kanuris were in use at any one time, the population of Tarkuma and M. Salata must have equaled Londin at least.

There are five names at ~~Faria el-Sere~~ Faria el-Sergia and Faria el-Gadkia south and west of Mujeli. Farther in the same direction are Jellah and Tima where ostriches are raised.

1 meter =

1 yard - 0,9 m

9 : 0,9 = 10

The existence of the buried city was discovered by a French archeologist only about 100 years ago. He came up to the tops of the columns which stuck out from the desert. Turkey rules Tr. at that time and nothing in the way of excavation was possible ~~at that time~~ until Italy took over the country in 1912. But is was not until 1920 that started the excavations ~~she begun again to nibble at Tr.~~ and then only it was possible to ~~start work in leptis M.~~ Of the Italian Dpt of Fine Arts which work are conducted by Prof. Renato Bartoccini.

There are two
Ecuador has very important centers for the
~~Cattle raising and~~ Colonization ~~of the~~ and therefore
agricultural cultivation of this region.
~~The~~ The Indians ~~therefore~~ have erected ~~in~~
16 different municipal villages (in the Andes), each of them
connected with
with railroad, place, City hall, hospital
schoolhouse, recreation ground, and
central supply house and a tunnel for
the teachers, ~~Police~~ Police

Uses of Caves

Caves have been used in Jordan as dwellings
as burial places

Oasis, deserts, sand dunes, all tell a story
(oases, deserts, dunes
centuries old half forgotten, accidental,
yet peaceful waiting interpretation.

340

Beautiful pass. City of Fr.

In the narrow thoroughfares the ~~eam~~ domesticated camels pass with indefinite disdain; ~~but in one open~~

From the old castle which has been fortress and residence of the governors, kings or rulers, whoever ruled the country are thrilling views of both city and oasis is available.

I Modern

1) city of T-r.
2) colonization of the oasis
3) highways - Autonomnbahn

II Middle-age

1) Altstadt v. T-r.
   a) arabisch
   b) jüdisch
2) Märkte

III Roman

1) Ziwa Kund
2) Lydia
3) Sabratha

IV prehistoric

1) Troglodytes in Matmata Mountains
2) Garian
3) Tejessima

0-01 DOI 10.1

Introduction to the lecture.

Tripoli last station of a trip through Italy and Sicily.

After the beauties of Italy we didn't expect to find something more beautiful and nobody had told us about the wonders of Tripoli.

But Tr. was the most wonderful and most thrilling adventure of the whole trip.

Rare opportunity to see and to experience four entirely different periods of human civilization

1) modern city of Tr. - fine example of modern colonization
2) old city of Tr.- life has not changed since the middleages
3) Leptis Magna and Sabratha - perhaps the most wonderful Roman ruins on earth which certainly surpass the splendeur of Rome itself.
4) Ancient cave-dwellers 100 miles south of the most modern sections of Tr. - standard of living like in the times of the Bible.

I don't want to tell only stories - but
1) thrill I felt
2) want you to see all these things
3) am sure you will comprehend as well as I did, that culture and civilization are things that grow flourish, vanish and come again but that no power on earth is able to give them stability and that as soon as mankind in a certain period is ~~abbut~~ turning away from their underlying principles, civilization and culture will perish and nobody can hinder it.

Area and population of Tr.

Italian colony of Libya extends along the Mediterrenean Sea French Tunis - English Egypt - French West-Africa -Soudan.

Territory; 420.000 square miles
4 times as large as Colorado, one ninth as large
Population: ~~less than a million~~ about 700 000 - 800 000 (as USA.
Cultivated area: a few percents of the territory
fomerly cultivated by the Romans.
Now only possible in the oasis

History of Tr.

Only for a very short time independent.
First ruled by the Carthageneans - Roman Empire - Byzanz - Arabs - Berbers - Spain 1530 - Knights of Malta - Barbary State since 1714, independent - 1835 Turks - 1912 Italian colony -

Turbulent ever since, not yet pacified - Badoglio 1932!!

Italians get along better with the Moslem Arabs than Moslem turks with their co-religionists.

Italians first built highways - network all over the country - 2000 miles from Tunis to Egypt now accomplished.

Tripoli i U.S.A

L2

Modern city of Tr.

Arrived via Sicily and Malta.
population about 90000
First view of the city:
houses running around a beautiful bay
one end: alo palazzo - other end: the Kabash, governmental offives
New city along the sea
Between; inside the horn of the crescent:palm-lined promenada,named for Count Volpis di Misurata

x2 name Tripoli

Behind the Promenada: Marvellous buildings - theatre - bankbuildings, apartment houses, hotels. Very beautiful paves.

New city.

With a great gesture the Italians here have laid the beginnings of a Lybyan Monte Carlo.
The world's most famous auto-races
3000 private dwellings - 200 apartment houses
private dwellings for the expected Italian immigrnats.

No attempt to transplant European architecture

They really startet something new, something vibrantly alive. However the grand simplicity of the lines reminds as well the grandeur of Rome as the endless dimensions of the desert to which this city has been and is still the gateway.

Modern main street: via Zizia - atmoasphere of briskness despite the white-robed Arabs -

Feeling to be in a place where things are done.

Trade

Tr. has been and still is the commercial center of the whole region. They exports
tabacco - heena - wool - olives - dates - mats - tanned and unfinished hides - sponges - salt - esparto grass (paper) - sheeps - cattle - horses - mules - ostrich feathers(brought from the interior, packed, dyed, shipped).

Chief starting point for caravanes. Female slaves for the Barbary harems, black men for this continent.

Old city

Already Herodot in his description of ancient Africa speakes of the land of the Troglodytes, or cave-dwellers on the far-off coasts of the legendary Syrtian seas. There are still such cave-dwellers in southern Tunisia to-day. It is a weird regeion, where fifty thousand human beings live like moles far under the ground and have so lived since prehistoric times. It a part of ancient Lybia, a land known from the earliest legends of antiquity and from whence some of the strangest poeple of the earth have issued. The home of these poeple lies under the 200 miles from the site of ancient Carthage ~~300 miles from the site of ancient Carthage~~ the towering Matmata Mountains range which by mighty efforts lifts itself above the Sahara and stretches southward in endless wastes of sand and sun-scorched plateaus. The dwellings of these Troglodytes are often perched in seemingly inaccessible eagle-like aerias. ~~Three hundred miles from the site of ancient Carthage are the wild mountains of the Troglotydes, that rise out of the desert anf frown down upon the old Syrtian gulfs where lies the fabled "Isle of the Lotus Eaters".~~ Expeditions in 1920 reached these mountain caves by ropes and up to-day knowbody knows how Troglotydes in former times manage to reached the entrance of these caves.

The choice of such inaccessible places for their residence was forced upon the Troglotydes. It simply was a matter of protection and race preservation. For hundreds of centuries the harrassed Berbers have been raided by Carthaginians, Romans, Vandals and Tripolitain marauders in search of slaves. To escape capture , these unfortunate poeple sought refuge within caves on the dizzy pinnacles of rock. Only since the

At Jebel Gharian a few poor villages clustered about two Turkish fortresses with their garrisons, Kars el-Gharian and Kars el-Jebel.

Tentan is the cneter of an actual troglodyte colony. The inhabitants of these subterran villages live in shelters cut in the living rock, leaving them only for purposes of labor or harvesting.

About two hours from Tr.: caves.

Suddenly sunk in apparently level moorland, were unexpected depressions like deep wholes down which we climbed to find ourselves before huge caves in all over 50 where the air was cool and dry a di fferent world from that of the scorching sunlight above. In texture like hardened sand, the roch was neverthelsse exeedingly solid apparently warerworn, in places grotesquly shaped, some of the caves of natural origin, others quite probably old quarries. Low flat arches led still further down, made centuries ago by human hands. More mofern workman had chiselled other marks and removed huge blocks of stone.

The caves are very near the sea, and sunset effects were

33 - ٤ = ٥٠٠

coming of the French, about 60 years ago have the poor dwellers of this region had any peace. Their past his history is a long and bloody page of massacre, raids, and the living death of being sold into slavery. In some of the rock arias in the south Matmatas can be found poo human ~~beings~~ specimens who are scarcely more human than a jackal or a wolf. It is impossible to approach them. Fear is their age-old heritage. The land is rife with superstition and witchcraft. and spread superstition Medicine men performe weird dances ~~that are almost identical in rythm to the jazz of to-day.~~ These medicine men are a distinct handicap to progress. They spread disease , expound fanatical ideas, advocate the most unsanitary practises. They claim that they come from some mysterious land in the heart of the Sahara.. During their weird dances they utter high, screeching notes which remaind one of the statement made by Herodotus, that the poeple who live in the bowels of the earth near the Syrtes "had a cry like a bat , ran as fast as animals , and lived on snakes and lizzards". So in twenty-five centuries these poeple have not changed.

In the far south the Troglotydes do not live in prehistoric caves. They have built their villages underg ground and their dwellings are a series of dark rooms and a labyrinth of mole-like passages. It is extremely difficult to gain access to these underground hau haunts; difficult and dagerous, for the inhabitants are savage, frightful and suspicious. Now that at last peace has come/to this land , it would be far better for them to come down from their mountain aeries

Cavemobbehlers.immn v mö

to the plains, where life is easier. But they cannot forget the past.

The old men still remember the raids and fights of the early days with the pirates of Tripoli. Truly their eyes have beheld dreadful scenes of warfare that was not unlike the early frontier fighting with the Indians in America.

In Roman times Sallust and Pliny spoke of the Natmatas as being covered with forests, but to-day the mountains are bare and desolate. I

German

Die Name des S. applic to the whole medium reaching of the Dschebel, Nordost über einen steigenden Bergpfad von T. bis zum Schutzpass machte.

Kleine Saxifraga rot Polsterungs
Kamm-rasen (in alten Candelle)
Europäischen + Kulturen
8 S - Rimose v. Tripolis 717 m ü. d. Meer
Eisenkalken z. Fuss d. Dschebel von
dort 7 Km Begehrung
1915 kop. 29.850 davon
14.895 Berber 9295 Arabo
4370 Arabo-Berber 400 Colaghi
3 or Juden

Die Nacht sie sind zerklüftet, rauh
Felsen und wölben in grotten wie
Kluft Felsgestalten durch die Natur
(Ein = Cisterna) gemauert in Zahl-
reiche Stufe, die zu Kuh dem sei
den Quellen Umwuchs Gemüse bis
Die Araber pflanzt Obst Mandeln
Grape Lemonen & Pfirsichen etc
Ol + Getreide & Futterpflanzung

On the top of a little hill not
a - one cliff must have been
Straight as the river a glance
the left + right In the Backward
Face obscure the Mountains
Little Summits
a Mountain - pass of Limestone
Eastern Ursprung

Section of the Rabbi
Tegirma

At the crest of one of the highest
peaks of Persian is a Christian tradition
of the 5th century, but of unknown
name and history. This tradition
includes the use of pre-Christian
Christian terms in 3 ways over
the original (in the use with
Christ's Mother Mary of the
Church, the Pre-Christian in the
the Christmas in every Nicene
or interpretive number of Christ
with over abundant valleys over-
with Christian sanctuary - over
Christian as Schanc of Islamic wisdom.

- Shafaq = cruel Use Mind

Shafaq + Mary

History. Tripoli is one of the oldest cities in the world. It combined ancient Oea with Leptis Magna and Sabrata, it therefore became Tri-polis, three cities , the "triple-

of a city begin to appear and the formless begins to take form in streets, houses, public squares, temples, baths, storehauses and palaces.

Along the seacostare the remaining of many dead cities colonies of the Greeks, Phoenicians and Romans.

The ruins of Leptis magna have rec ntly been uncovered by the Italian Government. From Marocco through Algeria and Tunisia there is a continual chain of these ancient cities, many of them built of the beautiful golden-colored Numidian amrble.

These latter cities provide a breath taking spectacle at sunset when the vivid North-African sunset lights up th columns of the temples with fingers of fire.

Great indeed is the fascination of archeological exploration, the discovering of lost and forgotten poèple, the linking up of civilizations thousends of miles apart, and finding of coins, inscriptions, and human artifacts that give us dates and historical information. The prehistoric sites of the Nubian and Libyan Deserts have now been linked with the great similar neolithic chain of remains of prehistoric men from the Nil and Faiyum Oasis to Southern Tunesia, Algeria and Marocco

The vast prehistoric regions of N.A. have been only scratched on the surface. The archaelogical cities of N.A. are like a vast open-air Museum.

National Socialistic Youth Education.

Based on their knowledge of mass psychology and their mastery of propaganda all dictators very quickly realized that in order to persist they had to win the full support of the young generation. Therefore immediately upon his seizure of power Hitler and his advisers started to organizing the entire school system from the first preschool grade to the last graduation class in college. The first step was to replace the older schoolteachers by young fervent Party members, whose task it was, according to Youthleader Baldur von Schirach's statement in 1933, "to make a National Socialist of every boy and girl in the nation, and to make it impossible for them to escape from the channels which we shall mark for the German to follow from childhood to manhood. And we shall produce no humanitarians and your other week-kneed types but good soldiers, strong men and loyal National Socialists. Give me a child of six to educate and he will belong to me for life". In the following eight years this educational aim has been fully achieved.

A German child enters primary school at the age of six and at that very moment the Party first steps in. The children join the Jungvolk, junior section of the Hitler Youth. This is not compulsory, but children without a Hitler Youth record are later on automatically excluded from Party Membership, from university attendance and all important careers, in short they are doomed to be second class citizens once and for ever. Hence all the children join with very few exceptions. From then on the child is under constant surveillance

of the Party. His obedience to his superior, his qualities of leadership and his athletic ability in the Jungvolk and after 14 in the Hitler Youth determine his future as a Party member and citizen. The Third Reich has changed fundamentally the curriculum of all schools , putting the emphasis on physical education and study of Party doctrine and related subjects, as race theory, genetics, eugenics &c. Two new types of schools have been inaugurated: the Adolf Hitler Boarding Schools and the Ordensburgen. At the age of twelfe sons of important Party members and boys of outstanding National Socialistic worth may apply for admission in the Adolf Hitler Schools. Along with their regular schooling they get an extensive training in Party doctrine and military drill. Iron discipline regulates every single hour of the day . The same applies to the Ordensburgen, a kind of military academies which are supposed to turn out the leaders of the coming generation.

For the average child the decision whether he will be a Party member or not is made at the age of 18. About 50.000 are chosen each year for that honor. The ones who are not admitted are strongly handicapped in their future life. Right after graduation from school each boy has to spend six months in the Labor Service and two years in the Army. Hereafter he is ready to choose a career. The admission to the Universities has been limited to 15.000 a year. Girls are not legally excluded but very much discouraged. They get a specific training in the girl's organization of the Hitler Youth which is to prepare them for their future career of wife and mother. The universities have completely ceased to be institutions

of free learning and unbiased research. The first two years of study are almost exclusively devoted to Party doctrine and all it implies. According to that doctrine all theories opposing National Socialism, all books by Jewish authors, regardless of the subject, are entirely unfit to be studied by any German. Therefore all public and university libraries, as well as many private collections have undergone various purges. The students are not even supposed to know these authors, their books, discoveries or theories. But if we believe that the very foundation of scientific research is an open-minded, unprejudiced approach to the problems, a constant occupation with the pro and cons of the respective theories and last not least a thorough knowledge of everything that has any relation to the subject, these half informed biased students never will be able to achieve anything in scientific research. What that means for the standing of German science in the future can easily be anticipated. But the Reich does not worry about it, because, according to Hitler's own statement, "soldiers are more important than intellectuals." These youngsters don't have any access to foreign books, newspapers, radiobroadcasts. Their minds are fed with what the government has censored and thinks fit to give them. But they are not aware of all that. They have no possiblity of comparison. They are constantly reminded that it is the mission of the German people to teach this troubled world how the world should be run, under German leadership of course, and that, if not otherwise possible, these ideas of German world domination have to be put over by force. They are constantly told that the whole

hostile to them
world is ~~their enemy~~, envies them and wants to destroy
them, and that consequently they have to be well prepared,
mentally and physically, to win the inevitable war of wars.
Warfare constitutes an essential and integral part of the
,291 National Socialist's philosophy of life. Therefore ~~a~~ any
be person living inside Germany before the outbreak of this
present war knew that this war was inevitable. ~~xxxxxxxxxxxxx~~
~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ Constant talk about
war, preparation for war and the conception of war as inevit-
able , desirable and necessary expression of life combined
with a systematic infiltration of hate and contempt for all
other nations must necessarily lead to an aggressive war. All
these young people, so carefully and skillfully prepared
for many years are absolutely loyal to Hitler and willing
to sacrifice everything for him and his ideas. They do not
know that there are other ideals in other parts of the world,
that there are other conceptions of life and such things
as freedom of thought, of speech and of worship. It is not
In their fault if they are so utterly blind and intolerant, ~~xx~~
Their educators are to blame for it who deliberately create
and nourish their ignorance.

But we are the ones who have to deal with this new gene-
ration, now and in the future. And as dealing with them
means in their terminology obey them, we have to protect
ourselves. We have to build up a strong mental and physical
resistance against the contagious influx of these theories,
against this tremendously clever propaganda machine, against
the immense power which a spiritually united majority always
constitutes. Only a full understanding of this

elaborate organization of an entire nation, its construction and purpose will enable us to work out efficient countermeasures.

AR 25538 3/13 LILLI BECHMANN-RAHN PRIZE - CORRESPONDENCE, SPEECHES & ARTICLES 1997-2010 ARCHIVES

Rede der Preisträgerin des Lilli Bechmann-Rahn-Preises 2000
Iman Nadia Abdel-El-Ela. Erlangen 4 Feb 2000

Spectabiles,
Doctores,
sehr geehrte Damen und Herren,

Zunächst möchte ich die Gelegenheit ergreifen, mich bei dem Promotionsausschuß für seine Wahl zu bedanken, dann an dieser Stelle nochmals betont bei meinen Doktorvätern (das Thema meiner Arbeit legte zwei Betreuer nahe) Prof. Dr. Karl Bertau und Prof. Dr. Hartmut Bobzin.
Die weiteren Personen, denen im Rahmen meiner Promotion Dank auszusprechen wäre, mögen es verzeihen, daß sie hier nicht expressis verbis genannt werden.

Ich betrachte es als große Ehre und Anerkennung, daß meine Dissertation unter zahlreichen anderen, die sicherlich ebenso dieser Auszeichnung würdig wären, ausgewählt wurde.

Im folgenden möchte ich versuchen, eine Verbindungslinie zur Namengeberin dieses Preises zu ziehen:
Toleranz im Mittelalter - vielleicht mag Ihnen eine Verbindung zu Leben und Werk von Lilli Bechmann-Rahn auf den ersten Blick abwegig erscheinen.
Das zeitweise „tolerante“ Zusammenleben verschiedener Religionen und Ethnien im Vorderen Orient sowie einige Äußerungen Wolframs von Eschenbach im „Willehalm“ scheinen zumindest in Ansätzen die Toleranzdiskussion der Aufklärung vorwegzunehmen.
Bedauerlicherweise haben auch Definition und ausführliche theoretische Erörterung des Begriffs Toleranz zu keiner durchgreifenden Änderung der realen Verhältnisse geführt.

Die Problematik des Aufeinandertreffens verschiedener Kulturen mit allen damit verbundenen Vorurteilen ist wohl zeitlos. Gerade Frau Bechmann-Rahn mußte unter den schlimmsten Auswirkungen solcher Vorurteile leiden.

Es wäre mir ein Anliegen, daß meine komparatistische Arbeit einen kleinen Beitrag leistete, das Thema kultureller Akzeptanz und Toleranz in der Diskussion zu halten.
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Lassen Sie mich mit einem einschlägigen Passus aus dem Koran schließen: Ich zitiere aus der 5. Sure, Al-Mā᾽ida, die Tafel genannt, Vers bzw. Āya 48:

„...likullin minkum širᶜattan wa minhāǧan, wa law šāᵓa allāhu laǧaᶜalakum ummatan wāḥidatan, wa lākin liyabluwakum fīmā atākum, fāᵓistabiqū-l-ẖairāti, ilā-llāhi marǧiᶜukum ǧamīᶜan fayunabbiᵓukum bimā kuntum fīhi taẖtalifūn.“

„Für jeden von euch (die ihr verschiedenen Bekenntnissen angehört) haben wir ein (eigenes) Brauchtum und einen (eigenen) Weg bestimmt. Und wenn Gott gewollt hätte, hätte er euch zu einer einzigen Gemeinschaft gemacht. Aber er wollte euch in dem, was er euch (von der Offenbarung) gegeben hat, auf die Probe stellen. Wetteifert nun nach den guten Dingen! Zu Gott werdet ihr allesamt zurückkehren. Und dann wird er euch Kunde geben über das, worüber ihr (im Diesseits) uneins waret.“

Vielen Dank für Ihre Aufmerksamkeit.

Speech of the Lilli Bechmann-Rahn Prize recipient , Erlangen, 4 Feb. 2000

Spectabiles,Doctores, honored ladies and gentlemen

First I should like to take this opportunity to thank the promotion committee for its choice., further, emphasized again here , my doctoral fathers, (the subject of my dissertation required two advisors) Professor Karl Bertau and Professor Dr. Hartmut Bobzin.
The other people whom I owe thanks in connection with my promotion may forgive me that they are not mentioned *expressis verbis* here.

I consider it a great honor and appreciation that my dissertation among numerous others which would undoubtedly deserved such a recognition has been chosen.

Next I shall try to draw a connecting line to the name giver of this prize:
Tolerance in the Middle Ages -- at first glance a connection to the life and work of Lilli Bechmann-Rahn may seem far fetched to you.
The occasional "tolerant " co-existence of different religions and ethnical entities in the Near East as well as several utterances by Wolfram v. Eschenbach in "Willehalm" seem to anticipate at least in part the tolerance discussions of the Enlightenment. Unfortunately, definitions and explicit theoretical discussions of the concept of tolerance have not lead to a radical change of the realistic situations.
The problematic of the clash of various cultures with their contingent prejudices is probably timeless. Particularly Mrs. Bechmann-Rahn had to suffer from the worst consequences of such prejudices.
It is my desire that my comparative work is a small contribution to keep the subject of cultural acceptance and tolerance in the discussion.
I think this would be in the interest of the name giver of the promotion prize.
Let me close with a fitting passage from the Koran: I am citing 5. Sure, Al-Ma ida, verse Aya 48 (3 lines of Arabic follow)
For each one of you (who belong to differing confessions) we have determined a specific tradition and a specific path. And if God had wanted it, he would have forged you into a single community. But , with the revelation which he has given you, he wanted to put you to the test . Go and compete for the good things. All of you will return to God. And then he will enlighten you about that which was unclear to you here on earth. "

Thank you very much for your attention.

Rede der Preisträgerin des Lilli Bechmann-Rahn-Preises 2000
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ERLANGEN

Our Trip to Germany - February 3-7, 1999

On February 3, 1999 John and I flew from Lisbon to Frankfurt, Germany and then took the train to Fürth, the town in which I was born. Karen joined us, having flown in from Boston. We spent the first day visiting the house in which my mother grew up, which is one of the largest and most magnificent in the town. It is now the European headquarters of Quelle, the largest mail order company in Europe. My father's house, into which my mother moved when they married in 1933 now houses a private business school. There is still a metal business on the ground floor and in back, which was the business that had been in my father's family for 200 years before they emigrated. We also went by the hospital where I was born, and visited both the old and new Jewish cemetery where many family members are buried. We were joined throughout our visit by our friend, Gisela Blume, whom Evy and I first met three years ago when we came to Fürth together. Gisela has made it her life's work to document what happened to the Jews of Fürth, and made a complete map of both the old and new (depending on whether you died before 1907 or not) cemeteries. She is a storehouse of knowledge and is an extraordinary individual, and it was wonderful to spend these days with her.

As a little background, Fürth is next to Nuremberg but has had quite an independent history. It was not under the same administration as Nuremberg, and thus many Jews could live there freely and openly. Before the war it had 7 synagogues for the approximately 2500 Jews who lived there. Five of these were burned during Kristallnacht, on November 9, 1938, and the only reason the other two weren't burned is that they were too close to Christian houses. About half of all the Jews were killed by the Nazis and the remainder managed to emigrate. Last summer there was an extremely moving memorial ceremony commemorating the last transport of Jews out of Fürth which Evy and Joe attended. On a large plaque in the new Jewish cemetery are the names of all those killed, including an uncle of ours.

In contrast, Nuremberg has quite a different history. Before the World War II as the guidebook says, "Nuremberg was one of the most beautiful medieval cities in Germany. Whole blocks of half-timbered burgher's houses with embellished gables made a setting so typically "Germanic" that the city was chosen by the Nazi party for its huge annual rallies each September. It was in this "ideological capital" of the Reich that the notorious anti-Semitic laws were promulgated in 1935; and it was here that the Allies held the war crimes trials when the fighting was over." Most of the city was destroyed during the war, so it now has a fairly new look. Gisela drove us to the spot where the Nazi rallies were held and the podium from which Hitler spoke at this huge park is still there. We also went by the Palace of Justice where the Nazi war crimes trials were held and behind which my father had been imprisoned.

The main purpose of our trip, however, was to attend an award ceremony on February 5 at the Friedrich-Alexander University of Erlangen. Again I want to give you some background. My mother studied at Freiberg (with Heidegger), Berlin, and Vienna, and received her Ph.D. from the University of Erlangen in 1934. One of the Reichstag laws

of 1935 was that all Jewish doctorate degrees would be revoked. As a result, between 1934 and 1944, 163 doctoral degrees were withdrawn (this included law, medicine, political science) and 23 of them were PhD's.

About a year ago Gisela called Evy and me to let us know she had received a call from a graduate student at the University of Erlangen, informing her that the university was planning a ceremony to reinstate these degrees, and wondered if she knew Lilli Bechmann Rahn. Gisela, who "knows" all the dead Jews from Fürth, responded that of course she knew her, and knew her (living)daughters well. As a result of the ensuing correspondence, Evy and I received a letter from Professor Dr. H. Kugler, the Dean of the Humanities Faculty which, translated, I would like to quote here:

> "The two humanities faculties of the Friedrich-Alexander-University have unanimously decided to establish a doctoral prize. And they have also unanimously decided that this prize is to be named after your mother, Lilli Bechmann-Rahn. This choice of names is to be a reminder of the act of injustice that occurred during the nationalsocialist time, when the humanities faculty revoked the doctoral titles of its Jewish doctors, including Lilli-Bechmann-Rahn. The establishment of the Lilli-Bechmann-Rahn Prize is a symbolic act against that historic injustice, which comes too late and, regrettably, is of no use to those directly affected. But it is to encompass a plea for forgiveness, and the promise that, within the faculty, even now everything will be done to prevent such ideological and scientific disasters in the future.
>
> In the humanities faculty, the titles of at least 23 doctors were revoked for ideological reasons during the Nazi Era. (At the university as a whole, there were far more than a hundred revoked). The name Lilli-Bechmann-Rahn stands in for all others. We chose the name for several reasons: Because your mother was the youngest and last of those to receive the doctoral degree in 1934, because she was a resident of Fürth and, thus, of our home, and, not lastly, because her dissertation is still recognized as a good scientific effort and is still cited in the field.
>
> The prize is to be conferred for the first time at the next doctoral graduation ceremony, which is expected to be at the beginning of February. Once the exact dates are set, I will inform you of them, and would like to already sincerely invite you to participate."

In addition to this letter, we also received a much longer letter from another Professor which went into much more detail about the actions of the University during the Nazi period, and included an analysis of my mother's thesis and why it was so significant. Her dissertation was entitled "The Darmstadt Circle: A Contribution to the Understanding of the Sentimental Movement of the 18th Century". This group of thinkers, called the Darmstadt Circle, apparently represented a bridge between the enlightenment and romantic periods, and included Goethe (the only name I recognized) as well as some women. In this letter the Professor, in his summary, states the following: "In light of the barbarity, that has here been hinted at with few examples, it is amazing that Jewish Lilli-

Bechmann-Rahn in 1934 still strove for graduation in the language and literature of the persecutors of her religious community and her world".

What is remarkable to me is that the Professors and their assistants did an enormous amount of research, not only of my mother, but of all the others who had their doctorate degrees revoked. It was clearly a project that involved many people at all levels of the university and one which was extremely important to them.

The graduation ceremony was scheduled for 5:00 p.m. in the main administration building of the University, which was a former Imperial Palace. The University moved from another site in 1743 and thus recently celebrated its 250th anniversary at this site, though it was founded much earlier. John and I were seated in the front row, with my assigned seat was right next to the Rector of the University. I was extremely impressed and pleased that he was there because I had heard there was controversy voiced by some over creating this award and dredging up the past, but his presence made it clear that this was supported by the University as a whole. And then, amazingly, the ceremony began with two young people singing Yiddish songs, accompanying themselves with a guitar and cello. Then, after some other greetings, the doctoral degrees were awarded to 39 candidates. After this part of the program, the two Yiddish singers again sang some songs. Then there was an introduction to the awarding of the Lilli-Bechmann-Rahn Prize. The Professors who had written to us spoke and generally relayed what I have summarized above. Then there was a most moving speech by another Professor who recounted the names of 25 people who had received PhD's from the University of Erlangen and whose degrees were revoked. In each case he read the name, date of birth, the title of the doctoral dissertation, and the date and place of death, which was often Auschwitz, Thereisenstadt or one of the other camps. Then it was my turn to give my remarks which I had decided to give in German, with Gisela's translating help. Rather than summarize what I said, I will reproduce it here:

> "Your Honorables, very Honorable Professors, very Honorable Doctorates, Friends and My Family
>
> I hope you will excuse my poor German, but I thought I would try to address these brief remarks in German. I want to thank Professor Dr. Kugler very much for allowing me to say a few words here today. My friend Gisela Blume helped me to translate these words.
>
> First, let me say it is a privilege and honor to be here, not just for my mother, but for all those whose degrees were revoked and who are honored today by what you have done.

I thought I would tell you a little about her life, and I had this photo produced. She was born and grew up in Fürth, at 7 Hornshuchpromenade - a very large and beautiful home which is now the European headquarters of Quelle. She came from a very old and established family. She had all the privileges imaginable, and yet, when she wanted to go to university, her parents felt it was not appropriate

for a young woman of her station and sent her to Geneva to finishing school. However, she persisted and studied in Freiburg, Berlin, Vienna and received her doctoral degree here in February 1934 at the age of 23. By then she was also a published poet and had 3 poems in a book of promising young leading poets of the day. She also had married in 1933, and I was born, here in Fürth, in 1936. When she married my father, they moved to 129 Konigstrasse, his family home where the metal business which had been in his family for over 200 years was located. That house is now a private school. She also, during 1933-35, did research on her family history as it become increasingly evident that records would be destroyed. She was able to trace her family back to 1666. We have since brought it up to date. So my parents were very assimilated Germans and not religious.

My parents finally decided, in 1937, to leave Germany and getting out at that time was already extremely perilous and dangerous. It's a rather long story - my father was sent to prison for 14 months and their American visa expired. It took an opinion of the Attorney General of the US to the consulate in Stuttgart to issue the new visa which allowed my parents to leave - an extremely important opinion which allowed may people to emigrate. I am an attorney and I have researched this opinion which has been cited many times. They left for Paris in March, 1939 and arrived in New York in April, 1939.

My parents loved the mountains - to ski and hike and they decided they did not want to stay in NY. So they looked at a map and saw a place called Denver, Colorado and decided to go there to make a new life. They arrived in Denver when the sun was setting over the mountains and said - if we can make it here, this is where we will stay.

My mother taught for a while at Denver University and also taught crash courses in German to American soldiers being sent over to Germany to fight. And then she became very involved with Hadassah, the women's Zionist organization in American, where all her energies, intellect and passion were channeled. She led many trips to Israel and was very instrumental in establishing medical care, and the Hadassah Medical Center in Jerusalem where, after her death, a room was named in her honor.

For me it is interesting, and also sad, that the circumstances under which she left Germany totally changed her. She never talked about her experiences as a published poet, or a scholar, or her university work or her doctoral thesis, or the fact that it had been revoked or of the unbelievable stress she must have been under as she was torn away from her homeland. The Nazis killed this side of her life.

My mother led a good, fulfilling life and raised two daughters. Both my sister, who unfortunately could not be here today, and I have had professional careers, as have our children. My daughter, Karen, as well as my husband, are here today.

We live outside Boston, Massachusetts. If we had stayed here, she might well have been a professor here at Erlangen. The awarding of this prize has enabled our family to see a side of her that we never knew, a side that stayed here as she was forced to emigrate. She never looked back and never complained about what might have been. Instead, she and my father committed themselves to building a new life in America. She died, in 1970 from cancer, at the age of 59 - too early and too young.

In closing I would like to sincerely congratulate the graduates here today. For establishing this prize in the name of my mother, and thereby to remember all of those whose degrees were taken away, I thank you from the bottom of my heart. It is a wonderful thing you have done."

Karen said you could have heard a pin drop throughout the entire talk. There was a moment of complete silence, followed by a resounding ovation with people clapping for a long time, and a few tried to make it a standing ovation, but apparently that isn't done in Germany. At the reception afterwards many people, some with tears in their eyes, told me how moved they were. It was an extraordinary experience for me, and also for the University. I think I was able to help them accomplish exactly what they wanted to do, which was give this ceremony a very human and personal face. Clearly they had worked very hard and done a tremendous amount of research for this occasion and the Professors were extremely pleased at my presentation. The ceremony ended with Yiddish songs again, and everyone singing bashana haba'a. After the wine reception, we were invited out to dinner with the key Professors and also the student who was awarded the prize. His mother and girlfriend also came. As we walked out of this Imperial Palace toward the restaurant, we passed over a stone set into the cobblestone plaza in front of the University which read: Here, in 1933, they burned the books. It struck me again how amazing it was that my mother could be finishing her doctoral work while, at exactly the same time, the Nazis were burning books in the courtyard.

This was certainly a momentous and historic experience, both for us and for the University.

Award of the Lilli-Bechmann-Rahn Prize

Greetings from Ms. Ruth Budd on February 5, 1999

Your Honorables, very Honorable Professors, very Honorable Doctorates, Friends and My Family

I hope you will excuse my poor German, but I thought I would try to address these brief remarks in German. I want to thank Professor Dr. Kugler very much for allowing me to say a few words here today. My friend Gisela Blume helped me to translate these words.

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Friedrich-Alexander-University
Erlangen-Nürnberg
Humanities Faculty II
Language and Literary Studies
The Dean

91054 Erlangen, November 3, 1998
Hindenburgstraße 34
Fax: 09131 - 85 - 22176
Telephone (new): 09131 - 85 - 22321

Mrs. Ruth R. Budd
24 Percy Rd.
Lexington, MA 02173
USA

Mrs. Evy Davis
70 Williston Rd.
Brookline, MA 02146
USA

Dear Mrs. Davis, dear Mrs. Budd,

First of all I'd like to ask for your understanding that I am writing to you in German. My English would not be perfect, and furthermore Mr. Purin tells me that you understand German well. You can, of course, answer me in English.

The two humanities faculties of the Friedrich-Alexander-University have unanimously decided to establish a doctoral prize. And they have also unanimously decided that this prize is to be named after your mother, Lilli Rahn-Bechmann. This choice of names is to be a reminder of the act of injustice that occurred during the nationalsocialist time, when the humanities faculty revoked the doctoral titles of its Jewish doctors, including Lilli Rahn-Bechmann. The establishment of the Lilli-Rahn-Bechmann Prize is a symbolic act against that historic injustice, which comes too late and, regrettably, is of no use to those directly affected. But it is to encompass a plea for forgiveness, and the promise that, within the faculty, even now everything will be done to prevent such ideological and scientific disasters in the future.

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The prize is to be conferred for the first time at the next doctoral graduation ceremony, which is expected to be at the beginning of February. Once the exact dates are set I will inform you of them, and would like to already sincerely invite you to participate.

For now, however, I would like to do the obvious and ask you for your consent in the choice of names.

With best wishes,

Professor Dr. H. Kugler

Report on the Question of a
Doctoral Prize "Lilli Rahn-Bechmann"
of the Arts Faculty of the Friedrich-Alexander-University Erlangen-Nürnberg

The 'scientific study group's' efforts to establish a doctoral prize are closely tied to the Schwerte/Schneider case, which affected the reputation of the faculty as well as the university, and can therefore not be regarded outside of this original context. Guided by the thought of compensation, that the academic victims of the national-socialist injustice system should finally be given justice after more than fifty years, their central aim lies therein that the symbolic act of the yearly awarding of the prize will keep the memory of the historical guilt of the German university alive and, at the same time, promote an understanding of the precept of atonement. This further leads the study group to believe firmly that such a prize should not only have a name, but rather must have a name from among the circle of the victims.

The following remarks, which are to help in justifying the establishment of the "Lilli Rahn-Bechmann Prize," are particularly based on the following sources and writings:

-- the Student Register of the Friedrich-Alexander-University Erlangen. SS 1930 - SS 1933;
-- the Doctoral Register of the Arts Faculty dated August 22, 1928 and December 2, 1929 respectively;
-- two Lists of the Withdrawals of the Ph.D. at the University Erlangen-Nürnberg, prepared by Prof. Hartmut Kugler, head of the 'scientific study group' until December 17, 1997;
-- the Action 'Withdrawal of the Doctoral Honors' from September 18, 1933 to April 28, 1951, including General Regulations (copy with the dean of the arts faculty II);
-- the Doctoral Promotion Lilli Rahn (nee Bechmann, Fürth, Bavaria) of the Arts Faculty, dean's office year 1933/34, No. 13;
-- the Dissertation by Lilli Rahn-Bechmann: "The Darmstadt Circle: A Contribution to the Understanding of the Sentimental Movement of the 18th Century," Erlangen (Karl Döres Publisher) 1934;
-- the Remaining Actions to Dr. Benno von Wiese and Kaiserswaldau (Friedrich-Alexander-University Erlangen-Nürnberg, University Archives: II/1/W/43);
-- Lecture Register of the Bavarian Friedrich-Alexander-University Erlangen. 1930-1935 (FAU Erlangen, University Library: H 72/AL 37230-1930/35);
-- the journalistic Article by Ruth R. Budd: "A Refugee Family Aided by the Attorney General of the U.S.," in: Carole Garbuny Vogel (ed.), We Shall Not Forget! Memories of the Holocaust, Lexington, MA, 1994. Pages 48-55.

More general literary writings and further sources which were occasionally referenced in the justification are not listed here, but, rather, in footnotes at the relevant points.

I.

The withdrawal of the academic doctoral degree during the Nazi-regime took place in accordance with the decree of the Prussian Minister for Science, Art, and Education, dated July 17, 1934. Of particular relevance was the following:

[. . .] Everyone who, according to paragraph2 of the Reich Law, dated July 14, 1933, regarding the withdrawal of naturalizations and the revocation of German citizenship (RGBl. I p. 480), was declared as forfeiting German citizenship, is unworthy of the German doctoral honors. [...]

According to KME no. V 49907 of the Bavarian State Ministry of Education and Cultural Affairs, dated October 25, 1935, the

Reich and Prussian Minister of Science [. . .] by the decree dated October 15, 1935 WI a No. 1995, extended the validity of the decree from July 17, 1934 to non-Prussian colleges and universities as well.

In the Bavarian KME [sent] to the three state universities as well as to the Technical College Munich and the Hindenburg-College Nürnberg the according amendments to the doctoral registry are sought. According to the correspondence from the dean of the Arts Faculty (Friedrich Maurer, Germanist) dated March 5, 1936, to the Director of the FAU, paragraph 15 of the doctoral registry was amended in the requested way based on the decision from the faculty meeting of December 6, 1935.

Between 1934 and 1944, the doctoral degree was withdrawn at FAU Erlangen in 163 cases, of which 104 were based on the revocation of German citizenship. Most of these withdrawals (107) regarded law; the fewest (4) affected the Arts Faculty; withdrawals of the M.D. and Ph.D. degrees are on record as 23 each; the remaining constitutes 6 withdrawals of the Doctor of Political Science (which was granted by the Arts Faculty).

The doctoral degrees revoked in the Arts Faculty were distributed among the traditional spectrum of areas as follows: 9 revocations in Government, Economics, and 'Insurance Sciences;' 7 annulled doctoral degrees in Philosophy (including overlapping areas of Religious Philosophy, Theology, and Literature [for example "Hölderlin as Philosopher"]); 3 revoked degrees in Mathematics and Chemistry; 1 degree in Arabic Studies as well as, finally, 4 revoked degrees in Germanic (3) and Romance (1) Literary History.

During the examination of the degrees -- belonging in the area of the Arts Faculty, based on a more narrow understanding -- the graduation of Lilli Rahn-Bechmann was foregrounded for its specific suitability to the planned doctoral prize, based on the quality of the dissertation and the dignity [worthiness] of the person.

2.

The title of L. Rahn-Bechmann's dissertation -- "The Darmstadt Circle: A Contribution to the Understanding of the Sentimental Movement of the 18th Century"[1] -- already presents the two most important objects of this examination: the cult of friendship and social culture on the one hand, the cult of emotions and the sentimental movement on the other. The two areas intersect in a characteristic way: the cult of friendship emerging in new forms of social culture emerged from a new type of "state of mind" -- persistently motivated in the secularized pietism -- that is, from a emotionally oriented psychology and sentimental stance towards life. Based on this result, it follows that the cult of friendship significant for the 18th century had its specific foundations in the epochal sentimental movement. A point of a specific sort emerges beyond this from the intelligently prepared research paradigm: the 'bourgeois' cult of sentimental-social friendship is fostered 'at court' of all places -- this however, as must be immediately added, in the sphere of influence of the Darmstadt court of the 'great country countess' Henriette Christiane Karoline (1721 - 1774), a countess of unusual intellectual energy and open-mindedness. The Goethe of the early hymns as well as Herder and Johann Heinrich Merck belonged to this Darmstadt Circle of 'Sentimentals' to varying degrees. Its pinnacle was in the year 1773, its cult of emotions was not least shaped by the female dominance with members such as Herders bride Karoline Flachsland, the court ladies Henriette von Roussillon and Luise von Ziegler as well as the great countess, and the first publication of Klopstock's "Odes and Elegies" in 1771, for example, became its greatest testimonials for the literarily imparted sentimental stance.

L. Rahn-Bechmann particularly utilized, besides literary texts such as Goethe's epistolary novel "Werther," Jung-Stilling's autobiography "Youth," or Karl Philipp Moritz's 'psychological novel' "Anton Reiser," the correspondence of Herder with his bride, just rediscovered and edited and since then viewed as a model of sentimental letter culture. Not least this shows that Benno von

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[1] The other two Germanic studies dissertations were written by Heinz Selo: "The 'Freie Volksbühne' in Berlin. History of its Creation and Development until its Dissolution in 1896" (Dissertations Erlangen 1930), Berlin, no date, and by Helene Levinger: "Augsburg School Theater under Sixt Birck (1536-1554)" (Dissertations Erlangen 1930), Erlangen 1931. Both works were probably inspired and shaped by the Berlin Theater critic Max Herrmann; the Erlangen advisor was Franz Saran. -- The Romance studies dissertation by Heinrich Glaser, "Pierre-Antoine Lebrun as Lyricist," Frankfurt am Main 1913, was written in the year 1911 and advised by Julius Pirson.

Wiese was the stimulus and advisor of her dissertation. Qualified in Bonn in 1929 as a university lecturer with a work about Herder, von Wiese, according to the Erlangen lecture register, held a four-hour lecture series about "German Poetry of the 18th century" as an unsalaried lecturer in the winter semester 1932/33, followed with a graduate seminar on the theme of "Problems of the Sentimental Novel: Jung-Stilling, K. Ph. Moritz, Goethe" in the summer semester of 1933, and focused -- as his autobiography indicates -- on the sentimental period for several years.[2] Furthermore, from the Arts Faculty Dean's reasoning in his application for the establishment of a personal chair for von Wiese, the high regard for his support of students becomes clear: *He advises his doctoral students exceptionally well, so that the dissertations that emerge under his guidance are of the highest order.*[3]

The opinion voiced by dean Eugen Herrigel (philosopher) is confirmed by L. Rahn-Bechmann's dissertation, as well -- first of all, by the judgment thereof by the 'doctoral father' himself. Benno von Wiese not only gives the entire doctoral exam the grade 'A,' ['very good' -- highest grade possible] but also points out the innovative work of the treatise in his report on it (of which, by the way, only one was usually made); this may be supported with a quote (see also attachment 1): *On the one hand, the great contemporaries Goethe, Herder are seen anew by being developed within the narrow sphere of the Darmstadt Circle; on the other hand the importance of figures that are symptomatic for the entire epoch, such as Michael Leuchsenring, are recognized for the first time.*

The quality of the dissertation further becomes clear if one views it in the context of research beyond B. von Wiese's sketch[4] and points to two great attempts: for one the treatise about the cult of friendship in the 18th century[5] presented by W. Rasch as postdoctoral thesis [required to qualify as lecturer] at Halle in 1933; further the many beginnings, sketches, and outlines for a sentimentality book that R. Alewyn was planning in the early thirties and about which we now have more information.[6]

That the dissertation has remained of importance even beyond this research-historical status and is of value when taken into account should be stressed, once more, by citing two examples. Thus the first article on the "Darmstadt Circle" in the "Reallexicon of German Literary History," a standard work of German studies, is based, to a considerable extent, on L. Rahn-Bechmann's dissertation.

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[2] Benno von Wiese: "I tell my life." Frankfurt am Main, 1982. p. 151.

[3] PA B. von Wiese: II/1/W/43, page 11.

[4] Compare Gerhard Sauder: "Sentimentality," volume I, Stuttgart 1974, p. 12 ff. (the so gravely needed second volume regrettably was not published.)

[5] Wolfdietrich Rasch: "Cult of Friendship and Poetry of Friendship in the German Literature of the 18th Century. From the End of the Baroque to Klopstock." Halle, 1936.

[6] Compare Carsten Zelle: "From Sentimentality to l'art pour l'art. About Richard Alewyn's planned Sentimentality Book," in: Euphorion 87, 1993, pp. 90-105, esp. p. 100-105.

whereby the content of the article itself closely aligns with the work.[7] And, finally, it is extensively taken up and utilized in the afterword to the facsimile edition of "Klopstock's Odes and Elegies" (1974).[8]

Summary: Lilli Rahn-Bechmann's dissertation belongs in the modern research context of an examination of sentimentality that begins to discover the emancipatory potential of art and the artist, and, at the same time, takes an important part in its exploration.

The biography of the author attached to the printed dissertation and identical with the one in the graduation file is, in light of the political tensions in the university and society of the time, unremarkable (see attachment 2). Born in Fürth in 1911 as the only child of the businessman Hugo Bechmann, who lived in Berlin after 1930, and thereby of Bavarian nationality, she began to study German Studies, History, and Art History as well as Philosophy in Freiburg in April 1930 after her Abitur [exam taken before finishing school and continuing to university], continued her studies in Berlin and Vienna, and finally, on October 25, 1932, registered at Erlangen University in her sixth semester with German Studies as her primary field. As far as can be discovered 'Israelite' was listed on her registration as her religious community, not, however, in the doctoral application, which was, by the way, filled out according to regulations. The graduation regulations in effect asked, in paragraph 2, for proof of citizenship, not, however, for religious information; furthermore, university study *of at least 6 semesters*, of which *at least 2 must have been spent at University of Erlangen*, had to be substantiated. In her third semester at Erlangen and her ninth semester in general, on February 17, 1934, Lilli Rahn-Bechmann, just 23 years old, passed the oral examinations with style and élan. In the same year she published her dissertation. Of the 18 professors that particularly approved permission for the oral exams, 8 wanted a print copy of the treatise -- beside B. von Wiese and F. Maurer the classical scholar and dean A. Klotz, the philosopher H. Leser, and the historian B. Schmeidler, among others. However seamless and sheltered this academic biography might seem -- and to it is added the private happiness of her marriage to Alfred Rahn in Fürth on July 3, 1933 -- this impression is false and misleading. Lilli Rahn-Bechmann begins a genealogical representation of the Bechmann family from 1935 with the following comment, among others: *In a time in which so many Jewish families are getting scattered over all parts of the civilized world, family-history and heritage gains a higher meaning as*

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[7] Compare Wolfgang Hiepe: article "Darmstadt Circle," in: Reallexicon of German Literary History, second edition, volume 1, Berlin 1958, p. 222f.

[8] Klopstock's Odes and Elegies. Facsimile Edition, with an afterword and edited by Jörg-Ulrich Fechner. Stuttgart 1974 (= Metzler Collection, vol. 126), esp. p. 3*ff.

a unifying force.[9] Aside from being characterizable as a highly interesting variation of memorial-cultural activity, the sparse preliminary remark certainly captures a reflection of the contemporary political perception that, at the same time, had significance both on the level of the university and on that of the subject. This will be explicated below with a few paradigms from the list of university teachers who were mentioned, some with thanks, in the printed biography. For if one looks through this list it soon becomes clear that it literally represents the highly tense political mixture in the disciplines' history during the early thirties.

During studies in Berlin, attendance at the lectures of that scholar who was known nationally and internationally as 'the first [foremost] German studies scholar in Germany' -- Julius Petersen -- was an unavoidable obligation; at the same time, however, his name and his work are *inseparably tied to that part of the subject's history which, as traditionally national-pedagogically oriented German studies, willingly were of service to national socialism.*[10] Opposed to him was that other lecturer teaching at the same university - the Jew Max Herrmann - to whom the founding of the Institute of Theater Studies in 1923 in Berlin goes back, who protested against the "Explanation against the un-German Spirit" circulated by the national-socialistically infiltrated German Students' Assembly in a letter to the Reich- and Prussian Minister for Science, Art, and Education on May 1, 1933 and was forcibly retired (and, in 1942, deported to the concentration camp Theresienstadt with his wife, on November 16 died at the age of 77, while his wife, in 1944, died in the gas chambers of Auschwitz).[11]

When Lilli Bechmann continues her studies in Vienna and attends the lectures of Josef Nadler she comes into contact with a line of literary history that is shaped by 'central themes' such as the following: *All European peoples have, as long as they were healthy and independent, considered living with Jews unwelcome and dangerous. All the young, ambitious Western European states of the Middle Ages eradicatedthe Jews among them down to the roots.*[12]

And in Erlangen? Lilli Bechmann stays true not only to the subjects of her primary concentration, but also to philosophy, which she began to study under Heidegger in Freiburg - a notorious 'case' in his specialty. Herrigel, her local 'teacher,' reports about the course of a lecture trip to Holland

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[9] A copy of the type-written, untitled work regarding the "History and Genealogy of the Bechmann Family" - signed "Fürth in Bavaria, November 1935, Dr. Lilli Rahn nee Bechmann" -- was given to me by Mr. Markus Paul, and is property of the daughters of Lilli Rahn-Bechmann, Ruth Budd and Evy Davis (USA).

[10] Petra Boden/Bernhard Fischer: 'The German Scholar Julius Petersen (1878-1941). Bibliography, Systematic Index of Unpublished Works, and Documentation." Marbach a. Neckar 1993, p. 10.

[11] Compare "Max Herrmann and the Beginnings of German Theatre Studies." Berlin 1992 (Exhibit Guide of the University Library of the Free University Berlin: No. 26, with contributions from Stefan Corssen and Mechtild Kirsch, studying Theater Studies at Erlangen), p. 16f.

[12] Josef Nadler: "Literary History of the German People. Poetry and Prose of the German Tribes and Areas," vol. 4: Reich (1914-1940), Berlin 1941, p. 2, p. 5. Compare also Walter Müller-Seidel: "Science in the 20th Century. Provisional Report aboout the Case of the German Scholar Hans Schwerte." in: Marbacher Arbeitskreis für

in November 1934, during which he spoke out for the anti-Jewish politics of the NS-regime - claiming a specifically German role, for example as follows: *Certainly - the Dutch, too, have a difficult time understanding us. German life and fate has always been too unique to be put in simple terms. And then, especially in Holland, they have very scanty concepts about post-war Germany. Thus, for example, about the issue of the Jews. . . . For over an hour I tried to explain to him [the president of the Leiden Student Assembly, an extraordinarily wise student from an old Dutch family, who (. . .) is extremely open-minded even towards strangers) that we in Germany truly have no other choice, that it was simply an act of self-defense to radically turn off the Jewish influence on politics, economics, the press, science, art, etc. if we were to keep Jewish spirit [intellect] from entirely growing over us.*[13] Directly opposed to him was another lecturer of Lilli Bechmann's, one of the few university teachers who had to pay for their critical convictions, the historian for middle and modern history, Bernhard Schmeidler. The official gazette of the city of Erlangen from March 29, 1946 reports in its column "From the University:" *In the year 1946, the professor for middle and modern history, Dr. Bernhard Schmeidler, was let go with an extremely reduced pension because of disapproving statements about the 'Führer.' . . . The university saw it as its duty of honor to reemploy Professor Schmeidler in his office as professor.* However, Schmeidler was forced to ask to be relieved of the resumption of his duties because of health issues.[14]

Summary: In light of the barbarity, that has here been hinted at with a few examples, it is amazing that Jewish Lilli Rahn-Bechmann in 1934 still strove for graduation in the language and literature of the persecutors of her religious community and her world. In view of the cultural assimilation of the Jews in Germany since the Enlightenment it is, certainly, also not. Ruth Budd characterizes her parents as *quite assimilated Jews* and *well educated.*[15]

When, at the end of 1935, Lilli and Alfred Rahn began to consider emigration because of the growing threat and went to the United States to find out the possibilities thereof, they returned early so that their first child (Ruth, born June 15, 1936) would be born in Germany - assuming that *the Nazi regime could not last - after all, Germany was the country of Goethe and Beethoven.*[16] After a fourteen month prison term for Alfred Rahn because of a supposed currency offense (lasting until February 1939), after sensational reports of the U.S. attorney general in the

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Geschichte der Germanistik [Marbach Study Group for the History of German Studies]. Mitteilungen 1997, double edition 11/12 (July 15), p. 1-15, especially p. 8-11.

[13] Report from Eugen Herrigel about a lecture trip to Holland, no date. Stamped received June 22, 1935. Bavarian Central State Archive Munich: Mk 43749 (PA Eugen Herrigel); cited by Claudia Schorcht: "Philosophy at the Bavarian Universities 1933-1945," Erlangen (Harald Fischer Verlag) 1990, p. 92. Also compare about Herrigel ibid., p. 90-95.

[14] Official Gazette of the Military Government and the Mayor [Hammerbacher, SPD] of the city of Erlangen. Printed by the Erlangen Daily, Friday, March 29, 1946, No. 49, fol. 2.

[15] Ruth Budd: "A Refugee Family," in: We Shall Not Forget, a. a. O., p. 48.

New York Times: *the members of the Jewish race in Germany are under the severest kind of persecution*, and the deportation of a grandmother of Lilli Rahn to Theresienstadt (where she died), the time was ripe for flight via Paris to the United States (April 1939). Lilli Rahn-Bechmann, who occasionally taught Germany at the University of Denver, died in 1970.[17]

Recommendation: The Arts Faculty II would be well advised if it would alternate with the Arts Faculty I in awarding the "Lilli Rahn-Bechmann Prize" for the best doctoral work.

[signed]
Prof. Dr. Theodor Verweyen

Erlangen, January 1, 1998

*For important help with bibliographic investigation I thank my doctoral student [advisee] Markus Paul; I am also indebted to Mr. Prof. Dr. Alfred Wendehorst and his colleague at the University Archive, Clemens Wachter, M.A., for the use of the Archive documents and for continued queries.

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[16] Ibid., p. 49.
[17] Ibid., p. 50ff.

He who loves takes revenge with a book.

Erlangen. The program planner of *arte* have done some solid work. As long as the weather holds out, the University invites tonight to the Erlangen Schlossgarten celebration. Simultaneously, the television station broadcasts "He who loves is right"--a film in which, of all things, the University of Erlangen and the Schlosspark play a part, if only at second glance.

At first glance, in "He who Loves is right" (Wer liebt hat Recht), the screen reflects a fairly exciting "relationship drama". Maja (Iris Berben) discovers, that after 27 years of marriage her husband s unfaithful to her: she, early 50, is living in Berlin, he is working as professor of literature in Tuebingen and has just, in his mid fifties, become a father. As the lover of a female docent at his provincial university he has been living a double life which is now coming to light, step by step, in a huge marital crisis.

Only, the similarities to living people are not, in this case, freely invented. The basis for the TV film is the openly autobiographical novel of the same name (pub. 2000) of the Berlin Journalist Anita Lenz. In it one put Erlangen in lieu of Tuebingen, , one changed names and some details -- and one is reading the adultery story of anErlangen professor as it had actually happened. From the viewpoint of his wife.

Of course that is nowhere mentioned in the book, which was leading bestseller lists. But whoever knows the Erlangen faculty can easily decode the piquante connection. There is this attractive French lecturer in the language department. Since 1999 she has been the single , mature mother of a little boy and hires students as baby-sitters. There is the Germanistic professor who lives this long-distance marriage with his wife in Berlin. He was dean of the faculty, he has installed a promotion prize -- the facts jibe, and even his looks are described realistically in the book.

And finally there are the many students who buy the book and gossip about it, the docents who allude in their classes to the "Erlangen Campus novel" . For the past two years they chuckled together about the ~~inimate~~ intimate life, written about in a slangy style, of a person in their neighborhood. Washing dirty laundry, it is probably called, what the wife Anita Lenz (a pseudonym, by the way) undertook. Iris Berben was enthusiastic about this act of feminine revenge. She picked up a Lenz script, organized readings and took over the part of the woman professor in the ZDF/arte production of her son Oliver.

In the film, produced in Tuebingen and Tuscani, the script has been smoothed out a bit: less sex, less tasteless rawness. The scene, where professor and wife in the Schlossgarten disappear into the bushes because they are suddenly lusting after each other has been cut.

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Arte strahlt die Verfilmung eines Beziehungsdramas aus — Parallelen zu Erlangen

Wer liebt, rächt sich mit einem Buch

ERLANGEN (NZ). — Die Programmplaner von *arte* haben ganze Arbeit geleistet. Sofern das Wetter hält, bittet die Universität heute Abend zum Erlanger Schlossgartenfest. Gleichzeitig strahlt der Fernsehsender „Wer liebt, hat Recht" aus — einen Film, in dem ausgerechnet die Universität Erlangen und der Schlosspark eine Rolle spielen, wenn auch nur auf den zweiten Blick.

Auf den ersten Blick flimmert mit „Wer liebt, hat Recht" ein durchschnittlich spannendes „Beziehungsdrama" über den Bildschirm. Maja (Iris Berben) findet heraus, dass ihr Mann Helmut (Robert Atzorn) sie nach 27 Ehejahren betrügt: Sie, Anfang 50, lebt in Berlin, er arbeitet als Literaturprofessor in Tübingen und ist mit Mitte 50 soeben Vater geworden. Als Geliebter einer Dozentin aus seiner Provinz-

„Wer liebt, hat Recht" läuft heute auf arte (22.40 Uhr). Das gleichnamige Buch von Anita Lenz ist bei KiWi erschienen und kostet 8,90 Euro.

Universität hat er ein Doppelleben geführt, das jetzt in einer dicken Ehekrise schrittweise ans Licht kommt.

Nur sind die Ähnlichkeiten mit lebenden Personen in diesem Fall *nicht* frei erfunden. Dem Fernsehfilm liegt der gleichnamige, unverhohlen autobiografische Roman (erschienen 2000) der Berliner Journalistin Anita Lenz zu Grunde. Man setze darin Erlangen statt Tübingen, man ändere Namen und ein paar Details — und man liest die Ehebruchsgeschichte eines Erlanger Professors, wie sie sich tatsächlich zugetragen hat. Aus Sicht seiner Frau.

Freilich ist das nirgends vermerkt in dem Buch, das Bestsellerlisten anführte. Aber wer die Erlanger Philosophischen Fakultäten kennt, kann den pikanten Zusammenhang leicht entschlüsseln. Da gibt es diese attraktive Französisch-Lektorin im Sprachenzentrum. Seit 1999 ist sie allein erziehende, reife Mutter eines kleinen Jungen und heuert Studenten als Babysitter an. Da gibt es diesen Germanistikprofessor, der eine Fern-Ehe mit seiner Frau in Berlin führt. Fakultätsdekan war er, einen Promotionspreis hat er eingerichtet — die Fakten stimmen, und selbst sein Äußeres ist im Roman wirklichkeitsgetreu beschrieben.

Und schließlich gibt es die vielen Studenten, die sich das Buch kaufen und darüber tratschen, die Dozenten, die in ihren Kursen Anspielungen auf „den Erlanger Campus-Roman" unterbreiten. Zusammen amüsieren sie sich seit zwei Jahren köstlich über das in schnoddrigem Stil bloßgelegte Intimleben einer Person in ihrer Nähe. Schmutzige Wäsche waschen nennt man das wohl, was die betrogene Ehefrau Anita Lenz (übrigens ein Pseudonym) unternahm. Iris Berben verfiel in Begeisterung für diesen Akt weiblicher Rache. Sie nahm ein Lenz-Hörbuch auf, veranstaltete Lesungen und übernahm den Part der Professorenfrau in der *ZDF/arte*-Produktion ihres Sohnes Oliver.

In der Verfilmung, gedreht in Tübingen und in der Toskana, ist die Romanvorlage geglättet worden: weniger Sex, weniger der teils geschmacklosen Derbheiten. Die Szene etwa, in der sich Professor und Gattin beim Schlossgartenfest ins Gebüsch verdrücken, weil sie so sehr Lust aufeinander bekommen, ist gestrichen. *Markus Kaiser*



Robert Atzorn schlüpft in „Wer liebt, hat Recht" in die Rolle des Tübinger Germanistikprofessors. Parallelen zu Erlangen sind nicht zufällig. Foto: ZDF

Nordbayr. Zeitung 13.7.2002

21.9.03

Dear Ruth and John,

I really enjoyed your visit - although it was far to short! As you can see, I have been back to the cemetery but the trees still have to many leaves. Above the article I could not find earlier.

With my best wishes for the new year and much love Gisela

Intentional Second Exposure

Arte strahlt die Verfilmung eines Beziehungsdramas aus — Parallelen zu Erlangen

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Universität hat er ein Doppelleben geführt, das jetzt in einer dicken Ehekrise schrittweise ans Licht kommt.

Nur sind die Ähnlichkeiten mit lebenden Personen in diesem Fall *nicht* frei erfunden. Dem Fernsehfilm liegt der gleichnamige, unverhohlen autobiografische Roman (erschienen 2000) der Berliner Journalistin Anita Lenz zu Grunde. Man setze darin Erlangen statt Tübingen, man ändere Namen und ein paar Details – und man liest die Ehebruchsgeschichte eines Erlanger Professors, wie sie sich tatsächlich zugetragen hat. Aus Sicht seiner Frau.

Freilich ist das nirgends vermerkt in dem Buch, das Bestsellerlisten anführte. Aber wer die Erlanger Philosophischen Fakultäten kennt, kann den pikanten Zusammenhang leicht entschlüsseln. Da gibt es diese attraktive Französisch-Lektorin im Sprachenzentrum. Seit 1999 ist sie allein erziehende, reife Mutter eines kleinen Jungen und heuert Studenten als Babysitter an. Da gibt es diesen Germanistikprofessor, der eine Fern-Ehe mit seiner Frau in Berlin führt. Fakultätsdekan war er, einen Promotionspreis hat er eingerichtet – die Fakten stimmen, und selbst sein Äußeres ist im Roman wirklichkeitsgetreu beschrieben.

Und schließlich gibt es die vielen Studenten, die sich das Buch kaufen und darüber tratschen, die Dozenten, die in ihren Kursen Anspielungen auf „den Erlanger Campus-Roman" unterbreiten. Zusammen amüsieren sie sich seit zwei Jahren köstlich über das in schnoddrigem Stil bloßgelegte Intimleben einer Person in ihrer Nähe. Schmutzige Wäsche waschen nennt man das wohl, was die betrogene Ehefrau Anita Lenz (übrigens ein Pseudonym) unternahm. Iris Berben verfiel in Begeisterung für diesen Akt weiblicher Rache. Sie nahm ein Lenz-Hörbuch auf, veranstaltete Lesungen und übernahm den Part der Professorenfrau in der *ZDF/arte*-Produktion ihres Sohnes Oliver.

In der Verfilmung, gedreht in Tübingen und in der Toskana, ist die Romanvorlage geglättet worden: weniger Sex, weniger der teils geschmacklosen Derbheiten. Die Szene etwa, in der sich Professor und Gattin beim Schlossgartenfest ins Gebüsch verdrücken, weil sie so sehr Lust aufeinander bekommen, ist gestrichen.

Markus Kaiser



Robert Atzorn schlüpft in „Wer liebt, hat Recht" in die Rolle des Tübinger Germanistikprofessors. Parallelen zu Erlangen sind nicht zufällig. Foto: ZDF

Nordbayr. Zeitung 13.7.2002

21.9.03

Dear Ruth and John,

I really enjoyed your visit - although it was far too short! As you can see, I have been back to the cemetery but the trees still have too many leaves. Above the article, I could not find earlier. I wish my best wishes for the new year and much love Sheila



Philosophische Fakultät I und II

Verleihung des Lilli Bechmann-Rahn-Preises

Im Rahmen der Promotionsfeier der Philosophischen Fakultäten I und II am Freitag, 5. Februar 1999, wird erstmals der neu eingerichtete Lilli Bechmann-Rahn-Preis für eine herausragende Promotion im Fächerspektrum des "Dr. phil." verliehen. Der Preis erinnert an Lilli Bechmann-Rahn und die anderen Doktoren, deren Titel im Nationalsozialismus aberkannt wurden. Eine historische Würdigung nehmen die Professoren Hartmut Kugler, Ulrich Wyss und Theodor Verweyen vor. Ein Grußwort wird die Tochter von Lilli Bechmann-Rahn, Ruth R. Budd, geb. Rahn sprechen. Die Feierstunde, die musikalisch vom Ensemble Lechaim unter Leitung von Christoph Ortlieb umrahmt wird, beginnt um 17.15 Uhr in der Aula des Erlanger Schlosses (Schloßplatz 4).

Zur Vorgeschichte:
Im Zuge der Aufarbeitung des Falles Schneider/Schwerte hat die Philosophische Fakultät II im Jahr 1996 auf Initiative von Dekan Prof. Dr. Hausmann und unter dem Vorsitz von Prof. Dr. Kugler einen Arbeitskreis 'Geschichte der Philosophischen Fakultät während des Nationalsozialismus und danach' eingerichtet, an dem Mitglieder beider Philosophischen Fakultäten beteiligt sind. Der Arbeitskreis hat sich unter anderem mit den Aberkennungen von Doktor-Titeln beschäftigt, die in der Zeit von 1933 bis 1945 auf der Grundlage der heute nicht mehr geltenden Bestimmungen der NS-Zeit vorgenommen worden sind. Es handelt sich um insgesamt 25 Fälle aus den Jahren 1937 bis 1944.

Nach dem Studium der Akten ist der Arbeitskreis zu der Auffassung gelangt, daß die Aberkennung der Doktor-Titel, die aufgrund der genannten NS-Bestimmungen vorgenommen worden sind, als ein 'Unrecht von Anfang an' zu gelten hat und deshalb keinen Bestand hat. Eine Wiederzuerkennung der Titel im Sinne eines streng juristischen Verfahrens ist nicht erforderlich, für die beiden Philosophischen Fakultäten sind diese Aberkennungen ungültig. Die Promotionen sind aus dem Promotionsbuch der Philosophischen Fakultäten nicht getilgt. Die Fachbereichsräte beider Philosophischen Fakultäten haben diese Auffassung übernommen. Der Arbeitskreis hat darüberhinaus Erkundigungen eingezogen und, soweit es ihm möglich war, Nachrichten über das weitere Schicksal der betroffenen Doktorinnen und Doktoren eingeholt. In der Konsequenz machte er zwei Vorschläge, die von den Fachbereichsräten beider Philosophischen Fakultäten akzeptiert wurden und nun umgesetzt werden:

1. Die den NS-Bestimmungen zum Opfer gefallenen Promotionen sollen keine anonymen Fälle bleiben. Bei der Promotionsfeier am 5. Februar 1999 werden die Namen der Promovierten mitsamt den Daten und Themen ihrer Dissertation vorgestellt.

2. Aus diesem Anlaß wird ein Promotionspreis eingerichtet, der künftig jährlich für eine herausragende

Promotion im Fächerspektrum "Dr. phil." verliehen wird. Der Preis trägt den Namen einer der damals Promovierten, Lilli Bechmann-Rahn. Der Fall ihrer Titelaberkennung macht die Beschädigungen, die den Promovierten wie ihrer Fakultät zugefügt worden sind, besonders nah und konkret faßlich.

Die Liste der aberkannten Doktortitel umschließt weitere erinnerungswerte fachwissenschaftliche Leistungen auch in anderen Fächern der Fakultät. Für den Namensvorschlag Bechmann-Rahn haben folgende Gründe den Ausschlag gegeben: Frau Bechamnn, verheiratete Rahn (geb. 1911 in Fürth, gest. 1970 in Denver/USA), wurde noch am 17.2.1934 mit einer Arbeit über den "Darmstädter Freundeskreis" promoviert. Die vom Gutachter Benno von Wiese und Kaiserswaldau mit "sehr gut" bewertete Arbeit war nicht nur damals eine beachtliche Leistung, sondern gehört heute immer noch zur Standardliteratur über die Kultur- und Geistesgeschichte der 'Empfindsamkeit'. Die zum Zeitpunkt der Promotion 23jährige Literaturwissenschaftlerin stammt aus einer bekannten Fürther Familie. Im Erlanger Promotionsbuch ist sie die jüngste und letzte jüdische Doktorin der nationalsozialistischen Zeit. Frau Bechmann-Rahn mußte 1938 zusammen mit ihrem Ehemann Alfred Rahn, der ebenfalls einer jüdischen Familie in Fürth angehörte, in die Vereinigten Staaten emigrieren. Sie hat dort jahrelang ihren Lebensunterhalt mit deutschem Sprachunterricht verdient, aber keine Möglichkeit mehr gefunden, in die Wissenschaft zurückzukehren.

Das Preisgeld von 2.000 Mark wird aus einem Fakultätsfonds bezahlt, der aus Spenden der Professoren der beiden Philosophischen Fakultäten zusammengekommen ist.

· *Kontakt:*
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Hindenburgstraße 34, 91054 Erlangen
Tel.: 09131/85 -22321, Fax: 09131/85 -22176

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"Geiseswissenschaften" (pl.)

A concept developed in the middle of the 19th century and used in philosophical context . It is used in contrast to other concepts, for instance in cultural studies, sociology, social sciences, political science , historical studies, etc. These sciences use methods and systems which differ in their subjec matter from natural sciences . The "Geisteswissenschaften" (Spiritual Sciences? Non-material sciences?) which deal with the human mind in its various areas, such as language, art, literature, philosophy, religion, rights and morals . It tries to understand and interpret it without establishing norms or making value judgments.

The philosopher W. Dilthey used "Geisteswissenschaften" in his book " About the Foundations of the Science of Man, Society, and the State". He assigned it a quite practical function. (for instance, justification for individual and societal behavior . Later developments by other philosophers led to a "geisteswissenschaftliche" school. made further differentiations . It seems an exact and clear definition does not really exist.

In Anthroposophy, for instance,Rudolf Steiner speaks of Geisteswissenschaft as if it were an exact science which can lead to a method of, for instance recognizing "higher worlds", if one just followed his instructions. It seems (to m) a marvelous concept for German philosophers to quarrel over, disagree about, and continue to be vague about. (Eva)

Dandy (engl., nach einem ind. Beamtentitel), der Typ des extravaganten, blasierten, dünkelhaften und innerlich hohlen Lebe- und Genußmensehen, wurde um 1825—35 zur beherrschenden Figur der →Fashionable Novels und fand seine charakterlich-soziologische Vertiefung in der engl. und franz. Romantik, die ihn zum Typ des Protestes gegen soziale Gleichmacherei aus aristokratischem Geist stilisiert: Byron, Stendhal, Baudelaire, Huysmans, Wilde.

G. Köhler, D. D.ismus i. franz. Roman d. 19. Jh., 1911. F. Schnabel, D. engl. D.tum als Quelle e. Romangattg., Koph. 1950. R. Gruenter, Formen des D.tums (Euph. 46, 1952). O. Mann, D.D., ²1962.

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V. Tornius, Schöne Seelen, 1920. RL. L. Rahn-Bechmann, D. Darmstädter Freundeskreis, Diss. Erlangen 1934.

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Debüt (franz. *début* = Anfang), erstes öffentliches Auftreten e. Schauspielers oder Sängers, auch dessen erste Rolle (Antrittsrolle).

Décadence →Dekadenzdichtung.

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Dedikation (lat. *dedicatio* = Weihung), Widmung, Zueignung e. Schriftwerkes an vom Verfasser bes. geschätzte Personen, früher oft an den Gönner. →Widmungsgedicht.

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M. Wolkonski, Die D., 1946. A. G. Mazour, *The First Russian Revolution*, Stanford ²1961. H. Lemberg, D. nationale Gedankenwelt d. D., 1963.

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Gero von Wilpert
Sachwörterbuch der Literatur

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Ruth Budd
24 Percy Road
Lexington, MA 02173

December 13, 1997

Dear Ruth,

Enclosed is the copy of the dissertation you'd sent me, as well as my summary of it. I've attempted to go through and basically summarize the text in its entirety, following along with her structure and quite often sticking very closely to her words (in translation). Just to give you an idea, the text is a close examination of one particular group in the Sentimental movement in German culture, specifically the "Darmstädter Freundeskreis," which I've translated as the 'Darmstadt Circle.' Darmstadt is a city near Frankfurt, and the group, which included such major German authors as Goethe and Herder as well as lesser-known figures, functioned roughly from 1771-1773.

In all, it took me just over four hours to do the reading and write the summary; but I know I originally estimated that I could do it in three hours, and I don't want to change things on you after the fact! I did want to thank you for giving me the opportunity to help you with this -- my own interests don't lie in eighteenth century literature (though, of course, it is an area I've studied), but the circumstances of this dissertation place it within the period of most interest to me, the time before, during, and after World War II.

I do want to apologize for the delay in doing this. This is my first semester of graduate study and I'm still getting used to balancing my time, but, generally, I like to get things done right away. Please do let me know if anything about the summary is unclear, and if there's anything else I can help you with in the future, please don't hesitate to call (or e-mail) me! Thanks again and happy holidays,

Anjeana Hans

Summary of Der Darmstädter Freundeskreis: Ein Beitrag zum Verständnis der empfindsamen Seelenhaltung des 18. Jahrhunderts (The Darmstadt Circle: A Contribution to the Understanding of the Sentimental Movement of the 18th Century), a Doctoral Dissertation presented by Lilli Rahn-Bechmann. Examiner: Prof. Benno von Wiese und Kaiserswaldau. Dean: Prof. Klotz. Dedication: "To my parents."

I. Introduction

The dissertation examines the mentality of members of the Sentimental movement.[1] The work regards Sentimentality as a specific way of life that is not necessarily historically tied; thus, an examination of the movement constitutes a psychological problem rather than a historical one. Yet it is one that emerges most clearly through the medium of history, because a specific historical context allowed Sentimentality to emerge most clearly in the eighteenth century. During that period, individuals were presented with both rational and irrational perspectives towards the world. The Enlightenment overemphasized the rational view, thus leading to a reactionary development: the irrational world of Sentimentality.

The Darmstadt Circle functioned as a 'last pure flower' of rococo culture. Yet it already revealed the fragility and tendency to over-aestheticize that would eventually force it to give way to a newer, more energetic generation. It serves, then, as a microcosm of Sentimentality, demonstrating not only its positive traits, but also those that are inherently self-destructive. Rahn-Bechmann, in attempting not to give a simple history of the ideas of Sentimentality but, rather, a full view of the specific emotional and psychological point of view of its adherents, focuses not on which concepts and motifs the members of the group dealt with, but, rather, on how they dealt with them. The structure of her work comprises, firstly, a historical overview of the members of the circle; secondly, a specific examination of selected works; and, thirdly, an elucidation of their overall positions.

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[1] "Empfindsamkeit," or Sentimentality, was one of the main influences on German literature during 1740-1755, and persisted until roughly 1780. The Darmstadt Circle falls relatively late in the period, existing at the beginning of the 70s.

II. Historical Background

The 1770s signified a restful point in German politics. It was a time dominated by bourgeois concerns, though still clinging to the external forms of a courtly, baroque culture. Internal conflicts that would later emerge in the Sturm und Drang period were present, but still hidden, located in the individual rather than projected into the public sphere. The Darmstadt Circle was strongly influenced by its ties to the Hessian-Darmstadtian court, which was ruled mainly by its "große Landgräfin," the wife of landgrave Ludwig IX, whose preoccupation with military matters kept him absent from Darmstadt. The countess patronized literary and artistic enterprises. Most members of the Darmstadt Circle had ties to her court, whether through birth or career. Thus, Merck was 'war paymaster,' Hesse was a 'Privy Councillor,' Franz Michael Leuchsenring and Mademoiselle Ravanel were tutors of the crown-prince and the princesses respectively, Henriette von Roussillon and Luise von Ziegler were ladies-in-waiting, Dr. Leuchsenring was personal physician, and others, such as Karoline Flachsland, Frau Merck, Herder, and Goethe, had familial or friendly ties to the other members. These individuals are those members of the group which Rahn-Bechmann particularly emphasizes, though there were others involved in the Darmstadt Circle, both through correspondence and direct involvement (for example: Gleim, Wieland, Sophie de la Roche, Klopstock, Jacobi, Lavater, etc.).

Members of the Circle fall into three rough groups: The actual Sentimentalists or 'expressionists,' particularly constituting the female members; the 'impressionists,' who were aware of the limitations of Sentimentality and of its 'faddish' nature and who included Goethe, Herder, and Merck; and the less active 'observers' and 'mediators,' who were by nature too rational to become personally Sentimental and who included the countess, Hesse, Wenk, Petersen, and Hoepfner, among others.

The Darmstadt Circle had two centres: the homes of Hesse and Merck. Hesse's wife Friederike and her sister, Karoline Flachsland, were unfulfilled in their personal lives (though Karoline later, after marrying Herder, gave up her Sentimental standpoint). Similarly, Luise von Ziegler and Henriette von Roussillon, though not subjected to the authoritarian environment the former two experienced, were in extremely dependent social positions. For these women, Sentimentality, in placing all worthwhile experiences into the internal of the individual, gave them the only possibility of independence. They fall into the first group of Sentimentalists, the 'actual' ones. In contrast, Merck, Herder, and Goethe all only drew upon Sentimentality in limited ways.

The specific nature of the Darmstadt Circle, that aspect that makes it distinct, is the lack of any actual aim, any 'useful' goal. Rather, the emphasis lies on feelings themselves.

III. The Structure of Sentimentality

Most members of the Sentimental movement were, as earlier discussed (especially in regard to the women), unhappy with their social positions. In a sense, this was a natural consequence of their bourgeois status: The close tie to the court, establishing an 'aristocratic' perspective and a continued tie to a dying courtly culture, led to an internal dissonance due to their own awareness of their precarious positions and the constant material struggle. One main aspect of Sentimentality, then, was its basis in a desire to escape material circumstances through the creation of an illusionary, internal world.

Pietism further influenced the movement. Its emphasis on the subjective world as the only reality spread from religion to the bourgeois, secular sphere, because it offered the possibility of an escape from material reality. Sentimentality drew on this view of the imaginary sphere as the only sphere of freedom.

The form of the Darmstadt Circle was influenced by the historically contemporary tendency to form such circles or orders, exemplified by the interest in Masonic activity. The form of such organizations was transposed onto other areas of life. In such

organizations as the Darmstadt Circle, the form lacks the 'useful' tendency of its precursors. Thus, it is a community based not on a common goal or program, but arising because of feelings of psychical similarity. The psychological basis for the Darmstadt Circle (and similar communities) lies in this recognition of philosophical commonality. None of the members of the Circle were truly lonely; they desired community not for its own sake, but rather for the sake of finding an environment in which they can best develop themselves. The group is based, then, on extreme individualism among its members, who look for others in whom they can 'mirror' themselves.

The friendships among members of the Circle demonstrate this emphasis on the individual rather than on the community, this overvaluation of the 'I' over the 'you.' Three types of friendships exist: Real Sentimental adoration, such as that between Luise and Henriette; friendship as a vehicle of self-adoration, such as Leuchsenring's relationships with Herder and with women in general; and friendship resulting from an attempt to transform real romantic love into friendship, such as Herder's relationship to Karoline. The last demonstrates the tie between Enlightenment philosophy and Sentimentality, as it presents a view of love as not simply something that 'is,' but, rather, as something that can be rationally awakened or halted. There exist among the members of the Darmstadt Circle real friendships, as well, of course, friendships based on understanding, helping, and supporting one another, for example those between Goethe, Herder, and Merck. However, these were not 'Sentimental' relationships; in general, Sentimental friendships were impersonal. The impersonal nature of these friendships emerges clearly in their letters, which were of foremost importance in the Darmstadt Circle and Sentimentality in general. Since Sentimental friendship is not based on a connection between specific individuals, but, rather, on the concept of a 'universal' form of friendship, the letters, too, are often aimed at a universal, 'abstract' friend. It is telling that epistolary novels became the foremost form of Sentimental novels, one in which demands for authenticity could be fulfilled while allowing insight into psychological life.

The death of 'Urania' (Henriette von Roussillon) brought the 'inevitability of fate' to the minds of the members of the Darmstadt Circle. The internal, illusory world into which they had retreated collapsed in the face of death. Because they were unable to harmoniously integrate death into their world view, they rescued themselves in thoughts of the afterlife, thereby retreating, in spite of their secular emphasis on the 'individual religion of heart and mind,' into religious dogma as a protection from reality. When reconciliation with death through religious means proved impossible, they attempted to normalize death by viewing it as a 'necessary' part of life. They drew on symbols of death, enjoyed the atmosphere evoked by works dealing with existential issues, yet refused to fully deal with the content of the symbols used, the works read. They thus emphasized a 'direction-less and object-less emotion.' Melancholy, a driving emotional state, was no longer associated with genius, as was it classically; rather, it denoted an uncreative sadness that was paralyzing, even fatal, to emotional life. The crisis of weakness culminated in an illness that climaxed in suicide. Thus, Goethe's Die Leiden des jungen Werthers, a work that depicts the suicide of a young man and the publication of which was followed by a rash of suicides, did not awaken the 'Weltfluchtgefühl' (desire to escape the world), but, rather, sanctioned it. This 'Weltfluchtgefühl' arises not out of an active death-drive; rather, its basis is a fear of life. In essence, then, it constitutes passive acceptance of the natural law that stipulates the inevitability of death.

In this context, nature is defined as 'divinely established order.' Its conceptual ties to the Enlightenment are evident in the view of nature as a power outside one's own influence; not only must one obey, one is a part of this force. The preoccupation with nature emerges in the theme of rural life v. urban life. Sentimentalists, too, were driven into the rural quiet, but they experienced it only in terms of its opposition to city life. Their desire for loneliness combined with their refusal to be without community, leading to the creation of 'artificial nature,' parks, etc. To the Sentimental individual, nature functioned as the ideal environment in which to experience specific emotions, particularly because

emotional projection into nature involves no responsibilities. Nature, to the Sentimentalist, is a place for remembrance; he experiences it passively.

The Sentimental basis in the Protestant religion is evident in individuals such as Herder, Leuchsenring, Jacobi, and Goethe. The correspondence between Leuchsenring and Lavater, however, demonstrates equally the ties between Enlightenment philosophy and Sentimental ideas. Lavater was extremely religious and fanatically opposed to the Enlightenment. Leuchsenring, in contrast, rejected positive religion and emphasized the individual, the 'religion of heart, feeling, and rationality.' The conflict between the two men began personally, yet eventually became public, and all ties between them were broken. This episode clearly shows that not only are Enlightenment and Sentimentalism not exclusive, but that they can, indeed, exist in one individual.

The religiously enlightened view of Leuchsenring is, of course, only one possible standpoint towards religion in Sentimentality. Because Sentimentality is a secularization of pietism, it still carries vestiges of its religious beginnings. Thus, the concept of the world as a perfect place with no need of God's intervention and the thereby stipulated moral precept of belief in the good of providence and acceptance of fate, though tempered in Sentimentality, is still present. This facet of Sentimentalism particularly emerges in the emphasis on calmness and composure, embodied by the 'schöne Seele,' 'beautiful soul,' a figure embodying virtue, composure, beauty, etc.

IV. Conclusion

German culture of the eighteenth century was dominated by three movements: the Enlightenment, Sentimentality, and Sturm und Drang. All of these eventually culminated in German Classicism. In the middle of the century a break in the culture occurred, evidenced through the secularization of religious feelings, the turn to internal, 'unreal' aspects of life, and the discussion of subjective psychological needs (i.e. in all tendencies that arose with the bourgeois rise to power). The Darmstadt Circle functions as a cross-section of two

psychological environs: that of the Enlightenment, with its emphasis on the material and psychological makeup of 'man' as an eternally possible theme, and that of Pietism. Sentimentality narrowed the theme of the Enlightenment, focusing on examining themselves, and drew on Pietism for its emphasis on internality. The discrepancy between nature and individual, which would become a driving theme in German Classicism, was already evident in Sentimentality, particularly in the figure of the 'beautiful soul,' which constituted the desired synthesis of nature and soul. The close ties between the Enlightenment and Sentimentality demonstrate the duality of the 'German nature:' a desire for scientific knowledge and discovery coupled with a desire to overcome earthly constraints through creativity.

Members of the Sturm und Drang movement emphasized the need to 'live' emotion. Members of the Sentimental movement, in contrast, did not experience the intensity of emotion because of their constant observation thereof. Because they worked from an existing concept of love, friendship, etc., they shaped their experiences in a particular way from the outset and never reached the 'true' experience. To them, it was not the experience itself that was of foremost importance. Rather, they distanced themselves from the actual catalyst for specific emotions. Feelings are severed from the experiences that originally give rise to them and enjoyed as independent phenomena. The Sentimentalists, thus, remained passive in their manner of experiencing, thereby tying them to the past. Yet at the same time, their tendency to place their own sphere of influence entirely into the internal points ahead to German Idealism and the dangers therein.

Der Darmstädter Freundeskreis.

Ein Beitrag zum Verständnis der empfindsamen Seelenhaltung des 18. Jahrhunderts.

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I.

Zielsetzung.

Zweck dieser Arbeit ist, innerhalb des gesamten geistigen Raumes, den das 18. Jahrhundert umschließt, diejenige empfindsame Phase zu verdeutlichen, die sich an der historischen Erscheinung des Darmstädter Kreises offenbart. Nicht Ideen sollen entwickelt und an geschichtlichen Personen belegt werden, sondern eine historische Gegebenheit, nämlich jener empfindsame Kreis, der sich zu Beginn der siebziger Jahre jenes Jahrhunderts in Darmstadt zusammenfand, soll in seiner Wesenheit aufgezeigt werden, wobei die Deutung seiner einzelnen Ausdrucks- und Lebensformen den Zugang zum Verständnis seiner seelischen Grundhaltung eröffnet.

Wir dürfen, da es sich ja nur um die Analyse eines historischen Augenblickes handelt, nicht ohne weiteres diese Darmstädter als Prototypen der Empfindsamen schlechthin ansehen; auch der Halberstädter Dichterkreis ist ein empfindsamer und trägt doch ein ganz anderes Gepräge. Zudem ist diese seelische Haltung ja keineswegs eine ausschließlich deutsche Erscheinung, wenn auch die folgenden Ausführungen, infolge ihres Ausgangspunktes und ihrer Zielsetzung, sich ganz bewußt auf die Erfassung einer spezifisch deutschen Art empfindsamer Seelenhaltung beschränken. Die eigentümliche Zersprengung des deutschen Kulturlebens in eine Reihe von großen und in ein Gewimmel von kleineren und kleinsten Kristallisationspunkten macht die Erforschung und Betrachtung gerade dieser, scheinbar abseits vom großen Strome liegenden Einzelerscheinungen notwendig und reizvoll. Auch der Darmstädter Kreis ist solch ein konzentriertes, kristallgleiches Gebilde, Kulminationspunkt einer ganz bestimmten Lebensform. Er bedeutet letzte Blüte einer endenden Kultur, die aber in sich schon die Keime neuen, jungen Geistes birgt. Dem fest umrissenen Objekt der Betrachtung zufolge, werden natürlich nicht alle möglichen Erscheinungsformen empfindsamer Seelenhaltung in unser Blickfeld treten. Doch dem Kulminationscharakter des Darmstädter Kreises entsprechend, ist schon die durch ihn bedingte Auswahl der zu erkennenden Reaktionen dieser Menschen ge-

genüber einzelnen Problemen und Erscheinungen der realen und irrealen Welt sehr aufschlußreich für die seelische Struktur der Empfindsamen. Diese Arbeit ist also bewußt gedacht als Beitrag zur allgemeinen Geschichte der deutschen empfindsamen Seelenhaltung, die es, obgleich mehrfach gefordert [1]), nicht gibt und infolge der Unerfüllbarkeit dieser Forderung nicht geben kann [2]). Empfindsamkeit ist eine Lebensform und als solche an keine bestimmte Zeit gebunden, sondern grundsätzlich in jeder Epoche möglich und auch vorhanden. Wechselnd ist lediglich ihre Erscheinungsform, ihre Intensität und ihre Bewertung. Ihre Erfassung ist also kein historisches, sondern ein psychologisches Problem, das sich allerdings am Medium der Historie offenbart. Denn ebenso wie es etwa der seelischen Grundhaltung des Rationalismus, infolge günstigen Zusammenwirkens verschiedenster Umstände, in einer bestimmten Epoche ermöglicht wurde, sich besonders durchzusetzen und das ganze Antlitz dieses Jahrhunderts entscheidend zu bestimmen, so konnte auch die empfindsame Haltung, infolge einer ihr günstigen Allgemeinsituation, sich in einem bestimmten historischen Zeitraum vorwiegend entfalten und ihm ihr eigentümliches Gepräge geben. Sowohl rationale wie irrationale Einstellung sind als Möglichkeiten der Weltergreifung im 18. Jahrhundert nebeneinander vorhanden und gerade die Ueberbetonung des Rationalen in der Aufklärung mußte als natürliche Reagenz die irrationale Welt der Empfindsamkeit heraufbeschwören. Und am Ende ihres Herrschaftsbereiches, in den siebziger Jahren, verdichtet sich die verfeinerte, verspielte Rokokokultur in dem kleinen Darmstädter Zirkel zu einer letzten reinen Blüte, die allerdings in ihrer zarten Schönheit auch schon die ganze Brüchigkeit und den Ueberästhetizismus dieser Lebensform zeigt und die notwendigerweise dem ersten rauhen Ansturm einer mit jungen Kräften begabten Generation weichen mußte. Eine eingehende Betrachtung dieses kleinen Kreises gewährt also die Möglichkeit tiefer Einblicke in das Wesen der empfindsamen Lebensform überhaupt. Denn die folgende Darstellung will nicht Ideengeschichte geben, sondern eine ganz bestimmte seelische Grundhaltung erfassen und verdeutlichen. Entscheidend ist deshalb weniger, welche Ideen die Träger dieser Lebensform aufgreifen, als wie sie einzelne Probleme ergreifen, erleben und abwandeln. Dies geschieht keineswegs bei all diesen Empfindsamen

1) u. a. bei Unger, Zur seelengeschichtlichen Genesis der Romantik, a.a.O. S. 317 und Max Wieser, a.a.O. S. 38.

2) Max Wieser versucht in seinem Buche einleitend die „Umrisse zu einer Geschichte der Sentimentalität" zu geben, doch ist schon seine Deutung der Geschichte der Empfindsamkeit als der „Geschichte der nicht unbedingt notwendigen Hemmungen im seelischen Leben des Einzelnen, wie der Gesamtheit" (S. 17) recht problematisch und auf jeden Fall viel zu eng.

in gleicher Art und Aufgabe dieser Arbeit wird es sein, die gemeinsame Grundlage ihres Denkens und Handelns bloßzulegen und somit die Besonderheiten dieser Lebensform festzuhalten. Es wird deshalb zunächst versucht werden, durch einen kurzen historischen Ueberblick die Träger dieser seelischen Haltung, nämlich die empfindsamen Mitglieder des Darmstädter Freundeskreises, plastisch zu vergegenwärtigen, um dann im einzelnen ihre Stellungnahme zu charakteristischen Problemen und Erscheinungen des Lebens zu erfassen und dadurch zu den Grundlagen ihrer Lebensform überhaupt vorzudringen.

II.

Die historische Situation des Darmstädter Kreises.

Die siebziger Jahre des 18. Jahrhunderts bedeuten für die deutsche Politik einen Ruhepunkt. Die Unruhe, welche die friderizianischen Kriege über Deutschland gebracht hatten, war einem Erschöpfungszustand in Preußen und einer Teilnahmslosigkeit im Reich gewichen; Die Schatten, welche die französische Revolution vorauswarf, hatten Deutschland noch nicht erreicht. Es war eine Zeit der Spannungslosigkeit, eine bürgerliche Epoche, wenngleich in den äußeren Formen der höfisch-barocken Kultur noch weitgehend verhaftet. Aber wenn auch die großen weltbewegenden Spannungen fehlten, so waren diese Jahre darum an inneren Widersprüchen um so reicher, die wenig später, in der Sturm- und-Drang-Bewegung zur Entladung kamen. Vorerst aber führten diese Gegensätzlichkeiten unter dem Deckmantel disziplinierter und wohlanständiger Bürgerlichkeit noch ein verstecktes Dasein, der einzelne Mensch ist Träger ihrer Kämpfe, noch nicht die in sich befehdende Gruppen und Stände aufgelöste Gesellschaft.

Was die Atmosphäre des Darmstädter Kreises besonders bestimmt, ist die enge Verbindung mit dem hessen-darmstädtischen Hof, der sich damals, dank der bedeutenden Persönlichkeit seiner regierenden Fürstin, über das durchschnittliche Niveau dieser kleinen Duodezfürstentümer beträchtlich erhob. Landgraf Ludwig IX., lediglich militärischen Interessen zugewandt, hielt sich meist in seiner Pirmasenser Garnison auf, sodaß die eigentliche Regierung des Landes fast ausschließlich in den Händen der „Großen Landgräfin" lag. Aehnlich wie ihr Schwiegersohn Karl August einige Jahre später in Weimar, förderte auch diese Fürstin, der Friedrich der Große die bezeichnenden Worte: „sexu femina, ingenio vir" auf die Urne setzen ließ, verständnisvoll die literari-

schen und geistigen Bestrebungen ihrer Umgebung, wo es ihr möglich war [3]).

Die immer noch in weiten Bevölkerungskreisen herrschende Ungeistigkeit und Stumpfheit des bürgerlichen Lebens, besonders in den Kleinstädten, verwies diejenigen, die aus dieser Atmosphäre herausstrebten, zunächst noch an den Hof, besonders wenn dieser allen geistigen Bestrebungen, welcher Herkunft sie auch waren, ein williges Ohr lieh. Zudem hatten die meisten Mitglieder des Darmstädter Kreises durch Geburt oder Amt eine mehr oder minder vom Hof abhängige soziale Stellung. Merck war Kriegszahlmeister, Hesse geheimer Rat, Franz Michael Leuchsenring und Mademoiselle Ravanel Erzieher des Erbprinzen bzw. der Prinzessinnen, Henriette von Roussillon und Luise von Ziegler Hofdamen, Dr. Leuchsenring Leibarzt. Die übrigen Mitglieder des engeren Kreises, Karoline Flachsland, Frau Merck, Herder und Goethe, waren den eben genannten teils verwandtschaftlich, teils freundschaftlich eng verbunden. Damit sind schon diejenigen Personen aus dem Zirkel genannt, die uns im folgenden interessieren werden. Zu diesen Einheimischen traten auch noch eine Reihe berühmter Zeitgenossen, teils brieflich, teils persönlich in Verbindung, u. a. Gleim, Wieland, Sophie von La Roche, Klopstock, Friedrich Heinrich Jacobi, Lavater u. a. m.

Die Menschen, die uns im Kreis der Darmstädter und ihrer engeren Freunde begegnen, zerfallen ihrem innern Wesen nach in drei Gruppen. Erstens in die eigentlich Empfindsamen, deren ganze Lebens- und Weltanschauung, sowohl gefühlsmäßig, als bewußt in der Hingabe an das eigene Ich beruhte und für die Empfindsamkeit, d. h. ein von ihrem eigenen abgeleitetes, absolutes Gefühl, letzte Instanz allen Handelns und Denkens war. Begreiflicherweise überwiegen unter diesen die Frauen, denn hierher zählen die beiden Hofdamen, die Goethe als Urania und Lila besungen hat, ferner Karoline Flachsland, von Franz Michael Leuchsenring Psyche genannt und endlich dieser „Empfindsamkeitsapostel" selbst. Im Gegensatz zu diesen „Expressionisten" stehen die „Impressionisten", die wohl aus einer empfindsamen Komponente ihres Wesens heraus das sentimentale Treiben mitmachten, obgleich sie halb und halb erkannten, daß sie dem Zwang einer Modeströmung unterlagen, in der sie jedoch zunächst viel zu viel Verwandtes fanden, um sich ihr ernstlich entziehen zu wollen. Aber sie waren stark und vital genug, um sich der auf die Dauer hemmenden Fesseln der Empfindsamkeit noch rechtzeitig entledigen zu können, in der richtigen, wenn auch nur

3) So ließ sie z. B. als erste Klopstocks Oden 1771 in einem Sonderdruck von 34 Exemplaren für ihre Freunde veröffentlichen.

unklar bewußten Erkenntnis, daß eine dauernde Hochspannung des Gefühls ein unnatürlicher und unerträglicher Zustand ist. Zu diesen gehören vor allen Dingen Goethe und Herder, was die Erkenntnis, nicht aber die Ueberwindung der Situation anlangt, auch Merck, dem es trotz aller souveränen Kritik und Ironie, mit der er sich über seine wahre Lage hinwegzutäuschen versuchte, nicht gelang, einen gangbaren Ausweg zu finden. Der dritten Gruppe, die weniger eine aktive, als eine beobachtende und vermittelnde Position innerhalb des Darmstädter Kreises einnimmt, gehören die große Landgräfin, Geheimrat Hesse, Wenk, Petersen, Hoepfner u. a. m. an. All diese waren von Natur aus viel zu nüchtern, um empfindsam sein zu können und machten die sentimentale Zeitkrankheit nur in ihren äußerlichsten Erscheinungen mit, weshalb sie auch in unserem Zusammenhang nicht weiter interessieren.

Ohne im einzelnen schon irgendwie deutend auf die innere Wesenheit dieser Darmstädter Empfindsamen einzugehen, sei im folgenden zunächst ihre jeweilige soziale und geistige Situation skizziert, auf Grund derer ihnen ein Zusammenfinden in einem jeder realen Interessengemeinschaft baren Zirkel möglich wurde. Es dürfen natürlich keine ausführlichen Biographien erwartet werden, das würde den Rahmen der Arbeit nach jeder Richtung hin sprengen. Hier kommt es nur darauf an, die einzelnen Mitglieder des Darmstädter Freundeskreises, von denen wir uns wohl meist ein zu literarisches Bild machen, menschlich zu sehen, denn nicht mit Literatur, sondern mit Menschen hat es diese Untersuchung vorwiegend zu tun und die Deutung ihrer Lebensäußerungen, wie Freundschaft, Dichtung, Briefwechsel usw. eröffnen uns den Zugang zu ihrer empfindsamen seelischen Haltung. Die historischen und charakterologischen Betrachtungen beschränken sich daher nur auf das Wesentlichste, zumal sie ja durch bereits vorhandene Literatur beliebig ergänzt werden können.

Die eigentlichen Mittelpunkte dieses empfindsamen Treibens waren die Häuser von Geheimrat Peter Andreas Hesse und Johann Heinrich Merck. Hesses Frau und ihre Schwester Karoline Flachsland, waren nach Goethes Schilderung „Frauenzimmer von seltenen Verdiensten und Anlagen, die letztere, Herders Braut, doppelt interessant durch ihre Eigenschaften und Neigung zu einem so vortrefflichen Manne" [4]). Mit Ausnahme der im Freundeskreise verlebten Stunden, fühlten sich die beiden Frauen damals keineswegs befriedigt. Hesse hatte die schöne Friederike Flachsland, Tochter eines Amtsschaffners in Reichenweiher im Elsaß, mehr um ihrer Schönheit, als um einer wirklichen Neigung willen geheiratet und

4) Goethe, Dichtung und Wahrheit, 12. Buch, Band 26, S. 95 f.

nun gab sein autoritärer und unverträglicher Charakter zu ständigen Zerwürfnissen Anlaß. Karoline, als Waise im Hause ihres Schwagers mehr geduldet als gern gesehen, gewann erst seine Aufmerksamkeit, als sie ihm ihre heimliche Verlobung mit Herder entdeckte, denn nun sah der geltungsbedürftige und ehrgeizige Mann in ihr nicht mehr nur das unbedeutende, unvermögende Mädchen, sondern die Erwählte eines damals doch schon weit bekannten und geschätzten Mannes, mit dem in engere Verbindung zu treten ihm ebenso ehrenvoll als zweckmäßig erscheinen mochte. Karoline Flachsland ist sicher keine in irgend einer Weise außergewöhnliche Gestalt. Ihr Briefwechsel mit Herder läßt sie als ein durchschnittliches, im Grunde praktisch denkendes Mädchen erscheinen. Ihre sentimentale Ueberspanntheit legte sich völlig, als sie der Darmstädter Atmosphäre durch ihre Verheiratung entrückt war. Trotzdem ist bei ihr die empfindsame Lebensepoche, im Gegensatz zu Herder, nicht Durchgangsstadium, sondern für ihr inneres Leben bedeutet jene Zeit einen Höhepunkt. Sie ergibt sich mit ganzer jugendlich-unvoreingenommener Seele dieser Gefühlswelle, die ihr zu einem in ihrem ganzen Leben wahrscheinlich nur dies eine Mal möglichen inneren Aufschwung aus stets drückender und unerquicklicher äußerer Lage verhalf, denn daß auch ihre spätere Ehe mit Herder nicht eitel Glück und Freude war, ist ja allgemein bekannt.

Aehnliches mag die beiden Hofdamen, Luise von Ziegler und Henriette von Roussillon zur Empfindsamkeit hingezogen haben. Ihre persönliche Stellung war, wenn auch nicht gedrückt, so doch äußerst abhängig [5]). Die Sentimentalität, die alles erstrebenswerte Erleben in das Innere des Herzens verlegte, bot ihnen die einzige Möglichkeit eines von der sozialen Stellung unabhängigen Lebensgenusses.

Henriette von Roussillon, Hofdame der in Darmstadt lebenden Herzogin von Pfalz-Zweibrücken, der Mutter der großen Landgräfin, galt trotz ihrer dauernden Kränklichkeit für die geistvollste und witzigste unter den empfindsamen Damen und Merck sowohl als Goethe schätzten ihren Umgang hoch. Im „Werther" hat letzterer ihr in der Darstellung des Schmerzes über jene früh verstorbene Freundin ein bleibendes Denkmal gesetzt [6]). Desgleichen hat er Uranias treuer Freundin Luise von Ziegler, welche die Sterbende bis zuletzt hingebend pflegte, im Bild der aufopfernden

5) Ein anschauliches Bild von der abhängigen, gedrückten, mitunter vor den Nachstellungen der männlichen Mitglieder des Hofes völlig ungesicherten Stellung einer fürstlichen Hofdame der damaligen Zeit gibt Karl Wezel in seinem Roman „Herrmann und Ulrike", a.a.O., 3. Kap. des 11. Teils bis 4. Kap. des 12. Teils.

6) vgl. Erich Schmidt, a.a.O. S. 284 ff.

Krankenpflegerin Lotte und in der Gestalt des Fräulein von B. dort ein dauerndes Andenken gesichert. Als Hofdame der Landgräfin von Hessen-Homburg, einer Tochter der großen Landgräfin, hatte Goethe Lila in Homburg kennengelernt. Mit einem an Gefühlsseligkeit krankenden Herzen war sie an einen Hof gefesselt, dessen unbeirrbare Etikette den Aufschwung ihrer Seele lähmte und sie um ihrer Empfindungen willen kalt und schroff behandelte. Deshalb suchte sie sehnsüchtig nach gleichgestimmten Menschen und mußte sich also den Darmstädtern schon bei erster Bekanntschaft eng verbunden fühlen. Daß ihre Art der Sentimentalität auf nüchternere Gemüter merkwürdig, um nicht zu sagen lächerlich wirkte, ist begreiflich. Sie war z. B. ständig von einem weißen Lämmchen, das sie an rosenfarbenem Bande führte, begleitet; als dieses starb, trat an seine Stelle ein Hündchen. Wenn aber die meisten ihrer Umgebung diese und ähnliche Uebertreibungen aus einem gesunden Abwehrgefühl heraus verspotteten oder belächelten, einer nahm sie ganz ernst und teilte ihre schwärmerischen Neigungen [7]):

> „Wahrscheinlicherweise geht unser Lieber jetzt zu Bergzabern, an einem rosenfarbenen, seidenen Band, hinter der Elysischen Zieglerin und weidet, von ihrem Lämmchen angelächelt, neben ihm Charmillen und Rosenblätter. — Welch eine empfindsame Schilderung! . . ."

Dies Opfer von Jacobis Spott war Franz Michael Leuchsenring. Die Nachwelt hat sich lange gewöhnt, diesen merkwürdigen Mann nur im Bilde Goetheschen Schilderung zu sehen, doch weder die Aufzeichnung einer halb verblaßten und undeutlichen Erinnerung in „Dichtung und Wahrheit", noch die stark polemische und durch Mercks Einfluß einseitige Darstellung in den beiden Satiren „Das Jahrmarktsfest zu Plundersweilern", wo Leuchsenring als Mordechai und „Ein Fastnachtsspiel vom Pater Brey", wo er als Titelheld erscheint, werden der Wesenheit dieses merkwürdigen Mannes gerecht [8]). Sein weniger gründliches als vielseitiges Wissen machte ihn zunächst in allen literarisch-schöngeistigen Kreisen beliebt — wenn er nicht zu lange blieb, denn auf die Dauer machte er sich durch seine Einseitigkeit und Intoleranz überall mißliebig. Trotzdem war er zweifellos kein Scharlatan, denn dazu wußte er zu viel und meinte es zu ernst; er war ein „unfliegender Schwärmer, der nicht schwärmen will und immer schwärmt" [9]). Als schon längst ein neues Zeitalter hereingebrochen war und ganz andere Probleme als der Aestheticismus des ausgehenden 18. Jahrhunderts

7) Fr. H. Jacobis Briefe, a.a.O. I. S. 43.

8) Eine ausführliche Studie hat ihm M. Bollert a.a.O. gewidmet.

9) Herder an Karoline, a.a.O. II. S. 69.

die Menschheit bewegten, blieb er noch völlig in jener empfindsam-aufklärerischen Ideenwelt befangen, in der er einmal seine große Zeit gehabt hatte und in der seine geistige Entwicklung stehen geblieben war. Er ist nicht wie Goethe oder Merck, mit denen er eine kurze Wegspanne gemeinsam zurücklegte, Herold oder gar Vollender einer neuen Zeit geworden, sondern er ragt nur noch als Fossil, als Kuriosum in diese Zeit hinein, als typischer Vertreter einer ganz bestimmten geistigen Haltung der siebziger Jahre des 18. Jahrhunderts.

Was ihm die schöpferischen Menschen auf die Dauer zu Gegnern machen mußte, war sein ausschließlich reproduktives Vermögen, dem auch all seine literarischen Bestrebungen entsprechen. Er wollte „Die Leiden des jungen Werther" ins Französische übersetzen [10]), und wäre, da mancher Wesenszug ihn mit diesem verbindet, sicher keiner schlechter Werther-Interpret geworden; er wollte eine „korrekte und beträchtlich vermehrte Ausgabe der Rousseauischen Werke veranstalten" [11]) er wollte ein Wörterbuch aller lebenden Sprachen und gleichzeitig eine leicht zu erlernende Einheitssprache schaffen, also eine Art Esperantol Da ihm aber dazu der europäische Wortschatz nicht auszureichen schien, verschaffte er sich Wörterbücher der ausgefallensten afrikanischen und asiatischen Dialekte, in der Annahme, daß die Begriffe in allen Sprachen die gleichen seien, und lediglich eine Verschiedenheit der Ausdrucksformen bestände. Eine echt rationale Ansicht, die in der später noch zu erörternden, aufklärerischen Seite seines Wesens begründet ist. All diese Pläne blieben unausgeführt, lediglich das Projekt eines „Journal de lecture" kam zur Verwirklichung, doch findet sich darin bezeichnenderweise kein einziger Beitrag aus Leuchsenrings eigener Feder, er fungiert lediglich als Herausgeber [12]). Leuchsenring war ein Mensch von überdurchschnittlicher Intelligenz, aber er hatte, wie Varnhagen van Ense, dem wir die beste zeitgenössische Würdigung dieser Persönlichkeit verdanken, richtig erkannte, „kein Nebentalent, das ihm einen Stand oder ein Fach angewiesen hätte. Er war ... ein Hofrat ohne Amt, ein Gelehrter ohne gelehrten Betrieb, seine Geistes- und Gemütsart im Verein warfen ihn unwiderstehlich auf die Gesellschaftswelt" [13]). So war der Salon, der empfindsame Zirkel sein eigentliches Betätigungsfeld und als er dies durch Verlust der Freundschaften in Deutschland und durch seine Fremdheit in Frankreich, wo er die zweite Hälfte seines Lebens verbrachte, nicht mehr besaß, hörte auch seine Bedeutung eigentlich auf.

10) Düntzer, Zur deutschen Literatur und Geschichte, I. S. 30.
11) Keller, a.a.O. S. 170. Anmerkung.
12) Näheres über das Journal s. bei Bollert, S. 49 ff.
13) Varnhagen van Ense, a.a.O. S. 179 f.

Aus Langenkandel im Elsaß stammend, war er durch seinen Bruder, den Leibarzt der großen Landgräfin, nach Darmstadt gezogen worden und hatte es bald verstanden, sich das Vertrauen der Fürstin zu erwerben, die ihn zum Erzieher und Reisebegleiter des Erbprinzen Ludwig bestimmte. Als er dieses Amt, in dem er es seiner unsteten Veranlagung gemäß nicht lange aushielt, niedergelegt hatte, hielt er sich bis zur Auflösung des Darmstädter Zirkels im Frühjahr 1773, sofern er sich nicht auf Reisen befand, stets in jenem Kreise auf, der ihm die vollkommenste Resonanz seiner Persönlichkeit gewährleistete. Seinem vielseitigen, „schmetterlingshaften" und für den empfindsamen Menschentypus so sehr bezeichnenden Wesen zufolge, wird er uns im Verlauf der späteren Untersuchung noch vielfach und in verschiedenstem Zusammenhang beschäftigen.

Weisen die vier bisher betrachteten Gestalten, Urania, Lila, Karoline und Leuchsenring, trotz aller Verschiedenheit der äußeren Schicksale in ihrer inneren Wesenheit eine grundlegende Aehnlichkeit auf und sind sie ungeachtet aller Exaltationen ziemlich eindeutig zu erfassen, so ist dies bei einer so zwiespältigen Persönlichkei, wie wir sie in Johann Heinrich Merck vor uns sehen, kaum möglich. Sein Charakter stellt den Beschauer immer vor neue Rätsel und Abgründe. In ungewöhnlicher Vielseitigkeit betätigt er sich als Uebersetzer, Verleger, Kritiker, Zeichner, Sammler, naturwissenschaftlicher Forscher, Diplomat, industrieller Unternehmer u. a. m. Sein unerschöpflicher Geist ist ewig rege, treibt ihn zu immer anderer Tätigkeit und läßt ihn am Ende doch unbefriedigt, da ihm, mangels einer echten, ausschließlichen Begabung, der große Wurf nie gelingt. Diese Wesensart verbindet ihn mit Leuchsenring und wieder ist es Varnhagen, der ihre Charaktere im richtigen Verhältnis zusammensieht [14]).

> „... Erstlich die scharfe Entgegensetzung der beiden Naturen, von denen die eine weich, geschmeidig, sentimental und in aller Tätigkeit müßig war, die andere hingegen kalt und streng, schroff und höhnisch, auf Wirklichkeit gerichtet und in aller Muße immerfort tätig. Sodann aber trennte ihre Aehnlichkeit beide Männer ganz entschieden, denn eigentlich war Merck ... doch in vielen wesentlichen Bezügen nur eine Art Leuchsenring, von unruhiger Tätigkeit, überall eingreifend, wirksam, vermittelnd, ohne jemals ein eigentliches Fach, eine eigentliche feste Stellung zu finden ... In Leuchsenring mußte ihm ein gespenstisches Abbild seiner selbst erscheinen, und weil er dies in der ihm am meisten entgegengesetzten Weise,

14) Varnhagen van Ense, a.a.O. S. 171.

in sentimentalen und gesellig eitlen Täuschungen, auftreten sah, so mußte es ihn bis zum Abscheu anwidern."

Mercks unstetes Wesen stieß auf die Dauer alle seine Freunde ab, so daß er, anfangs Mittelpunkt eines zahlreichen Kreises, schließlich gänzlich vereinsamte. Sein Bestes hat er zweifellos als Kritiker geleistet. Hier kam ihm seine große Beobachtungs- und Einfühlungsgabe, seine Menschenkenntnis und sein Sinn für echte Werte, den er auch als Kunstsammler bewies, zustatten. Wieland sagt einmal von ihm, er sei das unter den Rezensenten, was Klopstock unter den Dichtern, Herder unter den Gelehrten, Lavater unter den Christen und Goethe unter den menschlichen Menschen sei [15]). Als Kritiker, Mahner, Vermittler erscheint er auch in dem Kreise der Empfindsamen. Mit Herder, für den er den postillon d'amour im Briefwechsel mit Karoline macht und mit Goethe verbindet ihn damals eine echte Freundschaft. Herder schätzte sein Wissen und seine Verstandesschärfe ebenso wie das teilnehmende Verständnis, das er für seine und seiner heimlichen Braut Situation bewies. Goethe aber brauchte sein treffsicheres Urteil und nur Merck, der dafür ziemlich hohe Kosten auf sich nahm, hatte er es zu verdanken, wenn sein „Götz" 1773 zum Druck befördert werden konnte. „Bei Zeit auf die Zäun', da trocknen die Windeln, . . . das Säumen und Zaudern macht nur unsichere Menschen", soll er dabei geäußert haben [16]) und wenig später hat er den Freund ebenso energisch zum Druck des Werther ermuntert [17]). Diese tatkräftige Unterstützung, die Merk allen seinen Freunden angedeihen ließ, gibt ihm in dem Darmstädter Kreise eine gewisse Autorität, wenngleich er selbst keineswegs ein Empfindsamer war und die Gefühlsseligen oft verspottete.

Auch H e r d e r war seinem Wesen nach kein Empfindsamer, aber was ihn diesen Menschen nahe brachte, war sein für alle irrationalen Seelenkräfte so empfängliches Gemüt. Er hielt sich in jener Epoche dreimal in Darmstadt auf. Zum ersten Mal im August 1770, wo er Karoline kennen und lieben lernte, dann im April 1771, anläßlich jenes unerfreulichen Aufenthaltes, wo es zwischen ihnen beinahe zum Zerwürfnis gekommen wäre und schließlich im April 1773, wo die Trauung stattfand. Sein menschliches Bild, wie es uns zu jener Zeit, vor allem im fast dreijährigen Briefwechsel mit Karoline, vor Augen tritt, befremdet den Beschauer zunächst, der in dem 26jährigen Herder vor allem den Autor der „Fragmente über die neuere Poesie", der „Kritischen Wälder" und der „Abhandlung über

15) vgl. Tornius. a.a.O. S. 78.
16) Goethe, Dichtung und Wahrheit, 13. Buch, Band 26, S. 203.
17) Goethe, Dichtung und Wahrheit, 13. Buch, Band 26, S. 228.

den Ursprung der Sprache" zu sehen gewöhnt ist. Erst eine von dieser Blickrichtung befreite Anschauung wird dem jungen Menschen Herder gerecht. Damals, teilnehmend am heiter-spielerischen Treiben der Darmstädter Freunde, waren er und auch Goethe, für den ein ähnliches zutrifft, Empfindsame unter Empfindsamen, nicht Vertreter irgendwelcher Ideen und Tendenzen, sondern warmblütige, jugendliche Menschen, die beide das Befreiende dieser Darmstädter Atmosphäre fühlten und voll genossen. Der „Dechant", wie ihn die Freunde wegen seiner Vorliebe für Swift, den Dechanten von St. Patrick [18]) und wohl auch wegen seines geistlichen Amtes scherzhaft zu bezeichnen pflegten, befand sich damals in einer keineswegs angenehmen äußeren Lage. Sein chronisches Augenleiden verbitterte ihm die ohnehin schwere Straßburger Zeit und im Frühjahr 1771 schreibt er an Merck nach Darmstadt [19]):

„Vielleicht bekomme ich etwas Gesundheit und Geist in Eurer Gesellschaft wieder, oder ich gebe Euch wenigstens durch meinen dämmernden Schatten mehr Anlaß, den Eurigen zu finden."

Freudig nahm er einen Ruf als Konsistorialrat und Hofprediger in Bückeburg an, aber sein schlechtes Verhältnis zu dem Grafen und die Enge der kleinen Residenz bedrückten und hemmten ihn. So ist es leicht verständlich, wenn er sich während seines kurzen Besuches in der Darmstädter Gesellschaft befreit fühlte und auch versuchte, in seiner Korrespondenz mit Karoline diesen Ton beizubehalten, was allerdings oft mißlang, da ihr tastendes briefliches Kennenlernen und Karolinens Geschick, Herder stets die unbedeutenden Kleinigkeiten mitzuteilen, die ihn kränken oder eifersüchtig machen mußten, manchen Mißton in den Briefwechsel trug.

Der junge G o e t h e, dessen menschliches Bild uns durch seine Dichtungen wesentlich plastischer vor Augen steht, als das Herders, suchte bei den Darmstädtern Befreiung aus der autoritären Luft seines väterlichen Hauses, Fortsetzung seines ungebundenen Studentenlebens in Leipzig und Straßburg. So wandert er unruhig zwischen Frankfurt und Darmstadt hin und her; „ich gewöhnte mich, auf der Landstraße zu leben, wie ein Bote zwischen dem Gebirge und dem flachen Lande hin und her zu wandern", schreibt er in „Dichtung und Wahrheit" [20]). Den „Wanderer" nennen ihn darum die Empfindsamen und er selbst hat diesen Ausdruck gerne aufgegriffen. „Wanderers Sturmlied", im Frühjahr 1772 auf dem Weg von Darmstadt nach Frankfurt in einem frühjahrlichen Schneegestöber entstanden, ist der vielleicht schönste Ausdruck jener

18) Goethe Dichtung und Wahrheit, 12. Buch, Band 26, S. 111.
19) Wagner H. a.a.O. S. 13.
20) „Dichtung und Wahrheit" 12. Buch, Band 26, S. 119.

leidenschaftlich-ungestümen Kräfte, die damals in des jungen Goethes Seele zum Lichte strebten.

Im Herbst 1771 war Goethe durch Schlosser mit Merck bekannt geworden und dieser hatte ihn im März 1772 den übrigen Darmstädtern zugeführt. Goethe hatte u. a. die Absicht, sich in der kleinen hessischen Residenz unter Mercks Führung als Maler weiterzubilden; der Hauptanziehungspunkt für seine häufigen Besuche wurde aber bald der empfindsame Kreis, den er im Hause seines Freundes vorfand. „Wie sehr dieser Kreis mich belebte und förderte, wäre nicht auszusprechen", bekennt er dankbar noch in hohem Alter [21]). Hier fand er seinen Genius voll verstehende und würdigende Seelen, hier fand er sein durch das Friederiken-Erlebnis gestörtes Gleichgewicht wieder und ein Jahr später Beruhigung seiner auch nach der Flucht aus Wetzlar noch immer für Lotte glühenden Leidenschaft. „Unser guter Goethe ist hier, lebt und zeichent, und wir sitzen beym Wintertisch um ihn herum und sehen und hören", schreibt Karoline damals an Herder [22]), und im nächsten Brief: „... mich dünkt, er ist überhaupt etwas stiller und geläuterter geworden." Als mit Uranias Tod im April und Karolinens Verheiratung im Mai 1773 der Freundeskreis langsam zerfiel, hatte er auch für Goethe seine Bedeutung verloren. Denn nun wieder innerlich gesammelt, wandte er seine Kräfte dem Werke zu. Im Frühjahr 1773 erscheint anonym der „Götz", 1774 wurde „Werther" vollendet, ein Werk, das viele seiner empfindsamen Elemente den Darmstädtern zu danken hat. Mit ihm hat Goethe das hinreißendste Dokument der Empfindsamkeit gegeben, aber damit ist sie für ihn auch überwunden. Eine seelische Haltung, die in ihrer letzten Konsequenz, wie hier im „Werther", zur Selbstvernichtung führte, mußte von allen Lebensbejahenden, deren Sprecher ja Goethe war, als Gefahr erkannt und unbedingt abgelehnt werden. Die Stürmer und Dränger, die heftig ihren aktiven und subjektiven Lebensanspruch anmeldeten, haben ja dann auch wenig später die Herrschaft der empfindsam-passiven Haltung gebrochen.

Worin lag aber nun die Besonderheit dieses Darmstädter Treibens? Dieser empfindsame Zirkel verfolgte nicht, wie etwa der Halberstädter Kreis um Gleim, der Göttinger Hain oder Goethes und Herders Straßburger Tischgesellschaft, irgendwelche zweckhaften Tendenzen, wie ja überhaupt die Nützlichkeitsidee dem Wesen der Empfindsamkeit völlig entgegengesetzt ist. Diese Dichterkreise fanden sich zusammen zur Pflege einer besonderen Dichtungsart, zur Nachfolge eines einzelnen Dichters u.a.m. Die Darmstädter lebten nur dem ästhetischen Selbstgenuß, der Hin-

21) „Dichtung und Wahrheit", 12. Buch, Band 26, S. 98.
22) Karoline an Herder, II. S. 281.

gebung an ihr eigenes Ich und der Versenkung in dieses Ich, oder in das gleichgestimmte Du des Freundes, das aber schon deshalb kein echtes Du sein konnte, weil man in ihm nur sich selber, die eigenen Gefühle und ihre Spiegelungen und nicht die Ergänzung des eigenen Ich suchte. Man las zusammen und freute sich über den Gleichklang der Seelen bei dieser gemeinsamen Lektüre, man musizierte und rezitierte, man unternahm Spaziergänge und Landpartien in die Umgebung, weihte eine Grotte, eine Baumgruppe, einen Felsen im Andenken an einen dort verlebten Augenblick, heiligte den Ort, betrachtete ihn als persönliches Eigentum und war böse, wenn ein anderer ihn durch seine Gegenwart oder gar durch Hinterlassung seines eingeritzten Namens profanierte [23]). Anläßlich einer solchen Gelegenheit entstand Goethes „Felsweihegesang an Psyche", der fast Veranlassung zu einem ernstlichen Zwist mit Herder geworden wäre. Man spielte sich durch den Tag, man lebte ganz seinen Stimmungen, die den alleinigen Maßstab aller Dinge bildeten. Der Hauch, der über dem ganzen Darmstädter Zirkel lag, war der des sterbenden Rokoko, und nur den Kräftigsten und Vitalsten gelang es, sich aus dieser Atmosphäre zu befreien und in das Neuland des Geistes vorzustoßen; andere, wie Merck, zerbrachen an diesem Versuch und die wahrhaft Empfindsamen endlich, wie Leuchsenring, trugen diese Atmosphäre einer vergangenen Zeit ihr ganzes späteres Leben lang mit sich, konnten den Anschluß an die lebendige Gegenwart nie mehr finden und gerieten, unverstehend und unverstanden, noch bei Lebzeiten in Vergessenheit. Gerade von diesem verspielten empfindsamen Treiben gibt Tornius, auf dessen ausführliche Studie als notwendige Ergänzung zu diesem historischen Teil der vorliegenden Arbeit hier nochmals ausdrücklichst verwiesen sei, ein anschauliches Bild und erübrigt so eine eingehendere Schilderung.

Die bisherigen Ausführungen haben versucht, die historische Gesamtsituation dieses Darmstädter Kreises zu umreißen, wie sie sich bei einer ersten kurzen Betrachtung darbietet. Erst die nun folgende Analyse einzelner Erscheinungen und Probleme kann an die seelische Haltung heranführen, die diesen flüchtig skizzierten Figuren erst Sinn und Bedeutung gibt und die zu erkennen unser Ziel ist.

III.

Die Struktur der empfindsamen Seelenhaltung.

Die obigen kurzen Charakteristiken haben schon verdeutlicht, daß all diese Empfindsamen mit ihrer sozialen Stellung mehr

23) Vgl. hierzu Tornius, a.a.O. S. 127 ff.

oder minder unzufrieden waren, mit Ausnahme Goethes, der aber wieder in anderer Hinsicht gepeinigt und beunruhigt war. Am sinnfälligsten offenbart sich die Tragik der unbefriedigenden sozialen Position bei Merck. Er fand sein Leben lang keine ihm genehme Stellung; das trockene Amt eines Kriegszahlmeisters am hessischen Hof versah er mehr als ungern, konnte es aber doch nicht aufgeben, um sich wenigstens eine gewisse materielle Existenzbasis zu sichern, die aber trotzdem bei weitem nicht ausreichte, seine Bedürfnisse zu befriedigen. Eine im höchsten Maß spannungsreiche und unglückliche Ehe, unter der sowohl er als seine Frau unendlich litten, ohne jedoch die Kraft zu finden, sich von einander zu trennen [24]), zermürbte ihn vollends, sodaß er schließlich an diesem echt deutschen Zwiespalt zwischen idealem Streben und der Unmöglichkeit realer Verwirklichung seines Wollens zerbrach [25]). Doch die jeweilige, persönlich unbefriedigende Position dieser Empfindsamen fand ihre Entsprechung, ja ein Gutteil ihrer Begründung in der Gesamtsituation ihres Standes, des Bürgertums. Von vornherein schon brachte die enge Verknüpfung mit dem Hof in diese zum größeren Teil durch und durch bürgerlichen Menschen eine Dissonanz, da die so gewonnene Verbindung mit der höfisch-barocken Kultur, die an jenen kleinen Fürstenhöfen ihre letzten Zufluchtsstätten fand, im Gegensatz gerade zu vielen Zirkeln der hochbarocken Zeit, eine vorwiegend äußerliche war, denn der Hof bestimmte keineswegs wesentlich oder gar ausschließlich die geistige Haltung dieser Menschen. Seine Nähe bewirkte lediglich jene trotz aller Gefühlsexaltationen im letzten ruhige Gemessenheit, die den Darmstädtern eigen ist, im Gegensatz etwa zu dem fast gleichzeitigen Kreis des Göttinger Hainbundes, obgleich beide sich der alleinigen Herrschaft des Gefühles unterworfen hatten. Aber das Gefühl der Stürmer und Dränger war, wenn auch zuweilen noch roh und ungeschliffen, so doch vital und jugendlich, loderndes Feuer eines neu erwachten Selbstbewußtseins, das Gefühl der Empfindsamen in Darmstadt war subtil, verfeinert, aristokratisch und bewegte sich noch vorwiegend in den verschnörkselten, aber harmonischen Formen der endenden höfisch-barocken Kultur. Und dennoch führten diese Bürger nicht mehr, wie etwa der ältere Kreis um Gleim, gestützt auf sichere Pfründen, ein tatsächlich weitgehend unabhängiges Leben, sondern sie waren ge-

24) Zu Mercks Ehe vgl. die Schrift von Herrmann Bränning-Oktavio, a.a.O. Auch hier zeigt sich wieder eine merkwürdige Aehnlichkeit mit Leuchsenrings Schicksal, seiner höchst unglücklichen Ehe mit der ehemaligen kgl. preußischen Hofdame Frl. v. Bielefeld. Vgl. Varnhagen, a.a.O. S. 179 ff.

25) Gerade diese Seite von Mercks Wesen beleuchtet trefflich Varnhagens, schon oben im Auszug zitierte Charakteristik, vgl. diese, Varnhagen, a.a.O. S. 171.

zwungen, sich z. T. recht hart um ihre materielle Existenz zu mühen. Diese krasse Dissonanz zwischen höfischer Atmosphäre und beengter Bürgerlichkeit, zwischen realer Position und idealer Forderung an das Leben ist nichts Zufälliges, sondern ist zutiefst im Wesen der empfindsamen Menschen begründet und daß Goethe nur wenige Jahre später wie kaum ein anderer diese Gegensätze zu harmonisieren verstand, beweist, daß er eben nie, auch nicht in dieser Lebensperiode des Gefühlsüberschwanges, ein echter Empfindsamer war, denn diese konnten die Gegensätze niemals überbrücken. Hier erkennen wir schon eine der Wurzeln für das allen diesen Empfindsamen charakteristische Bestreben, sich durch gedankliche Umformung ihrer tatsächlichen Erlebnisse außerhalb der wirklichen Sphäre eine Welt für sich aufzurichten, in der die realen Kräfte und Gesetze des Lebens keine oder nur sehr beschränkte Gültigkeit haben. Eine Ressentimentbewegung also, die das erniedrigte oder unbefriedigte Selbstbewußtsein mehr oder minder gewaltsam in ein Positivum verwandeln will, was natürlich nur im Reich der Phantasie und der Illusionen möglich ist. Dieser Bezirk ist dann auch der eigentliche Bereich der empfindsamen Seelen. Sie bilden eine „Ueberwelt in die reale Daseinswelt" hinein und suchen Vergessen in den erdichteten Utopien eines fernen Insellebens. Dieser weit verbreiteten Gefühlslage verdanken Romane wie „Robinson Crusoe" oder die „Insel Felsenburg" ihre Entstehung und ihre ungeheuren Erfolge.

Noch von anderer Seite wird diese Weltfluchthaltung gefördert, nämlich durch pietistische Einflüsse. Im Pietismus bildete sich zum ersten Male seit der Mystik des Mittelalters eine Bewegung aus, deren Mitglieder, ohne mönchisch der Welt zu entsagen, doch der Außenwelt keinerlei Einfluß mehr auf ihr eigentliches Leben gestatteten und sich eine eigene, höchst subjektive Innenwelt aufbauten, die ihnen allein als Wirklichkeit galt und in der sich die wesentlichen Entscheidungen ihres Daseins vollzogen. Ursprünglich ging die pietistische Bewegung von rein religiösen Beweggründen aus, sie erwuchs im Kampf gegen die Orthodoxie und vertrat eine Frömmigkeit des Herzens, welche die gegebenen Formen der Religion mit neuem Leben zu füllen versuchte. Die Gefahr des Abgleitens ins Ketzerische war, besonders von der Orthodoxie aus gesehen, natürlich groß, weshalb diese besonders den Kampf gegen die Pietisten aufnahm. Die Folge war allerdings, daß diese, in unzählige kleine und kleinste Konventikel zerstreut, immer mehr an Anhängerschaft gewannen. Ursprünglich waren die adeligen Kreise stark an der Ausbreitung des Pietismus beteiligt, aber allmählich wurde es eine mehr und mehr bürgerliche, ja kleinbürgerliche Be-

wegung, da sie der latenten Ressentimentstimmung dieser Kreise, herrührend aus ihrem erwachenden und in jeder Hinsicht unbefriedigten bürgerlichen Selbstbewußtsein, so sehr entgegen kam und zunächst die einzige Möglichkeit bot, diese mißliche Lage zu ertragen.

Die Empfindsamen mit ihrer Weltfremdheit und ihren überfeinerten Nerven, die ihnen den Erfolg in der Realität versagten, greifen gern diese pietistische Wendung nach innen auf, die sozusagen eine Rechtfertigung ihrer durch Ressentiment und Unvermögen erzwungenen Position darstellt. Sie machen also aus der Not eine Tugend und was ursprünglich Verteidigungsmaßnahme war, wird schließlich Selbstzweck. Man verlegte den Schwerpunkt des Lebensgefühls mehr und mehr, schließlich auch ohne zwingende äußere Notwendigkeit, in diese irreale Sphäre, die man als eigentlichen Bereich der Freiheit erkannte.

„Die Seele aber banet und träumt sich natürlich um so lieber und glücklicher fremde Welten, je weniger sie in der gegenwärtigen findet", schreibt Herder in klarer Erkenntnis dieses Vorganges damals an Merck [26]). Dabei wird, was anfangs ein Anlaß dieser Abkapselung war, nämlich die unbefriedigende soziale Position, nun zwangsläufig eine Folgeerscheinung, denn mit stets nach innen gerichtetem Blick mußte man Maß und Verständnis für die reale Außenwelt verlieren und so überläßt man sich in völliger Passivität dem äußeren Geschehen, in der tröstenden Ueberzeugung, daß hier die Entscheidungen des Lebens nicht fallen. Dies ist nur eine Wurzel der für die Empfindsamen so charakteristischen passiven Haltung, deren weitere Grundlagen wir noch an anderer Stelle zu erörtern haben werden.

Trotz aller scheinbaren oder wirklichen Gleichgestimmtheit dieser Menschen ist es nicht ohne weiteres selbstverständlich, daß diese Empfindsamen sich zu einer so zirkelartigen Gemeinschaft, wie sie der Darmstädter Kreis darstellt, zusammenschlossen. Hierfür sind neben den psychologischen auch weitgehend historisch bedingte Voraussetzungen maßgebend.

Die Zeit des 17. und 18. Jahrhunderts neigte in hohem Maße zur Bildung von Orden und Zirkeln jeglicher Art, die in Form von Sprachgesellschaften, rosenkreuzerischen, freimaurerischen, pietistischen und anderen Vereinigungen, die nachhaltigsten und verschiedenartigsten Einflüsse auf die Gesamtkultur ausübten. Im Laufe des 18. Jahrhunderts wurde der ursprünglich fest umrissene Zweck solcher Zusammenschlüsse immer mehr verdrängt zugunsten allgemeiner Ideen mit stark aufklärerischer Prägung und infolge dieser Verwässerung des Gehaltes konnte sich die Form als solche in einer an

26) Oktober 1772, Wagner I. S. 35.

sich so formseligen Zeit je länger, je mehr autonom gestalten [27]). Das große Interesse, das so viele bedeutende Persönlichkeiten des 18. Jahrhunderts (Friedrich d. Gr., Goethe, Fichte usw.) freimaurerischen Bestrebungen entgegenbrachten, gibt schon einen deutlichen Hinweis auf die außergewöhnliche Bedeutung dieser Ideen für die Geistesgeschichte jener Zeit [28]). In den Freimaurerlogen, den pietistischen Zirkeln, dem philosophischen Eklektizismus spricht sich die Abkehr der Menschen von der objektiven Welt aus, es ist dies die eine Seite der Dualität, durch die dieses Jahrhundert gekennzeichnet ist, für das die Lust am Geheimnis so symptomatisch ist, wie der Drang nach Aufklärung [29]). Dies erklärt die große Verbreitung und die ganz bewußte Uebertragung der Form des Ordens oder der Loge auf Gemeinschaften, die mit dem ursprünglichen Zweck garnichts mehr gemein hatten. Die Neigung zum Zusammenschluß in geheimen oder öffentlichen, aber irgendwie und sei es durch noch so lose, gemeinsame Regeln verbundenen Zirkeln, lag in der Luft. Solche Bestrebungen lagen den Straßburger oder Wetzlarer Tischgesellschaften zugrunde, denen Goethe angehörte [30]) und ebenso erklärt sich Leuchsenrings Absicht um das Jahr 1770 einen „geheimen Orden der Empfindsamkeit" [31]) zu gründen [32]), wobei aber, und das ist wichtig, die Betonung bereits auf Empfindsamkeit, d. h. auf der gemeinsamen seelischen Haltung der Mitglieder liegt. Eine ganz ähnliche Idee der Verbrüderung aller Gleichgesinnten ist es, die ihn später zu seiner „Reise des Herzens" in die Schweiz anregt. Daß Leuchsenring aber tatsächlich genaue Bekanntschaft mit freimaurerischem Ideengut besaß, beweist seine aktive Tätigkeit im Illuminatenorden, dem auch Goethe und Herder angehört haben sollen.

27) „Die Idee der unsichtbaren Kirche, die Gemeinschaft der Menschen als vernünftiger Wesen, übte auf enthusiastische Gemüter die größte Wirkung aus. Deshalb suchte man in der Freimaurerei und in Ordensgründungen aller Art eine Form zu schaffen, welche einen reinen Ausdruck universaler Menschlichkeit darstellte. Aber dies Pathos der Humanität erlischt einmal und es bleiben politische, gesellschaftliche und Wohlfahrtsvereine übrig ..." Salomon, a.a.O. S. 87 ff.

28) Eine eingehende Darstellung bietet Ferdinand Joseph Schneiders Buch, a.a.O.

29) vgl. Salomon, S. 87.

30) Ueber das Wesen dieser Wetzlarer Rittergesellschaft unterrichtet uns Goethe ausführlich in „Dichtung und Wahrheit" 12. Buch, Band 26, S. 135 ff.

31) Jacobis Briefe, a.a.O. I. S. 397.

32) „Ein Orden der Empfindsamkeit war damals nicht so lächerlich, wie er jetzt erscheint. Ueberdies war in Deutschland eine wahre Sucht, geheime Vereine für geistige Bedürfnisse, Gesellschaften zur gegenseitigen Veredlung, Brüder- und Schwesterngenossenschaften für moralische und religiöse Zwecke zu begründen ..." Varnhagen; zitiert nach Tornius, S. 33.

oder minder unzufrieden waren, mit Ausnahme Goethes, der aber wieder in anderer Hinsicht gepeinigt und beunruhigt war. Am sinnfälligsten offenbart sich die Tragik der unbefriedigenden sozialen Position bei Merck. Er fand sein Leben lang keine ihm genehme Stellung; das trockene Amt eines Kriegszahlmeisters am hessischen Hof versah er mehr als ungern, konnte es aber doch nicht aufgeben, um sich wenigstens eine gewisse materielle Existenzbasis zu sichern, die aber trotzdem bei weitem nicht ausreichte, seine Bedürfnisse zu befriedigen. Eine im höchsten Maß spannungsreiche und unglückliche Ehe, unter der sowohl er als seine Frau unendlich litten, ohne jedoch die Kraft zu finden, sich von einander zu trennen [24]), zermürbte ihn vollends, sodaß er schließlich an diesem echt deutschen Zwiespalt zwischen idealem Streben und der Unmöglichkeit realer Verwirklichung seines Wollens zerbrach [25]). Doch die jeweilige, persönlich unbefriedigende Position dieser Empfindsamen fand ihre Entsprechung, ja ein Gutteil ihrer Begründung in der Gesamtsituation ihres Standes, des Bürgertums. Von vornherein schon brachte die enge Verknüpfung mit dem Hof in diese zum größeren Teil durch und durch bürgerlichen Menschen eine Dissonanz, da die so gewonnene Verbindung mit der höfisch-barocken Kultur, die an jenen kleinen Fürstenhöfen ihre letzten Zufluchtsstätten fand, im Gegensatz gerade zu vielen Zirkeln der hochbarocken Zeit, eine vorwiegend äußerliche war, denn der Hof bestimmte keineswegs wesentlich oder gar ausschließlich die geistige Haltung dieser Menschen. Seine Nähe bewirkte lediglich jene trotz aller Gefühlsexaltationen im letzten ruhige Gemessenheit, die den Darmstädtern eigen ist, im Gegensatz etwa zu dem fast gleichzeitigen Kreis des Göttinger Hainbundes, obgleich beide sich der alleinigen Herrschaft des Gefühles unterworfen hatten. Aber das Gefühl der Stürmer und Dränger war, wenn auch zuweilen noch roh und ungeschliffen, so doch vital und jugendlich, loderndes Feuer eines neu erwachten Selbstbewußtseins, das Gefühl der Empfindsamen in Darmstadt war subtil, verfeinert, aristokratisch und bewegte sich noch vorwiegend in den verschnörkselten, aber harmonischen Formen der endenden höfisch-barocken Kultur. Und dennoch führten diese Bürger nicht mehr, wie etwa der ältere Kreis um Gleim, gestützt auf sichere Pfründen, ein tatsächlich weitgehend unabhängiges Leben, sondern sie waren ge-

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Goethe betont anläßlich seiner Beschreibung des Wetzlarer Ritterordens mehrfach und ausdrücklichst, daß „auch nicht eine Spur von Zweck hinter diesen Hüllen zu finden war". In noch wesentlich höherem Maße trifft dies auf die „Darmstädter Gemeinschaft der Heiligen" zu, denn wenn als Ziel der übermütigen Wetzlarer Tischgesellschaft immerhin noch die Vertreibung der durch das langsame Arbeiten des Kammergerichts hervorgerufenen Langeweile gelten kann, so fehlt dem Darmstädter Kreis jede zweckhafte Tendenz, ein Zug, den wir im folgenden noch als typisch empfindsam erkennen werden. Man schloß sich zusammen, nicht weil man ein gemeinsames Programm oder Ziel verfolgte, sondern weil man sich in gleicher seelischer Lage fühlte und von da aus sich gegenseitig in einen Gefühlsüberschwang steigerte, den allein man als das Wirkliche und Lebenswerte anerkannte. Sehr bezeichnend hierfür ist schon die Art solcher gemeinsam verbrachten Stunden, wie es etwa Karoline einmal anläßlich Gleims und Wielands Aufenthalt in Darmstadt beschreibt [33]):

„Ich bin noch in einem süßen Traum von Freundschaft. Gleim und Wieland waren hier; sie brachten einen Nachmittag bis Mitternacht bey uns zu. O könnte ich Ihnen einige Scenen davon beschreiben, die meine ganze Seele bewegten! Merck, Leuchsenr. und ich schlangen uns in einer Ecke des Fensters um den alten, guten, sanften, muntern, ehrlichen Vater Gleim und überließen uns unserer vollen Empfindung der zärtlichsten Freundschaft! Hätten sie doch dies sanftheitere Gesicht des guten Alten gesehen! Er weinte eine Freudenthräne und ich, ich lag mit meinem Kopf auf Mercks Busen; er war außerordentlich gerührt, weinte mit, — ich weis nicht alles was wir gethan, o süße Thränen meines Lebens! im Arm des Freundes geweint! o süße Thränen der Freundschaft wie göttlich seyd ihr? . . ."

Charakteristischerweise gibt Karoline garnichts, weder Lektüre, noch Gespräch oder sonst etwas als Grund dieser Rührung an. Das zeigt, daß diese Hochspannung des Gefühls schon durch das bloße Zusammensein zum Ausbruch kam, daß sie, wenn auch nicht voll bewußt, latent im Innern dieser Menschen schlummern mußte, bereit, beim kleinsten Anlaß sich zu entzünden und in dieser empfindsam gesteigerten Stärke des Gefühls glaubte man eine Garantie für seine Echtheit und seine unbeschränkte Dauer zu besitzen.

„Laßt uns, Freunde! uns zusammendrängen, und uns nach Herzenslust idealisieren; das jagt Funken durch Seel' und Herz! Wir elektrisieren uns an einander zur Wirksamkeit und in der Folge auch zum Glücke! Das ist die Inspiration, die wunderbare Schöpferkraft in Belebung der Seelen, wie der elektrische Funke es vielleicht in Blut und Sonne ist." [34])

33) Karoline an Herder, a.a.O. I. S. 283 f.

Man hat die Darmstädter „Gemeinschaft der Heiligen" mehrfach einen pietistischen Zirkel genannt [35]). Dies trifft aber nicht zu. Keines seiner Mitglieder hatte direkte Beziehungen zur Religionsübung des Pietismus. Nur in der Gestalt von Mercks Freund Ludwig Karl von Schrautenbach-Lindheim, einem gebürtigen Darmstädter, der mit einem Sohne Zinzendorfs zusammen erzogen worden war, und den enge Beziehungen mit dem Grafen verknüpften, begegnet uns im Bereich der Darmstädter ein Herrenhuter, doch ist es auch noch fraglich, ob er in den Jahren 1770 bis 1773 überhaupt in Darmstadt war. Karoline jedenfalls, die sonst sehr genau über alle Begegnungen berichtet, nennt ihn nie und so ist anzunehmen, daß Schrautenbach damals mit dem engeren Zirkel der Empfindsamen überhaupt nicht in Berührung kam. Auch Goethe empfing seine pietistische Bildung nicht in Darmstadt, sondern in Frankfurt, im Kreise seiner Mutter und der „schönen Seele" Susanna Katharina von Klettenberg. Trotzdem erkennen wir natürlich ganz allgemein in der Haltung dieses Darmstädter Kreises, genau wie in vielen anderen Bezirken des damaligen kulturellen Lebens, eine Reihe ursprünglich pietistischer Elemente. Die pietistischen Konventikel waren in ihren Anfängen durchaus zweckbestimmt. In gemeinsamem Gebet und religiöser Uebung strebte man zum entscheidenden Erlebnis des Gnadendurchbruches, zur wahren Erkenntnis Gottes. Diese rein gefühlsmäßige, unmittelbare Erfassung der Christusgestalt hatte eine ähnliche Folge, wie der gesteigerte Marienkult des Mittelalters. In beiden Fällen vollzog sich eine Säkularisierung religiösen Erlebens zugunsten weltlichen, allgemein-menschlichen Gefühls [36]). Die göttliche Gestalt wurde mehr und mehr mit ästhetischen und moralischen Begriffen umkleidet, Schönheit, Reinheit, Tugend u. ä. wurden ihre ständigen Attribute und so wie der mittelalterliche Marienkult sich zum Minne- und Frauendienst wandelte, wurde das spätbarocke Christusbild zum Bildnis des Bruders, des Freundes, des

34) Herder an Merck, September 1770, Wagner I. S. 6.

35) u. a. Biese, Geschichte der deutschen Literatur, 3 Bände, Mchn. 1923. II. S. 16.

36) Nadler, a.a.O., III. S. 100, erklärt die gesamte Empfindsamkeit als säkularisierten Pietismus, doch diese Definition wird der Vielseitigkeit der empfindsamen Seelenhaltung nicht gerecht.

Vgl. auch H. Günther, Psychologie des deutschen Pietismus, Deutsche Vierteljahrsschrift für Literaturwissenschaft und Geistesgeschichte, 1926, S. 144.

Menschen überhaupt [37]). Wesentlich erleichtert wurde diese Umdeutung im 17. und 18. Jahrhundert durch die gleichzeitigen aufklärerischen Ideen, die von ganz anderem Ausgangspunkte her, nämlich von dem Grundgedanken einer ursprünglichen, wiederherstellbaren natürlich-vernünftigen Ordnung, innerhalb derer alle Menschen gleichen Rang und gleiche Rechte besitzen, das Ziel einer allgemeinen Menschheitsverbrüderung anstrebten, wie es in der französischen Revolution dann verwirklicht werden sollte.

Von der strengen Auffassung der Altpietisten, eines Spener und Francke, hatte sich dieser stark ästhetisch durchsetzte Pietismus des Herrenhutertums, der für diese Umwertung vor allem bedeutsam ist, schon weit entfernt. Zinzendorf löste die Schwere der altpietistischen Haltung rokokohaft auf, indem er die reine religiöse Uebung mit „Tändelwerk", mit „Verschen, Litaneyen und Bilderchen" [38]) umgab, d. h. er verweltlichte und verniedlichte das religiöse Erleben und seine Ausdrucksformen. Was aber blieb, war die einmal erkannte und erfaßte Möglichkeit des „Durchbrechens des Gefühlsüberschusses durch den starrnüchternen Wall des Rationalismus," [39]) wodurch eine Möglichkeit der direkten Kommunikation mit dem Göttlichen geschaffen war. Die Säkularisation dieses Erlebens riß die Scheidewand zwischen den einzelnen Seelen, zunächst innerhalb der einzelnen Zirkel nieder und verringerte die Distanz von Mensch zu Mensch. Die Brüdergemeine „will die Gemeinschaft der in Christus seligen Seelen als Lebensgemeinschaft gründen". Das Versenken und Versinken in die Christusgestalt ist also das alle umschließende Band. Als die Säkularisation die Gestalt Christi ausschaltet, bleibt als wesentliches dieses hochgespannte, aber nun irgendwie im luftleeren Raum schwebende Gefühl übrig und dieses, sich im Einzelnen alle möglichen Objekte seiner Sehnsucht suchend (Natur, Liebe, Freundschaft usw.), wird nun das alle einigende und umschließende Band. Nur so wird es erklärlich, daß sich wildfremde Menschen beim ersten Anblick in die Arme fallen, sich alle Geheimnisse ihres Herzens anvertrauen, schließlich sich so betragen, wie Karoline es von dem ersten Zusammentreffen mit Gleim und Wieland (s. o. S. 18) schildert, wo doch beide ihr und den meisten der Anwesenden völlig fremd waren. Deshalb können sich auch an sich so verschiedene Charaktere wie etwa Goethe, Merck, Karoline und Leuchsenring in einem solchen Zirkel zusammen finden. Allerdings liegt hier auch schon die Erklärung für den baldigen auch inneren Zerfall dieses Darmstädter Kreises: eine Verbindung von an sich ganz verschiedenen Menschen, die nur durch eine momentane Hochspannung des Gefühls ermöglicht ist, muß mit der Rückführung des exaltierten Empfindens in eine normale Lage auseinanderfallen. Und diese Rückführung setzte ein, sobald die bewußte und künstliche Verwandlung dieses Kulminationspunktes in einen Dauerzustand gerade bei den von Natur nicht Empfindsamen den Eindruck des Lächerlichen auslöste und somit die Basis für das Bestehen einer solchen Gemeinschaft zerstört wurde.

Ihre psychologische Begründung findet eine Vereinigung, wie der Darmstädter Kreis in der an sich geselligen Veranlagung der Empfindsamen. Echte Einsame finden wir unter ihnen, aus später darzulegenden Gründen, kaum, obgleich viel von der Einsamkeit gesprochen wird. Aber echter Einsamkeit sind nur starke Naturen fähig und diese Menschen waren schwach, überfeinert und suchten und brauchten deshalb die Gesellschaft ihresgleichen. Dennoch fehlt ihnen der Sinn für wahre Gemeinschaft, denn asozial, wie im Grunde das ganze 18. Jahrhundert trotz seiner vielen sozialen Reformpläne ist, fühlten sie sich in keiner Weise der menschlichen Gemeinschaft im allgemeinen oder ihrem kleinen Kreis im besonderen verpflichtet, sondern suchten den Zirkel gleichgestimmter Seelen nur, weil sie darin sich selbst am besten entfalten konnten. Nicht wahrer Gemeinschaftssinn also, sondern im Gegenteil gesteigerter Individualismus führte sie zueinander. Es „herrscht nicht der Wille, dem andern in der Not des Lebens wirtschaftlich oder seelisch zu helfen, sondern die andern werden, wie das ganze Leben, zum Gegenstand des ästhetischen Genusses und der differenzierten Einfühlung ... Die Geselligkeit ... ist eine leichte, meist flüchtige Bindung der Menschen, in der weder die realen Bedürfnisse noch die Berufsangelegenheiten voranstehen, sondern nur die freude Art des Sichgebens und Sichdarstellens genossen wird. Menschen berühren sich hier durch das Medium von Ausdruck und Eindruck, es entsteht für den Moment eine Synthese, eine Seelenverschmelzung, aber sie ist völlig „unverbindlich" und erinnert an das Schmetterlingsspiel. Der Reiz dieser Gesellschaft beruht also auf der freien und leichten Berührung der Individualitäten, die sich gegenseitig „interessant" sind, jedoch — wenn der Fall rein ist —

37) Zu gleichem Ergebnis, wenngleich auch auf etwas anderem Wege, kommt Brüggemann in seinem Aufsatz, a.a.O., S. 98: „Die neue Gefühlskultur, die sich aus dieser religiösen Bewegung entwickelte, zeitigte eine ganz neue Verbindung der Menschen untereinander. Das neue Gefühl, erst nur auf Gott gerichtet, überschreitet, einmal gelöst, sehr bald die Grenzen einer rein religiösen Bewegung, es richtet sich mit ihr zugleich auch auf den Bruder zur Rechten, den Bruder zur Linken, dem man zuerst so kalt gegenüber gestanden hatte und das Ergebnis ist ein ganz neuer Typ Mensch".

38) Goethe, Wilhelm Meisters Lehrjahre, 6. Buch, „Bekenntnisse einer schönen Seele" 19. Band, S. 329.

39) Heinz Kindermann, a.a.O. S. 5.

ohne reale Interessenverknüpfung“ [40]). Was Spranger hier für den ästhetischen Zirkel entwickelt, trifft voll und ganz auch für den Zusammenschluß der Empfindsamen zu, die ja reinste Vertreter dieses menschlichen Typus darstellen. Ihre auf rein subjektivem Aesthetizismus aufgebaute Geselligkeit läßt in ihrer Verpflichtungslosigkeit, in ihrer Freiheit des Kommens und Gehens, schon die romantische Form der Geselligkeit ahnen. Doch nicht ironisches, souveraines Spiel des Geistes ermöglicht die empfindsam-unverbindliche Geselligkeit, sondern gerade die Erkenntnis der dem Ich gesetzten Grenzen. Um nun aber diese Grenzen doch aufzuheben, sucht der Empfindsame im Andern die Vervielfältigung seiner selbst und das führt ihn der Gesellschaft zu. Aber nur die andere Individualität interessiert ihn, die ihm ein Spiegelbild seiner selbst ermöglicht. Am deutlichsten offenbart sich diese Haltung bei Franz Michael Leuchsenring, infolge der bevorrechtigten Stellung, die, wie oben angedeutet, gesellschaftliche und freundschaftliche Beziehungen in seinem Leben einnahmen. Wo empfindsame Geister sich zusammenfanden, stellte auch Leuchsenring sich ein, sei es nun in Darmstadt oder bei den schöngeistigen Kongressen der Sophie von La Roche in Ehrenbreitstein oder bei den Jacobis in Pempelfort. Im September 1771, als er die Darmstädter mit seinem ewigen Freundschafts- und Gefühlskult so erschöpft hatte, daß sogar Karoline schreibt [41]):

> „ich bin wirklich froh, daß er fort ist; er hat mich und meine Schwester so abgespannt, daß wir nicht einmal den Thomas Jones lesen konnten, als er hier war“,

und er hier also zunächst keine starke Resonanz mehr erwarten konnte, unternahm er eine „Reise des Herzens“ in die Schweiz, „um alle die kennenzulernen, die von irgendeiner Seite mit ihm sympathisieren“ [42]). In Zürich fand er dann auch wieder eine ihm gemäße Gesellschaft und Karoline berichtet, daß er „viele Bekanntschaften gemacht“ habe [43]). Er fühlt sich in jeder Art von Gesellschaft wohl, die auf seine Denkart eingeht, oder ihr entgegenkommt. Das Ich steht bei ihm ganz im Vordergrund, nie das Wir oder noch weniger das Du.

Weit klarer noch lassen diese Haltung die meisten Freundschaftsverhältnisse der Empfindsamen erkennen, die trotz aller Herzensergießungen oft unverbindlich und unpersönlich erscheinen. Im eudämonistischen Weltbild der Aufklärung, das alles nur in seiner Bezogenheit auf das menschliche Wohl

40) Eduard Spranger, a.a.O. S.158 f.
41) Karoline an Herder, II. S. 87.
42) Leuchsenring an Iselin, Keller, S. 147 f.
43) Karoline an Herder, I. S. 400.

sieht, ist die Vorstellung vom Freunde, als eines unbedingt notwendigen Bestandteils menschlichen Glückes, schon vor der Person des Freundes da, deshalb ist auch zunächst jeder, auch der Fremdeste imstande, diese Vorstellung mit Leben zu erfüllen, vor allem dann, wenn, wie oben als möglich gezeigt, die Idee des Freundes Ziel jenes frei schwebenden, hochgespannten, empfindsam-sehnsüchtigen Gefühles wird (s. o. S. 20/21).

Unter den vielverschlungenen Freundschaftsbeziehungen der Darmstädter Empfindsamen sind drei Typen besonders charakteristisch: erstens die echt sentimentale Schwärmerei zwischen Urania, Lila und Psyche, zweitens die Freundschaft als Medium zur Selbstverherrlichung und Selbstbespiegelung, also ohne wirkliches Verhältnis zum Du, wie es Leuchsenrings Beziehungen eigen ist und endlich der für empfindsame Liebesverhältnisse so charakteristische Versuch Herders und Karolinens, eine echte Liebesbeziehung immer wieder in ein freundschaftliches Verhältnis umzubiegen.

Urania und Lila, diese zwei ätherischen Wesen, einzeln zu schwach, um sich gegen die harte und feindliche Realität zu behaupten, schließen sich geradezu enklitisch aneinander und ihre sentimentale Schwärmerei, ihr „Freundschaftsweben“ gleicht in seiner gebrechlichen Zartheit einer Meißener Porzellangruppe, die in einer schützenden Vitrine vor unberufenem Zugriff bewahrt werden muß, deren zarte Schönheit den Aesthetен entzückt, während der praktische Geist darin nur gebrechlichen Luxuszierat sieht. Im Februar 1772 schreibt Merck an Hoepfner [44]), daß er „unter den Rosen der Freundschaft“ an der Seite zweier Freundinnen lebe,

> „wovon die Eine der Figur nach nichts weniger als eine von den Töchtern der Niobe und dem Geiste nach Römerin ist, und einem zarten, in Empfindung zerfließenden Mädchen, wie Yoriks Maria, die ihre Freunde und den Mond kniend verehrt, Fest- und Fasttage bey der Ankunft und der Scheidung von ihren Freunden feyert, und deren ganze Seele so rein ist, wie der eben gefallene Schnee.“

Urania, die eine echte Liebesverbindung infolge ihres körperlichen Leidens nie erhoffen konnte, setzte alle Wärme ihres reichen Gefühllebens in schwärmerische Freundschaft um. Das schönste Bild von den innigen Beziehungen der Freundinnen gibt Goethe in seinem, unter Mercks Papieren aufgefundenen Gedicht „Elysium an Urania“, das, weil es diese ganze zarte, schwingende Atmosphäre so wunderbar heraufbeschwört und vergegenwärtigt, hier wiedergegeben sei [45]).

44) Wagner III. S. 54.
45) Wagner II. S. 38 ff.

Uns gaben die Götter
auf Erden Elysium.

Wie du das erstemal
liebahnend dem Fremdling
entgegentratst,
und deine Hand ihm reichtest,
fühlt' er alles voraus,
was ihm für Seligkeit
entgegen keimte.

Uns gaben die Götter
auf Erden Elysium.

Wie du den liebenden Arm
um den Freund schlangst,
wie ihm Lila's Brust
entgegenbebte,
wie ihr euch rings umfassend
in heil'ger Wonne schwebtet,
und ich, im Anschaun selig,
ohne sterblichen Neid
daneben stand.

Uns gaben die Götter
auf Erden Elysium.

Wie durch heilige Thäler wir
Händ' in Hände wandelten,
und des Fremdlings Treu
sich euch versiegelte;
daß du dem liebenden,
stille sehnenden
die Wange reichtest
zum himmlischen Kuß.

Uns gaben die Götter
auf Erden Elysium.

Wenn du fern wandelst
am Hügelgebüsch,
wandeln Liebesgestalten
mit dir den Bach hinab;
wenn mir auf dem Felsen
die Sonne niedergeht,
seh' ich Freundesgestalten
mir winken durch
wehende Zweige
des dämmernden Hains.

Uns gaben die Götter
auf Erden Elysium.

Seh' ich verschlagen
unter schauernden Himmels
öde Gestade
in der Vergangenheit
goldener Myrtenhainsdämmerung
Lilan an deiner Hand,
seh ich mich schüchternen
eure Hände fassen,
bittend blicken,
eure Hände küssen —
eure Augen sich begegnen,
auf mich blicken, seh' ich,
werfe den hoffenden Blick
auf Lila, sie nähert sich mir.
Himmlische Lippe!
und ich wanke, nahe mich,
blicke, seufze, wanke —
Seligkeit! Seligkeit!
Eines Kusses Gefühl!

Mir gaben die Götter
auf Erden Elysium!

Ach, warum nur Elysium?

Wehmütig, aber ohne allen Neid, mag Urania resigniert haben, als sich Goethe in seiner lebensuchenden Kraft instinktiv für Lila entschied. Trotzdem hat Karoline Flachsland, als sie die Möglichkeit einer ehelichen Verbindung zwischen Lila und Goethe erwägt[46], sicher mehr ihre eigenen Wünsche zum Ausdruck gebracht, als die Absicht der beiden Beteiligten. Wenn auch Lila nach ihrer Verheiratung — im April 1774 — mit dem preußischen Premierleutnant und späteren General Gustav von Stockhausen an Karoline schreibt[47]:

> „Ja, Psyche, ich bin und werde glücklich sein, aber der Gedanke, daß ich zwei so edle Herzen als G(oethe) und B(oden)" — ein junger Livländer — „unglücklich mache, wird mich ewig bekümmern,"

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46) „Wenn Göthe von Adel wäre, so wollte ich, daß er sie von Hoff wegnähme, wo sie auf die unverantwortlichste Art verkannt wird — aber so gehts nicht. Göthe ist ein äußerst guter Mensch, und sie wären sich beyde werth", Karoline an Herder, II. S. 108.

47) vgl. Tornius, S. 142.

so sehen wir bei Goethe nirgends diese Möglichkeit überhaupt ernstlich in Erwägung gezogen, sondern

„Allgegenwärtige Liebe!
. . . . . .
Doppeltes Leben,
Freude zu leben,
Und Muth",

hat ihm die Erscheinung dieser Frau „in's früh welkende Herz gegossen", wie er es so schön in „Pilgers Morgenlied an Lila" ausgesprochen hat[48]). Die graziöse ätherische Leichtigkeit der Beziehungen, die zwischen diesen Frauen herrschte, welche die Realität des täglichen Lebens mit poetischem Glanze verklärte, konnte auf ein so empfängliches und dem ästhetisch Schönen zugewandtes Gemüt, wie das des jungen Goethe, nicht ohne Wirkung bleiben. Das Freundschaftsweben dieser zarten Gestalten ist die Inkarnation echtesten, zartesten Rokokogeistes. Nur auf dem Hintergrund springender Brunnen und fallender Wasser, luftiger Lauben und kühler Grotten, chinesischer Tempelchen und künstlichen Felswerks sind diese zierlichen Gestalten im bunten Schäferkleid mit langen bebänderten Stäben oder im wippenden Reifrock und kunstvoll gepuderten Locken ganz erfaßbar. Es ist die Atmosphäre, die Watteau, Boucher und Fragonard verewigen, eine Haltung, die eigentlich zeitlich schon vorbei ist, denn die siebziger Jahre sind beherrscht von der durch und durch bürgerlichen, schon ein wenig hausbackenen Luft Chodowieckischer Stiche. Uranias und Lilas Freundschaft steht noch ganz auf dem Boden einer verspielten, überfeinerten und die Formen als Selbstzweck ausbildenden Endkultur. Es ist ein gegenseitiges Aus- und Ueberströmen der Gefühle um seiner selbst willen, „man erlebt im Freunde die Form der Nähe, die Süße ihres Umfassens in der Umarmung des Freundes, er ist nur wertvoll, weil er Träger der Form ist, nicht als persönlicher Gehalt"[49]). Und ebenso sind die Gesten und Umgangsformen nicht unmittelbarer, spontaner Ausdruck eines Fühlens, sondern vorwiegend Bedeutungsformen und -formeln. Die nichtigsten Ereignisse werden wichtig und gewinnen durch symbolhafte Sinngebung, nur dem Eingeweihten verständlich, besonderen Reiz. Ein blaues Herzchen am weißen Band, zum Geburtstag übersandt, ist Symbol der sie umschlingenden Freundschaft und Karoline, die nüchternste von den Dreien, bedauert aus diesem Anlaß lebhaft ihr poetisches Unvermögen, was allerdings ein klein wenig lächerlich wirkt:

48) Wagner II. S. 40 f.
49) Salomon, S. 69.

„Ich hätte es so gerne besungen, das blaue Unschulds-Herzchen — wenn ich gekönnt"[50]).

Blumen, aus Lilas Garten, in Karolinens Exemplar von Yoriks „Empfindsamer Reise" gelegt, veranlassen diese zu einer überschwenglichen Lobeshymne auf die Freundin[51]). Als Lila abreist, schickt sie ihrer zurückgebliebenen Freundin „eine Blume, die Französisch Lilla heißt", was Karoline natürlich bis zu Tränen rührt. Diese sentimentalen Uebertreibungen der Empfindsamen sind es, die, ihrer zarten Atmosphäre beraubt, im 19. Jahrhundert, ja noch bis heute, als geschmackloser und ungenießbarer Kitsch weiterleben in den bürgerlichen, kleinbürgerlichen und proletarischen Familien und es ist dies nichts anderes, als, um mit Hans Naumann zu sprechen, „gesunkenes Kulturgut", das von dieser kleinen, verfeinerten Oberschicht im Laufe der folgenden Jahre und Jahrzehnte abgesunken ist, wobei die hausbackenen Bürger sich die Symbole und Lebensformen der Sentimentalen zu eigen machten, ohne imstande zu sein, zugleich jene wunderbar feine, poetische Stimmung, die dem allen zugrunde lag, mitzuübernehmen. Wie wenig konnten diese Bürger einer späteren Zeit diesen zarten Geist verstehen, dem doch schon die Mehrzahl der Zeitgenossen verständnislos, oder spöttisch-ironisch gegenüberstanden, wie es etwa die oben zitierte Aeußerung Jacobis (s. o. S. 7) bestätigt. Das hindert jedoch nicht, daß derselbe Jacobi in der Darstellung von Wielands empfindsamem Wiedersehen mit Sophie von La Roche[52]) eine geradezu typische Szene sentimentalen Freundschaftskultes begeistert festhält und genießt. Was ihn zu der oben genannten Kritik veranlaßte, war wohl die unbewußte Erkenntnis, daß von dieser Art des Erlebens und Sichgebens zum Krankhaft-morbiden nur noch ein Schritt war, obgleich im Verkehr dieser Frauen die unmännliche Süßigkeit, die an einem Gleim, Gg. H. Jacobi[53]) oder Leuchsenring so peinlich wirkt, in Wegfall kam. Ob in all diesen Beziehungen die „gleichgeschlechtliche Erotik als geistiges Phänomen"[54]), die „invertierte Komponente", auch eine Rolle gespielt hat, ist nicht so ohne weiteres zu entscheiden, möglich wäre es immerhin.

Leuchsenrings Freundschaftshaltung ist dadurch gekennzeichnet, daß er im andern stets nur ein Spiegelbild seiner selbst sucht, nicht eine Ergänzung seiner eigenen Person zu harmonischer Zweieinigkeit. Er braucht den Freund als dauernde Resonanz seiner eigenen Gefühle und doch bleibt ihm der andere als

50) Karoline an Herder, II. S. 21.
51) Karoline an Herder, II. S. 108.
52) Jacobis Briefe I. S. 38.
53) Vgl. Briefwechsel Gleims mit Georg Heinr. Jacobi.
54) vgl. Spranger, S. 160.

positiver Gegenpol stets fremd. Das zeigt sich deutlich in seinen, anfangs so herzlich scheinenden Beziehungen zu Herder, den er im Winter 1770 in Leyden kennen gelernt hatte. Herder, der aus dem „Menschheit verhungerten Frankreich kam und darbte“ [55]), hocherfreut, einen Landsmann sprechen zu hören, „der aus dem Herzen sprach“, überschätzte infolge dieser Stimmung und der Kürze des nur dreitägigen Zusammenseins die Bedeutung Leuchsenrings sehr und mußte daher notwendigerweise bei der späteren näheren Bekanntschaft enttäuscht werden. Eine gemeinsame Schwärmerei für Sterne und den Berliner Probst Spalding, einen Repräsentanten aufklärerischer Theologie, dessen „Denkmal auf seine Frau“ sie dort zusammen lasen und dabei „der unbekannten und angesehenen Todten ... ein Opfer heiliger Thränen“ weinten [56]), bekräftigte in den wenigen Stunden ihres Leydener Zusammenseins zwischen den von Natur so verschiedenen Männern einen echt empfindsamen Freundschaftsbund, dessen Charakteristikum eben darin bestand, daß die Freundschaft auf einer gemeinsamen Hinneigung zu einem Dritten, nämlich gemeinsamen Lieblingsschriftstellern und der in ihren Büchern festgehaltenen geistigen Atmosphäre, beruhte. Diese beiden verschiedenen Männer befanden sich also zu jenem Zeitpunkt in einer weitgehend gleichen seelischen Lage, wenn auch bei beiden aus gänzlich verschiedenem Urgrund stammend. Es ist also keineswegs ein echtes Ich-Du-Verhältnis, das im andern auch dann noch den Freund sieht, wenn dieser sich ändert oder anders erscheint. Deshalb mußten sich beide bei einer späteren Begegnung notwendig entzweien. Auch ohne die höchst zweifelhafte Rolle, die Leuchsenring in Darmstadt während Herders Abwesenheit seiner Braut Karoline gegenüber spielte, hätte es zwischen den beiden zum Bruch kommen müssen, da Leuchsenring im Freunde stets ein Idealbild suchte und so notgedrungen mit der Realität seiner Person, die dem nicht entsprechen konnte, in Konflikt geriet.

> „Er hätte in Herders ersten Umarmungen nicht die Wärme gefunden, die er darin gehofft und in Leiden so sehr an ihm gesehen, und dies mußte ihn natürlicherweise zurückziehen, er glaubt, daß sie sich beide in dem Ideal, das sie sich von einander gemacht, ein wenig geirrt ...“ [57])

bemerkt er nach dem ersten Wiedersehen zu Karoline.

Wie alle reinen Aesthetiker besaß auch Leuchsenring keine große Menschenkenntnis und läßt in „seine sozialen Beziehungen immer zu viel Phantasie einfließen“ [58]). Das Ideal, das er sich vom Freunde macht, entspricht natürlich ziemlich seiner eigenen Person und um dies vorgefaßte Bild verwirklicht zu sehen, versucht er die andern, besonders die weichen und bildsamen Frauen, in seinem Sinne umzumodeln. Zu sehr auf sich selbst eingestellt, um Widerspruch zu vertragen oder ihm begründet entgegenzutreten, wendet er sich von vornherein gern solchen Menschen zu, in denen er zukünftige „Schwestern und Brüder“ witterte und wo geringer oder garkein Widerstand gegen seine Denkart zu erwarten war. Der gewinnenden und interessanten Art, die er bei flüchtiger Bekanntschaft zur Schau trug, verdankte er es, daß ihm auch so ein nüchterner Charakter wie Merck eine Zeit lang „einen seiner liebsten Freunde“ nennt [59]). Aber das Hauptkontingent seiner Verehrer stellen doch die Frauen. Die Landgräfin, an sich gewiß nicht kritiklos oder leicht zu täuschen, ist ihm ganz besonders zugetan und erteilt ihm im Januar 1771 nur sichtlich ungern und mit gleichzeitigen überschwenglichen Dankesworten für den wohltätigen Einfluß, den seine „sensibilité“ auf den Erbprinzen ausgeübt habe, die nachgesuchte Entlassung aus seinem Hofmeisteramte [60]). Ebenso nimmt er Sophie von La Roche und Julie von Bondeli für sich ein, obgleich ihm letztere zunächst recht kritisch gegenüber stand und ihn bei ihrem ersten Zusammentreffen richtiggehend examinierte. Ihre anfängliche Skepsis wich jedoch bald einer Bewunderung für diesen merkwürdigen Mann. Trotzdem verwirrt und erschöpft er auch sie schließlich am Ende seines für 10 Tage geplanten und auf fünf Wochen ausgedehnten Aufenthaltes in Neuenburg [61]).

> „L. est parti, et il était tems, car il allait remonter ma tête sur un ton déplacé pour le lieu que j'habite“

schreibt sie damals an ihren Vertrauten Usteri.

Mit der Gattin Mercks, die er scheinbar von früher her kannte und mit Karoline verknüpften ihn bald besonders enge freundschaftliche Bande, die schon nach kurzer Zeit Merck und dem später auftauchenden Herder Anlaß zur Unzufriedenheit gaben. Da Leuchsenring keinen festen Beruf ausübte, hatte er immer Zeit für die Frauen, seine schwache körperliche Konstitution machte ihn zu einem Gegenstand des Mitleids für ihre mitfühlenden Herzen, und was täten diese lieber, als einen Mann bemitleiden, der dadurch ganz in ihre Gewalt gegeben scheint! Als Herder im April 1771 nach Darmstadt kam, wäre es, wie schon erwähnt, infolge Leuchsenrings

55) Herder an Karoline I. S. 187 ff.
56) Herder an Karoline, I. S. 129.
57) Karoline an Herder, I. S. 171 ff.

58) Spranger, S. 160.
59) Wagner III. S. 12.
60) Vgl. Sybel, a.a.O. S. 715.
61) Vgl. Bodemann, a.a.O. S. 355 ff.

Benehmen fast zum Bruche zwischen den Verlobten gekommen. Das merkwürdige Verhältnis, in dem die drei gestanden haben, bedeutet schließlich nichts anderes als den Zusammenprall einer nur reproduktiven, noch ganz in den Fesseln der Sentimentalität und der aufklärerischen Tradition verankerten Persönlichkeit mit einer daraus sich befreienden, schöpferischen Natur. Karoline ist nur Mittlerin bzw. Vermittlerin. Da gerade für diese Auseinandersetzungen in dem nun schon so oft zitierten Briefwechsel eine Fülle von Material gegeben ist und die Beziehungen und Persönlichkeiten einmal ganz deutlich werden, soll im folgenden etwas ausführlicher darauf eingegangen werden.

Der tatsächliche Vorgang war der, daß Leuchsenring, der in Karoline eine dankbare Zuhörerin und Verehrerin fand, wohl auch die innere Festigkeit ihrer Bindung an Herder unterschätzend, sich gekränkt fühlte, als sie ihn bei Herders zweitem Darmstädter Aufenthalt allzusehr vernachlässigte und er nun den Gekränkten spielte. Er verdarb damit nicht nur Herder und Karoline den Genuß ihres kurzen Beisammenseins, sondern verstimmte auch die übrigen Freunde. Als Herder höchst unbefriedigt abgereist war, beklagte er sich, wie oben zitiert, nicht nur über dessen mangelnde Wärme, die er zu verspüren geglaubt hatte, sondern bemängelt auch Herders Benehmen Karoline gegenüber und glaubt feststellen zu müssen, daß dieser „mehr in seiner Gelehrsamkeit als in der Empfindung lebe". Schon vor Erhalt dieses Briefes schrieb Herder an Karoline [62]):

> „Da Leuchsenring in einem so sonderbaren Ton gewesen, so wollte ich gerne, ich weiß nicht, aus welchem Zweifel? unsern Briefwechsel mehr sichern".

Kaum aber hat er Leuchsenrings Kritik erfahren, so begnügt er sich nicht mehr mit der Andeutung unbestimmter Zweifel, sondern nimmt die Gelegenheit wahr, Karoline einmal unmißverständlich seine Meinung über ihren Freund zu verstehen zu geben. Da sie uns ein sehr plastisches Bild Leuchsenrings vermittelt, sei der Brief hier im Auszug wiedergegeben [63]):

> „Ich bin von den ersten Zeiten an mit ihm so wenig zufrieden gewesen, wie er mit mir, und ich bin jetzt zu sehr gesammelt, als daß ich über sein Urteil nur im geringsten betreten wäre. Ich hatte ihn in Holland nur sehr kurz, aus zwei Tagen gekannt, und ich müßte zuviel von meiner Denkart aufopfern, wenn ich künftig ihn mehr kennenzulernen wünschte. Ich

62) Herder an Karoline, a.a.O. I. S. 178.
63) Herder an Karoline, a.a.O. II. S. 70.

fand schon damals alle die kränkliche Empfindsamkeit bei ihm, die ihn jetzt zu einem solchen Phantom der Menschheit macht... Nur hatte er damals noch nichts weniger als die intolerante, unleidliche Denkart, die jetzt jeden, der nicht mit Jacobi schnäbelt, verachtet, und in meinen Augen ebensoviel Menschenhaß haben kann, als der erbärmlichste Verfolgungsgeist. Daß ich ihn schon damals immer für krank, nur für einen guten Kranken gehalten habe, wird Merck und ... auch Sie wissen. Er erwartete mich und machte sich ein Empfindungsbild mit lauter Mißfarben gemalt von mir; davor kann ich nichts Er reisete bei die Jacobis und überlud sich den Magen da so sehr an Milchspeise, daß jeder ihm jetzt ungelegen ist, der sie nicht aus seinem Munde verschlucken will, davor kann ich noch weniger. Urtheilen Sie selbst, meine Freundin, ob es die Art ist, jemandem eine Denkart aufdringen zu wollen, ohne ihm Enthousiasmus dazu geben zu können. Er ist so voll von den Hemsterhuis, Jacobis und den schönen Magellonen, die Jacobis Schriften gelesen, daß er uns von allen diesen Leuten nicht Züge erzählt, um auch unsere Empfindung freiwillig für sie einzunehmen, sondern er zeigt uns immer nur seine Empfindungen selbst, Briefe und Bänder, die für den, der die Person gesehen, schöne Heiligthümer seyn können, aber für den Unbekannten nichts als Briefe und Bänder sind. Und nun mit dieser Enthousiasterei so viel Nichtduldungsgeist zu verbinden, und den Groll nachher auf alle gesuchte Weise, nicht zum Ausdruck kommen zu lassen, sondern mit einem drückenden Stillschweigen alles um sich niederzuschlagen — o das ist immer beleidigend hart... Und da ich ihm insonderheit von Anfang bis zu Ende genug zuvorkommende Gelegenheit und rechte Bitten, sich zu erklären, verlohren — o, so ist alles vorbei und ich lasse ihn empfinden, wie er will, ihm Briefe sammeln und schöne Abentheuer besuchen, wie er will. Er in Düsseldorf, Florenz und wo weiß ich, bei müßigen Klosterjungfern Amors aus Wachs bossiert und Briefgallerien; ich ein ehrlicher Mensch in Westphalen, der zuviel von den Zwecken der Menschen und den mancherlei Situationen der Bestimmung durch Erfahrung belehrt ist, als daß er auf empfindsame Abentheuer in der Welt ausgehen und hundert Mädchen und Knabenmännerchen und lieben Leuten die Hände drücken wollte. Ich habe auch unterwegs Zeit genug gehabt, mich nach seinem Haß meines Charakters zu prüfen und seine Vorwürfe zu nützen — ich habe mich in den meisten Stücken unschuldig gefunden und will in den andern besser zu werden suchen. Das ist alles. Uebrigens schlage ich mir sein Bild aus der Seele, denn er hat mir durch seinen

empfindsamen, Jacobischen Menschenhaß die süßeste romantischste Zeit geraubt, die ich mir so lange in Straßburg vorspiegelte und nun so bitter bedauere ... Verzeihen Sie, ... und lassen Sie sich in Ihrem guten Urtheile von ihm durchaus nicht irren. Er ist Ihr wahrer Freund, und meints so gut mit Ihnen, daß ich eben das Opfer werde ..."

Es kann hier nicht unsere Aufgabe sein, die Auseinandersetzungen im einzelnen weiterzuverfolgen. Die Debatte hört seit jenem Aprilbesuch Herders in Darmstadt nicht mehr auf und durchzieht dauernd den Briefwechsel. Immer wieder kommt Herders Mißmut und geheime Angst zum Ausdruck, immer wieder verteidigt Karoline den „armen kranken Mann" und versucht, Herder zu beweisen, daß seine Ansicht über den „blassen stummen Menschen" falsch sei, daß sein mehrfach ausgesprochener Verdacht, er möchte sich unbemerkt an seiner Stelle in Karolinens Herz einschleichen, unbegründet sei. Doch Karolinens eigene Aeußerungen beweisen, daß die merkliche Nervosität, die Herders Briefe aufweisen, sobald er Leuchsenring in Darmstadt weiß, nicht so ganz grundlos war. Außerdem mußte Leuchsenrings überschwengliche Schwärmerei, sein selbstgefälliges Schwelgen in Gefühlen und die Unduldsamkeit, mit der er verlangte, daß man sich seiner Ansicht der Dinge anschloß, gerade einen Herder immer erneut verdrießen, der am wenigsten geeignet war, sich „alles nach dem Bilde einer gewissen Kindheit-Kloster- und Schäferunschuld zu modeln", die Leuchsenring sich „selbst an den Personen zu erdichten scheint, an denen er sie finden will" [64]). Aber diese „Schleimartigsten Verehrer" Jacobis, die in „süßen moralischen Reimgebetlein, aus dem Munde schöner Seelen gelernt" [65]), ihre Weisheit und Moral in alle Lande tragen, wären Herder wohl an sich mehr oder weniger gleichgültig gewesen, hätten sie nicht dauernd seine eigene Bahn durchkreuzt. Karoline, diese aufnahmebereite, aber gänzlich unselbständige Natur, unterlag völlig dem jeweiligen Einfluß ihrer Umgebung. Ist Herder bei ihr, oder hat er sie durch einen Brief überzeugt, so ist sie ganz seiner Meinung: „O Gott, ich fühle, was Sie sind und was ich bin, Leuchsenring mag schwätzen, was er will" [66]), aber kaum hat dieser sich wieder gezeigt und stellt die Dinge nun von seinem Blickpunkt aus dar, so schließt sie sich wieder ganz seiner Auffassung an und versucht sein Benehmen, das Herder so sehr verletzte, mit seiner schwachen körperlichen Verfassung, seinem guten, aber übereifrigen Herzen, seiner ehrlichen, freundschaftlichen Liebe für sie zu entschuldigen [67]). Es ist interessant, daß Herder darauf jedesmal, nachdem er seinem ersten Aerger in irgendwelchen bitteren oder ironischen Worten über den „Heidenbekehrer" [68]) Luft gemacht hat, wieder einzulenken versucht. Man hat fast den Eindruck, als ob er Angst habe, Karoline durch allzu schroffe Kritik an ihrem Freund zu verstimmen und dadurch ihre eventuelle Neigung zu Leuchsenring noch zu fördern. Wendungen wie „Uebrigens bin ich ihm recht gut, und aus Selbstsucht und Rache nie einen Augenblick böse gewesen" [69]) oder „... Sie müssen ihn als einen alten, wahrhaft gegen Sie redlichen Freund aus ganzer Seele lieben. Kein Gedanke an mich muß diese Liebe im mindesten vermindern" [70]) u. ä. treten fast nach jedem scharfen Ausfall Herders auf seinen Rivalen auf, aber die Eindringlichkeit, mit der er Karoline warnt, „sich nicht aus ihrer Fassung setzen zu lassen" [71]), klingt wesentlich echter.

64) Herder an Karoline, a.a.O. I. S. 411.
65) Herder an Karoline, a.a.O. II. S. 324.
66) Karoline an Herder, a.a.O. I. S. 199.

Im „Fastnachtsspiel, auch wohl zu tragieren nach Ostern vom Pater Brey, dem falschen Propheten", verspottet Goethe sehr deutlich Leuchsenrings Verhältnis zu Karoline, und gibt dem Pater am Schluß eine recht derbe Lektion. Pater Brey-Leuchsenring, der seinen Narrennamen der Herderschen Bezeichnung „Milch- und Käseseele von St. Jacobi" [72]) verdankte — auch vertrug er wegen seines kranken Magens nur leichte Speisen —, erscheint in dem Stück als der ewige Besserwisser, der sich in alles einmischt und sich auch recht unmißverständlich an die Frauen, insbesondere die von ihrem Balandrino (Herder) getrennte Leonore (Karoline) heranmacht. Daher auch der Untertitel „Zu Lehr', Nutz und Kurzweil gemeiner Christenheit, insbesondere Frauen und Jungfrauen zum goldenen Spiegel". Die Seelenfreundschaften, die der Pfaffe anknüpft, sind von einer, wenn auch weichlich verhüllten Sinnlichkeit durchzogen. So befremdend es aber zunächst im Anschluß an all das bisher Gesagte klingen mag: in Wahrheit lagen Leuchsenrings Freundschaften mit Frauen nie und auch hier nicht, verführerische Absichten zugrunde. Dazu war er zu wenig aktiv, zu sehr gebunden an die bürgerlich-moralischen Begriffe seiner Umgebung, zu wirklichkeitsfern und zu erlebnisunfähig. Leuchsenring suchte die „schöne Seele" dieser Frauen. Von der tiefen Sinnerfülltheit wahrer Erotik hatte er keine Ahnung, denn dazu gehört bedingungslose Hingabe an das Erlebnis, die den vorwiegend kontemplativen Naturen aber versagt ist. Goethe und vor allem Herder mußte er allerdings als eine Art „Libertin" erscheinen,

67) Karoline an Herder, a.a.O., I. S. 182 u. S. 200.
68) Herder an Karoline, a.a.O., II. S. 111.
69) Herder an Karoline, a.a.O., I. S. 248.
70) Herder an Karoline, a.a.O., I. S. 341.
71) Herder an Karoline, a.a.O., II. S. 69 ff.
72) Herder an Karoline, a.a.O., I. S. 227.

sie waren viel zu persönlich beteiligt, um die wahren Hintergründe erkennen zu können. Daß sie sich irrten, wird die später folgende Analyse dieses Verführertyps noch zu verdeutlichen (s. u. S. 38).

In Herders und Karolinens nun schon so oft zitiertem Briefwechsel ist uns u. a. ein historisches Dokument dessen gegeben, was wir sonst nur literarisch abgewandelt und daher schwer faßbar im charakteristischen Briefroman der empfindsamen Zeit finden, nämlich eine echte Liebesbeziehung, deren Träger dauernd versuchen, diese in das Bereich freundschaftlichen Verkehrs umzubiegen. Daß eine echte erotische Beziehung zugrunde liegt, macht jede Seite des Briefwechsels fühlbar.

„... lassen Sie mich auf die bittere Abschiedsstunde zurückgehen; dort an Ihrem Bette, wo Sie vielleicht zuweilen an mich gedacht und geträumt haben, haben Sie mich verlassen, dachten Sie nicht, daß ich mich dahin legen werde, wo Sie gelegen? ja, ich thats, und wie alle Tränen verweint waren, da fühlte ich, (o lassen Sie mir hier ein wenig Sinnlichkeit!) wie süße der Ort, wo Sie geschlafen ..." [73]);

„... was wird aus mir werden, wenn ich einmal bey Dir sein werde, auf Deinem Schoß, an Deiner Engels-Brust ..." [74])

„... ich küsse Deine gute Hand, Herz, Brust und Lippe ..." [75])

„... Ich umarme Dich mit dem innigsten Kuß auf Dein Herz ..." [76]).

Solche und ähnliche Ausbrüche unverhüllter Sinnlichkeit durchziehen die ganze Korrespondenz. Sie sind hier angeführt, um zu zeigen, daß sich diese Briefe in ihrer Grundstimmung durchaus nicht von irgendwelchen anderen Liebesbriefen unterscheiden. Erst auf Grund dieser Feststellung wird die Umdeutung verständlich, die trotzdem von den beiden Liebenden vollzogen wird und die eben gerade für die empfindsame Liebe so charakteristisch ist. Man wollte aus später zu untersuchenden Gründen diese erotische Grundstimmung nicht wahr haben und bemüht sich daher dauernd, sie umzudeuten und zurückzudrängen, wobei allerdings meist der gegenteilige Erfolg erzielt wurde: die unterdrückten Gefühle wuchsen an, statt zu verebben.

73) Karoline an Herder, I. S. 171.
74) Karoline an Herder, II. S. 233.
75) Herder an Karoline, I. S. 240.
76) Herder an Karoline, II. S. 266.

Herder und Karoline waren, bis auf wenige Ausnahmetage, während ihrer Brautzeit stets getrennt, erst durch diese fast dreijährige Korrespondenz haben sie sich so eigentlich kennen gelernt [77]).

„Es ist garstig, wenn man in der Weite und tiefsten Ferne so viele Schatten und Gespenster laufen sieht, nach denen man nicht anders, als wie ein Kind die Arme ausstrecken kann, nur zu finden, daß sie zu weit weg sind. Dann gehts dem Geist so, wie dem Herzen; wenn es sich entfernt fühlt und auch nur leere Arme nach seiner Freundin ausstreckt, um einen Schatten zu umarmen! — Doch diese letzten Täuschungen sind, so sehr sie Täuschungen und Träume sind, doch angenehm und tröstend ..." [78])

schreibt Herder aus Straßburg. In der Feststellung, daß diese Trennung trotz aller Schmerzlichkeit „angenehm und tröstend" ist, klingt schon die wenig später ausgesprochene Erkenntnis eines Charakteristikums empfindsamer Liebe an:

„Abwesenheit läutert und fügt wohl mehr zusammen, wenigstens in anderm Sinne, als die leidige liebe Gewohnheit und das ist für mich der bündigste Beweis vom Immaterialismus unserer Seele und der feinsten Nerven des Herzens" [79]).

Die empfindsame Liebe braucht das Hemmnis der Trennung, um sich ganz entfalten zu können. Nur in der Sehnsucht nach dem geliebten Wesen fühlt sich der Sentimentale so ganz wohl, denn sobald der herbeigewünschte, geliebte Mensch da ist, wird er notwendigerweise aus seiner passiven Haltung gedrängt und gezwungen, irgendwie aktiv Stellung zu nehmen. Dieser sehnsüchtigen Haltung entstammt die Neigung zur literarischen Darstellung unbestimmter Liebessehnsucht und die Träume von einer zukünftigen Geliebten [80]). Alle in der Realität auftauchenden Hindernisse werden überbewertet, da man ihnen ja mit völlig unzulänglichen Ueberwindungsmaßnahmen entgegentrat. Es ist daher nicht allein auf Leuchsenrings Verhalten zurückzuführen, wenn bei Herders kurzem Aufenthalt in Darmstadt im April 1771 eine dauernde Mißstimmung zwischen den Verlobten herrschte. Denn nicht nur Leuchsenring hatte in Herder das Ideal, das er zu finden gehofft, nicht gefunden, sondern auch das, durch die lange Trennung in unnatürlicher Hochspannung gehaltene Gefühl der beiden Lie-

77) „Die 2 Jahre Liebe war doch immer die Probe Zeit für den ersten, starken, plötzlichen Eindruck, da ich mich für Dich gebohren fühlte —" Karoline an Herder, II. S. 307.
78) Herder an Karoline, I. S. 115.
79) Herder an Merck, Wagner II. S. 36.
80) vgl. etwa Millers „Beitrag zur Geschichte der Zärtlichkeit".

benden sank, als der Widerstand in Wegfall kam, auf eine normale Höhe zurück und so mußten sie sich zunächst kalt, oder zumindesten enttäuscht gegenüberstehen.

„Betrachten Sie doch selbst, wie eitel alle Erwartungen sind, wenn man mit zu starker Theilnehmung auf sie rechnet. Was hatte ich mir, was wir also Uns, meine ganze Leidenszeit in Straßburg über, für Gedanken und Bilder gemacht, wie meine Zeit in Darmstadt hingelebt werden sollte, und wie ist sies? Wie freuten wir uns aufs Wiedersehen, und bildeten uns ein, uns einander schon zu kennen, daß wir auf diese sichere Vorschüsse rechnen könnten; und nun sagen Sie, ist in der Welt, liebste Freundin, eine gezwungnere, verschloßnere, Herzenverstummte Freundegesellschaft gewesen, als die unsrige — ... — o sehen Sie, mein liebes Mädchen, wieviel man verliert, wenn man so sicher rechnet" [81]).

So schreibt Herder unmittelbar nach seiner Abreise und als Folge der Ueberbewertung dieser Enttäuschung befällt ihn die Angst vor der halb und halb schon versprochenen dauernden Bindung:

„Liebste Freundin, wie tausendmal empfindlicher muß es seyn, wenn eben dergleichen Irrthümer, da man sich zu kennen glaubte, zusammenkommt, sieht und nicht kennet, in irgend einer Beziehung des Lebens statt haben, die nicht so leicht zu trennen ist, als der Zirkel in Darmstadt? —"

Und in dieser Angst vor der Lebensrealität, die ja unbedingt Reibungen mit sich bringen muß, flieht er zurück in die Unverbindlichkeit der Freundschaft:

„Aber sehen Sie, freundschaftliche, edle Seele, wie sicher und untrüglich die schönere Art von Theilnehmung und Umgang ist, die wir Uns so heilig versprochen: die Naheit und Freundschaft unserer Geister und Herzen!"

Dieser eine Brief offenbart uns also ganz deutlich diesen einen typischen Zug, der uns in allen literarischen und poetischen Schilderungen empfindsamer Liebesverhältnisse begegnet. Sei es Lord Seymour, der, obgleich völlig überzeugt von Sophie von Sternheims Tugend, diese, infolge einer inneren Angst vor schneller Entscheidung, erst nochmals prüfen will und so unfreiwillig die lange Kette von Leiden und Hindernissen eröffnet, welche die Sternheim zu bestehen hat, ehe sie zu ihm zurückfindet, sei es Millers Wilhelm im „Beitrag zur Geschichte der Zärtlichkeit", der, trotzdem einer ehelichen Verbindung mit seiner angebeteten Sophie nicht das mindeste im Wege steht, diesen Schritt einfach nicht vollzieht, bis ihm sein ziemlich unmotivierter, plötzlicher Tod die Entscheidung dieser Frage überhaupt erspart. Die Beispiele, die sich beliebig vermehren ließen, ergeben stets das gleiche Bild: Flucht vor der Entscheidung. Dieses Hinauszögern bedeutet aber im Grunde nichts anderes als eine unendliche Schwachheit dem eigenen Ich gegenüber. Auch Werther kann im entscheidenden Moment die Trennung nicht vollziehen; sie alle lassen sich treiben, ergeben sich in völliger Passivität ihrem Gefühl und lehnen damit letztlich auch jede Verantwortung für ihr äußeres Schicksal ab. Zweifellos sind diese weichlichen, weibischen Züge in der empfindsamen Seelenhaltung mitbedingt durch den, infolge der aufklärerischen Bestrebungen ermöglichten und ständig wachsenden Anteil des weiblichen Elementes am kulturellen und geistigen Leben jener Zeit.

81) Herder an Karoline, I. S. 167.

Die hervorragende Stellung, die die Frau in der Romantik einnimmt, die eine völlig neue Bewertung ihres Innenlebens voraussetzte, ist hier schon in ihren Anfängen sichtbar. Die weitgehende Uebernahme der gesellschaftlichen Führung durch die Frauen, nicht nur in diesem Darmstädter Zirkel, sondern auch im sonstigen kulturellen Leben, eröffnete ihrer Geistigkeit ein breiteres und meist neues Wirkungsfeld. Auch rein äußerlich treten sie stärker hervor. Eine Reihe bedeutender, z. T. auch schöpferischer Frauen, wie Sophie von La Roche, Julie von Bondeli, Albertine von Grün, die Darmstädterinnen u.a.m. werden Mittelpunkte schöngeistig interessierter Kreise, genau wie später die berühmten Frauen der Romantik.

Auch die Aufklärung faßte die Liebe — soweit es sich nicht um bloßen Sinnengenuß handelte — und auch die Ehe vorwiegend als Seelenfreundschaft auf. Jedoch liegt dieser Auffassung, im Gegensatz zu der empfindsamen, noch häufig eine gewisse verkennende Geringschätzung des Liebesgefühls zugrunde. Wenn die Empfindsamkeit die Liebe und weitgehend auch die Ehe zur Freundschaft umzubiegen versucht, so gerade aus einer wesentlichen Erkenntnis des wahren Liebesgefühls, dessen elementare Macht sie fürchtete, da sie sich ihr nicht gewachsen fühlte. So nur wird es möglich, daß etwa Makanzies „Man of feeling" (1771) aus enttäuschter Liebe krank wird und aus Freude vor erwiderter Liebe stirbt.

Das oben geschilderte Verhalten der Empfindsamen zur sozialen Welt (s. o. S. 13' ff.) findet seine vollkommene Entsprechung in ihrem Verhalten zu den elementaren Leidenschaften und Kräften der Seele. Auch hier sind Ursache und Wirkung schwer zu

unterscheiden. Da aber die großen seelischen Erlebnisse, wie Tod, Liebe usw. für alle Generationen stets die gleichen bleiben, so liegt der Schluß nahe, daß die aus einer Phantasiewelt abgeleitete Stellungnahme der Empfindsamen auch diesen seelischen Realitäten nicht gerecht werden konnte. Diese weltfremden, zarten Menschen ertrugen weder übermäßige Freude noch übermäßiges Leid und sind daher ständig bemüht, diese starken Empfindungen ihrer unerbittlichen Eindeutigkeit zu berauben. Selbst Rousseau bewertet den Genuß der Liebe in der Phantasie wesentlich höher als in der Wirklichkeit [82]). Dabei liegt allerdings auch die Anschauung zugrunde, daß Liebe durch den Genuß erkaltet, daß man also, um sie als solche zu erhalten, auf diesen verzichten müsse. Das ist aber nur die nachträgliche Rechtfertigung eines bereits geschaffenen Zustandes. Je mehr man von der Liebe sprach, um so weniger erlebte man sie und je mehr man sie wirklich in Freundschaft umzubiegen versuchte, um so weniger verstand man sie. Gerade Goethes „Werther" versinnbildlicht die Unmöglichkeit einer bloßen Freundschaft zwischen Liebenden [83]). Bestände diese Möglichkeit der Umsetzung von Liebe in Freundschaft, so wäre der ganze Wertherkonflikt sinnlos. Der Glaube an eine Meisterung der Liebe durch Umwertung verrät die teilweise noch recht enge Verbindung zwischen Aufklärung und Sentimentalität, denn eine solche Liebesauffassung erkannte Liebe nicht als ein schlechthin Seiendes, sondern als ein willensmäßig Beeinflußbares, evtl. sogar bewußt zu Erzeugendes, wie etwa das ästhetische Wohlgefühl beim Anblick eines Kunstwerkes, mit dem sie auch mehrfach verglichen wird.

Der Begriff des „L i b e r t i n s" gibt uns hier wertvolle Aufschlüsse. In Laclos' Roman „Liaisons dangereuses" etwa, sind die Gedankengänge durchaus rationalistisch; empfindsam ist jedoch die Methode, mit der dieser aufklärerisch-souverain über der Liebe, bzw. dem, was er als solche bezeichnet, stehende Verführer sein Opfer fängt. Der echt aufklärerische Libertin geht von der Idee aus, daß Liebe etwas zu Erzeugendes, willkürlich zu Entflammendes ist, er wechselt lediglich je nach der Art seines Objekts, die Mittel. Voraussetzung ist, daß er über ein hervorragendes psychologisches Einfühlungsvermögen verfügt. Auf Grund genauer Beobachtung seines Opfers macht er sich einen bis in die kleinste Einzelheit im Voraus festgelegten Eroberungsplan. Ist das zu erobernde Mädchen zufällig eine empfindsame Natur, und dies ist meist der Fall, denn gerade diese waren unschuldig und ahnungslos, wie der Verführer sie brauchte, so werden sie mit eben den sentimentalen Mitteln bezwungen, die ihre eigentliche Tugend ausmachen. So spekuliert Derby auf Sophiens empfindsame Natur, wenn er sich als schmachtender Liebhaber oder großmütiger anonymer Wohltäter gibt und zwei ganz analoge Szenen finden sich im wohldurchdachten Eroberungsplan des Vicomte de Valmont in Laclos' Roman. Zweifellos entspricht dieser literarische Typ des Libertins, den wir schon bei Des Challes im 17. Jahrhundert vorgebildet finden und der dann in unzähligen äußeren Abwandlungen, aber immer mit dieser Grundhaltung im 18. Jahrhundert erscheint, einem wirklichen Menschentyp des ausgehenden Barockzeitalters, der, wenn auch nicht so einseitig in der Zielsetzung, in der Grundhaltung diesem literarischen Abbild entsprach. Es ist der intelligente, pessimistische, unabhängige Weltmann, der sich an das „Oraculo manual y arte de prudentia" (1653) des Balthasar Gratian und an dessen Nachfolger hielt und jene, für das ausgehende 17. und beginnende 18. Jahrhundert so bedeutsame „Klugheitsmoral" vertrat.

Ein solch skrupelloser Verführer wäre im Zirkel der Darmstädter unmöglich. Bei ihnen reüssiert der schwache Liebhaber Leuchsenring, der sich nicht rational-bewußt schwach stellt, um zu gefallen, sondern der tatsächlich schwach ist. Das allerdings weiß er, und weiß auch, daß ihm die Zur-Schaustellung dieser Tatsache zu seinen empfindsamen Erfolgen verhilft, aber er täuscht nichts vor, sondern inszeniert nur sich selbst und das ist der grundlegende Unterschied.

F r e u n d s c h a f t, b e r u h e n d a u f d e m B e s t r e b e n g e g e n s e i t i g e n V e r s t e h e n s, F ö r d e r n s u n d H e l f e n s, wie es uns am selbstverständlichsten erscheint, finden wir im Darmstädter Freundeskreise natürlich auch, z. B. zwischen Goethe, Herder und Merck. Bezeichnenderweise machen diese Freunde keinerlei Aufhebens von ihren Beziehungen als solchen, ihnen war nicht die Form, sondern der Gehalt wichtig und wenn gelegentlich doch eine überschwengliche Freundschaftsbeteuerung zwischen ihnen gewechselt wird, so ist es mehr Zugeständnis an den allgemeinen lauten Gefühlsüberschwang der Zeit, als innerstes Bedürfnis. Die in vieler Hinsicht so bedeutsamen Beziehungen zwischen Goethe, Herder und Merck sind schon so oft untersucht und dargelegt worden, daß im Rahmen dieser Arbeit ein nochmaliges näheres Eingehen darauf sich erübrigt, insbesondere auch, da sie jeder echt empfindsamen Note entbehren, im Gegenteil gerade im besten Sinn des Wortes zweck- und zielstrebig sind.

Denn dies wurde ja gerade als Charakteristikum der empfindsamen Freundschaft erkannt, daß sie verpflichtungslos irgendwie im leeren Raum schwebt und daß sie nicht eine, nur zwischen ganz bestimmten Individualitäten mögliche Bindung darstellt, sondern daß

82) vgl. Kluckhohn, S. 96 f.
83) vgl. Kluckhohn, S. 191.

die Idee dieser Bindung lange vor den sie tragenden Einzelwesen da ist[84]). Noch sind die menschlichen Beziehungen eingebettet in die allgemeine Geselligkeit[85]) und deshalb ist der empfindsame Freundschaftskult trotz allen Gefühlsüberschwanges im letzten unpersönlich, ebenso wie der ihm nahe verwandte Briefkult, der dem Hang der Empfindsamen, ihr eignes Ich hemmungslos ausströmen zu lassen, fast noch mehr entgegenkommt.

Eine Zeit, die Schrifttum und Leben noch als Einheit empfand, die deshalb der in- und ausländischen Literatur — es sei nur an die englische erinnert — noch einen sehr wesentlichen Einfluß auf ihren Lebensstil und ihre Geisteshaltung gestattete, mußte auch dem vielseitigen und vieldeutigen Ausdruckselement des Briefes eine besonders zentrale Stellung einräumen. „Es ist die Eigentümlichkeit des Briefes als einer Form der Seele, daß er eine offene Form darstellt. Er ermangelt der postulierenden Strenge und Unerbittlichkeit ästhetischer Normen und ist doch auch aus dem Leben herausgehoben. Er bewegt sich zwischen der objektiven Vollendung eines Gedichtes und dem unerlösten Strömen des Lebens. Der Gehalt der Seele ... konstituiert im Brief die Form und ist zugleich der Inhalt. Der Brief ist die Brücke über den leeren Raum, er überwindet die Ferne und schafft eine Nähe durch die Intensität der seelischen Dynamik. Denn er strömt die Persönlichkeit des Schreibenden zugleich aus, um den Empfänger an sich heran zu ziehen. Es herrscht eine doppelte Bewegung in ihm: Hingabe und Entäußerung auf der einen Seite und Behauptung und Gestaltung auf der andern Seite. Keine Form ist so sehr Symbol des hoffnungslosen Kampfes von Seele und Leben, wie der Brief. Es ist das Zeitloswerden der Seele in der Zeit, das Objektivwerden einer subjektiven Form ... So bleibt die Form des Briefes immer gleitend und bewegt. Es ist eine unauflösliche Paradoxie, die Seele herauszulösen aus dem verfließenden Leben und sie doch nicht in eine objektive Form zu gießen. Es ist der immer neu unternommene Versuch, die Seele rein als Seele zu gestalten. Und diese Aufgabe ist als solche nie realisierbar. Aber gerade darum reizt sie seelenhafte und bewegte Menschen immer wieder, in Briefen sich ganz geben zu wollen."[86]) Alle die-

84) „Es ist nicht genug für diese Rokokomenschen, die Freundschaft als Gesinnung zu besitzen, die alle Inhalte des Lebens reich und schön macht; das wichtigste für sie ist, sie abgelöst von allem Inhaltlichen zu genießen. Nur dadurch wird das Errichten von Freundschaftstempeln sinnvoll, daß man die reine Form verehrt, daß sie frei von dem Freunde erlebt und geschmeckt wird und in demselben Sinn ist der Freund ästhetisches Objekt, um in eine Frühlingslandschaft hineinstilisiert zu werden." Salomon, S. 70.

85) Vgl. Salomon, S. 43.

86) vgl. Salomon, S. 64 ff.

jenigen verachten den Brief, „deren Leben in Hingabe an die Welt und Tat sich verzehrt". Die passiven Empfindsamen aber, denen das Leben keine eigentliche Möglichkeit gibt, ihren Gehalt auszudrücken, ergreifen mit Vorliebe den Brief, der ihnen zum „ephemären, verfließenden Gestaltwerden eines Seelischen" die Möglichkeit gibt. Denn der empfindsame Schreiber verfaßt seine Briefe ebensosehr um seiner selbst, als um des Empfängers willen. Deshalb sind viele jener Briefwechsel, trotz ihres persönlichen Gefühlsgehaltes, so unpersönlich und es ist durchaus keine Indiskretion, wenn man, wie Goethe es z. B. von Leuchsenring berichtet, diese Briefe unbeteiligten Dritten zur Kenntnis gab:

> „Er (Leuchsenring) führte mehrere Schatullen bei sich, welche den vertrauten Briefwechsel mit mehrern Freunden enthielten: denn es war überhaupt eine so allgemeine Offenheit unter den Menschen, daß man mit keinem einzelnen sprechen oder an ihn schreiben konnte, ohne es zugleich an mehrere gerichtet zu betrachten. Man spähte sein eignes Herz aus und das Herz der andern ... Solche Korrespondenzen, besonders mit bedeutenden Personen, wurden sorgfältig gesammelt und alsdann bei freundschaftlichen Zusammenkünften auszugsweise vorgelesen ..."[87])

Ebensowenig wie es bei der empfindsamen Freundschaft auf die Verbindung eines bestimmten Ich mit einem bestimmten Du ankommt, und die Form dieser Freundschaften die universale, öffentliche Gesellschaft ist, so sind auch die Briefe sehr oft an den Freund als solchen gerichtet und können daher von jedem Dritten, wenn er nur über ein empfängliches Herz verfügt, verstanden und genossen werden. Deshalb interessierte auch ein solcher Briefwechsel zwischen zwei an sich unbekannten Personen allgemein. Man erwartete garnichts persönliches, sondern einen „Beitrag zur Geschichte der Zärtlichkeit", oder „Lettres de deux Amants, habitants d'une petite ville au pied des Alpes", wie denn auch die Titel oder Untertitel, dieser unzähligen Briefromane, die sich alle als echte Briefwechsel ausgaben, lauten. Diese vorgebliche Echtheit all dieser Romane in Briefform wäre ja sinnlos und unverständlich, hätte man nicht damit dem Leser das Buch noch interessanter gemacht. Daß die Briefform überhaupt schlechthin die Form des empfindsamen Romanes werden konnte, hat zwei Gründe. Der durch die Aufklärung kritisch geschärfte Blick dieser Generation verlangte vom Dichter Wahrheit oder zumindestens Wahrscheinlichkeit des Dargestellten. Ein Briefwechsel, in dessen Einleitung der Au-

87) Dichtung und Wahrheit, 12. Buch, Band 26, S. 116.

tor meist auch noch genaue Rechenschaft darüber ablegte, wie und durch wen er in seine Hände gelangt sei, erfüllte diese Forderung am besten. Andererseits aber war nirgends so gut wie im Brief die Möglichkeit der Erschließung des intimen Seelenlebens gegeben. Denn abgesehen davon, daß der Brief die der empfindsamen Seele adäquateste Ausdrucksform darstellte, war es in literarischen Kreisen seit den epochemachenden „Lettres portugaises", die zum ersten Mal den konventionellen Briefstil zugunsten eines höchst persönlichen überwanden, zur festen Gewohnheit geworden, alle psychologischen Romane in Briefform zu geben. Denn je mehr man die Menschenseele als etwas Einmaliges, Besonderes erkannte, um so mehr stieg das Interesse an der psychologischen Erfassung ihrer Eigenart. Das 18. Jahrhundert ist die eigentliche Begründungszeit der Psychologie. Zwei ganz verschiedene Ausgangspunkte, nämlich die Säkularisierung der pietistischen Schau nach innen und die, durch die ungeheuren Fortschritte der Naturwissenschaften erlangte Kenntnis vom menschlichen Körper, erweckte das Interesse für den Ablauf und die Funktionen des seelischen Lebens. Dabei übertrug man zunächst auf die Psychologie die Methoden der exakten Naturwissenschaft, in der Annahme, daß auch das seelische Leben in der gleichen Weise zu zergliedern und zu beherrschen sei, wie gewisse natürliche Lebensvorgänge und übersah dabei die ganz anderen Bedingungen des Innenlebens. Nur auf Grund solcher Anschauungen wird es möglich, daß man die Gefühle eines Liebenden unbedenklich in eine sechsjährige Kinderseele projeziert [88]) oder Romanfiguren konstruiert, wie die der oben genannten Libertins. Daß Sophie von La Roche und Laclos noch in den siebziger Jahren ziemlich kritiklos diesen von Richardson schon dreißig Jahre vorher ausgebildeten Typus übernehmen, erweist übrigens, wie unendlich gering, trotz aller inzwischen erfolgten sogenannten Beschäftigung mit Psychologie, das wirkliche Verständnis für das menschliche Seelenleben in dieser Zeit, die doch schon einen „Werther" hervorbrachte, noch in den breitesten Kreisen war. Es ist zweifellos ein Verdienst der späteren Empfindsamkeit, daß sie das wahre Verständnis für die Psychologie wesentlich befördert hat. Romane wie „Anton Reiser" oder Jung-Stillings Autobiographie zeugen doch schon von einem ganz anderen psychologischen Verständnis, wie etwa die noch ganz unter Richardsons Einfluß stehende „Geschichte des Fräuleins von Sternheim". Gerade die Betrachtung des „Anton Reiser" zeigt, woher die Empfindsamkeit, der ja die naturwissenschaftliche Seelenerfassung der Aufklärung in keiner Weise zusagen konnte, ihr eigentliches Interesse und ihre Erkenntnisse der

88) vgl. Wezel, I, S. 14 und S. 56 ff.

Psychologie herleitete, nämlich aus der, bei Anton Reiser allerdings bis ins Krankhafte gesteigerten Selbstbeobachtung und Selbstanalyse. Und dies wiederum war eine Folge der schon oben erwähnten pietistischen Schau nach innen. Die pietistisch eingezogene Blickrichtung zum Zweck religiöser Sammlung, war zum Selbstzweck geworden, beim Horchen auf Gott hörte man auf sich selbst und dieses Ich begann mehr und mehr zu interessieren. Das reiche seelische Material, das eine das Gefühl so kultivierende Generation dem nach innen gerichteten Blick darbot, und die für diese Gemüter schreckliche Härte der Außenwelt begünstigte in hohem Maße die Entwertung der äußeren Lebensvorgänge zugunsten des seelischen Erlebens und führte schließlich in seinen extremsten Auswirkungen zu einer Erscheinung wie Karl Philipp Moritz, dessen Roman „Anton Reiser" ja weitgehend autobiographisch zu werten ist.

Diese Menschen machten aber nicht halt beim Auskosten eigener Schwäche und eigener Krankhaftigkeit. „Die arme Roussillon, die lange, lange Märtyrerin dieses Lebens" [89]), war geradezu prädestiniert das Objekt des sentimentalen Mitleids für alles Kranke und Schwache zu werden. Ihr Tod machte den Darmstädtern plötzlich die Unerbittlichkeit des Schicksals fühlbar, der man sich nicht mehr durch irgendwelche Umdeutung des realen Geschehens entziehen konnte. Vor der Strenge und Unerweichlichkeit des Todes zerfiel das kunstvolle Gebäude, in das die Empfindsamen sich zurückgezogen hatten.

> „unsere Urania ist todt. Lila hat vor ihrem Bett gekniet und wollte nicht glauben, daß sie sterben konnte, sie hatte keine Schmerzen mehr, ihr Herz hörte auf zu schlagen, ohne daß mans wußte — ich habe sie nicht mehr gesehen. Wie tröstend ist da das Wiedersehen im Himmel —" [90])

schreibt Karoline im April 1773 und dieselbe Gefühlslage schwingt in Luise von Zieglers Brief an Merck im September des gleichen Jahres:

> „Notre chère Uraniel... Mais elle est bien heureuse. Quelle émulation dans toutes mes actions lorque je me dis: Mes amis du haut des Cieux me voient..." [91])

Auch Goethe ist durch diesen Tod tief erschüttert. Am Tage des Begräbnisses schreibt er an Kestner:

> „Der Tod einer teuer geliebten Freundin ist noch immer um mich. Heute früh ward sie begraben und ich bin immer an

89) Herder an Merck, Wagner I, S. 37.
90) Karoline an Herder, II, S. 411.
91) Luise von Ziegler an Merck, Wagner II, S. 45.

ihrem Grabe und verweile, da noch meines Lebens Hauch und Wärme hinzugeben und eine Stimme zu sein aus dem Steine dem Zukünftigen. Aber ach, auch mir ist verboten, einen Stein zu setzen zu ihrem Andenken, und mich verdrießt, daß ich nicht streiten mag mit dem Gewäsch und Geträtsch" [92]).

In der ergreifenden Schilderung vom Begräbnis jener früh verstorbenen Freundin im „Werther" [93]), die in den verzweifelten Ruf ausklingt: „Sterben! Grab! ich verstehe die Worte nicht", hat diese schmerzliche Trauer ihren poetischen Niederschlag gefunden.

Diese Empfindsamen können den Tod nicht verstehen, ihn nicht harmonisch einordnen in ihr Weltbild, können nicht an seine Unerbittlichkeit glauben und um ihn zu ertragen bleibt ihnen nur die Vertröstung auf ein Wiedersehen im Jenseits. Diese Menschen, in deren Leben die geoffenbarte Religion eine so geringe Rolle gegenüber der individualistischen Religion des Herzens und der Vernunft gespielt hat, ziehen sich also, wenn an die letzten Fragen menschlicher Existenz gerührt wird, doch auch wieder zurück in die tröstende Sphäre religiösen Glaubens und ergreifen die Stützen, die ihnen das Dogma des Christentums bietet, weil sich ihnen hier die einzige Möglichkeit auftut, wiederum der unmittelbaren Härte des Geschehens zu entfliehen und auch da, wo die religiöse Ueberwindung nicht gelang, versuchte man, da der Tod eben unbedingt zum Weltganzen gehörte und man sich also irgendwie mit ihm auseinandersetzen mußte, ihm wenigstens jeden Stachel zu nehmen. Die Aufklärung hatte wohl den Tod als grausam und unerbittlich empfunden, aber sie ertrug ihn, weil er, voll und ganz in ihr Weltbild eingefügt, als natürlicher, notwendiger und vernünftiger Bestandteil desselben empfunden wurde. Auch die Empfindsamen, in ihrer Passivität, versuchen sich damit zu trösten, daß hier ein notwendiger Ablauf der Dinge vorliege, aber weil sie den Tod eben nicht im Zusammenhang mit der großen Weltordnung erleben, die es für sie im aufklärerischen Sinn eben nicht gab, konnten sie ihn doch nicht als ein im letzten Sinnvolles empfinden, sondern ihr Erleben schlug um in kraftlose Schwärmerei für Trauriges, Mitleiderweckendes, Krankes. Weder die düstere Nachtstimmung, die die englische Poesie des 18. Jahrhunderts heraufbeschworen hatte [94]) und die etwa in Bürgers „Leonore" (1774)

92) Goethe an Kestner, Erich Schmidt, S. 283 f.
93) Werther, Band 16, S. 179.
94) Thomas Parnell, „A Night Piece of Death", 1722; Rowe, Letters from the death to living", 1722; Richard Blair, „The tomb", 1733; Young, „Nachtgedanken", 1742 (1751 in Eberts Uebersetzung in Deutschland veröffentlicht) usw.

und Schillers „Räubern" (1781) noch lange nach der Wirksamkeit des Darmstädter Zirkels fühlbar blieb, noch die erhabenen Todesvisionen des von den Empfindsamen so hochverehrten Messiasdichters, der den Sinn des menschlichen Lebens ja eigentlich erst vom Verständnis des Todes her deutete, finden bei den Darmstädtern einen wirklichen Widerhall. Weit entfernt aber waren sie auch von der frivolen, anakreontischen Gesinnung eines Gleim [95]). Dazu nahmen sie das Gefühl und alles was damit zusammenhing, doch viel zu ernst, ja sie glaubten so unbedingt an seine Macht, daß sie gar keinen Versuch machten, sich seinen Eindrücken irgendwie zu entziehen. So erleben sie unendlich feinhörig die Stimmung, die sowohl die Engländer und ihre Nachfolger als Klopstock in ihren Dichtungen heraufbeschwören. Aber damit lassen sie es sich genügen. Den Gehalt machen sie sich nicht zu eigen und so wird der Todesgedanke schließlich trivialisiert. Die Folge ist, daß er nun in allen möglichen und unmöglichen Zusammenhängen auftaucht, da jedes Gefühl für seine Erhabenheit verloren ist. Kein Wunder, daß diese Menschen, welche die Form als solche so sehr pflegten und verehrten, auch hier die Symbole statt des Inhalts ergriffen. Die Hauptrolle spielen Vorstellungen wie Gruft, Kirchhof, Bahre, Zypresse, Blässe, Schweigen u. ä., der Gedanke an den Tod weicht dem genießerischen Versenken in die durch diesen Gedanken erzeugte melancholische Stimmung, wie es uns die zeitgenössischen Romane deutlich offenbaren [96]). Sogar Herder, damals dieser Haltung verfallen, versucht durch „traurige Gedanken" den Zugang zu Seelenregungen zu gewinnen, die mit dem ursprünglich dahinter stehenden Todeserlebnis nicht mehr das geringste zu tun haben.

„So wie ich in vielen vortrefflichen Trauerspielen des Shakespeare, Sophokles, Euripides oft gefunden, daß Sterbende in der letzten Trauer ihrer Gedanken mit Einmal aufflammen, Licht bekommen und große Ahndungen sprechen, so ist derselbe Zustand in dieser Zeit so oft die Empfindung meiner Seele gewesen, daß nach einer Reihe trauriger Gedanken, die freilich nicht wissen was sie wollen, der Geist sich mit einemmal

95) „Tod kannst Du Dich auch verlieben?
Warum holst Du denn mein Mädchen? ...
Tod, was willst Du mit dem Mädchen?
Mit den Zähnen ohne Lippen
Kannst Du es ja doch nicht küssen."
Gleim, „An den Tod", vgl. Rehm, a.a.O. S. 264.
96) „Grab und Tod werden dann oft um ihrer selbst willen geliebt, nicht um dessentwillen, was hinter ihnen liegt, zu dem sie führen ... Von einem eigentlichen Todeserlebnis, einer wahrhaften Erschütterung spürt man immer weniger; denn starkes Fühlen ist selten, man will nur den wohllüstigen Reiz elegischer Gemütswallungen." Rehm, S. 297.

erholt hat, und wie wenn mein Genius nur einsilbig zu mir spräche, mir Scenen gezeigt hat, über die ich mit der Freude meines ganzen Herzens aufwalle und jauchze“ [97]).

Typisch ist in Herders Ausspruch, daß diese traurigen Gedanken „nicht wissen, was sie wollen“. Hier begegnet uns wieder dieses für die Empfindsamen so charakteristische gewissermaßen richtungs- und objektlose Gefühl, und soweit ist Herder durchaus den Sentimentalen zuzuzählen. Was ihn aber von ihnen grundlegend unterscheidet, ist die schließliche Konzentration dieses unbestimmten Gefühls auf ein ganz eindeutiges Objekt, wodurch ihm die Möglichkeit gegeben ist, diese Stimmung in schöpferische Phantasie umzusetzen, während die Empfindsamen zutiefst unproduktiv sind. Sie begnügen sich völlig mit hingebungsvollem Schwelgen in wehmutsvoller Melancholie, die in ihrer unbestimmten, verpflichtungslosen Gefühlslage ihnen besonders entsprechen mußte. Diese objektlose Traurigkeit, mit der sie Melancholie gleichsetzen, hat nichts Bitteres, es ist eine „süße Schwermuth, angenehme Melancholie“ [98]). Von hier bis zum krankhaften Auskosten dieser Gefühlslage, wie es uns in dem nun schon mehrfach zitierten „Anton Reiser“ entgegentritt, ist nur noch ein Schritt. Seine „Wonne der Tränen“ oder „joy of grief“ ist nichts anderes als eine grüblerisch-selbstgenießerische Wehmut, die typische Grundstimmung des „hohen Menschen“ der Empfindsamkeit, der inmitten einer ihm innerlich fremden, ja feindlichen Umgebung, unter den Qualen und Wonnen eigner Seelenverfeinerung und Seelenverzärtelung sein Leben verbringt [99]).

Melancholie ist nicht mehr, wie in antiker Auffassung, begleitet von Genie, bzw. Vorstufe von dessen Aeußerungen, sondern es ist unschöpferische Schwermut, die auf die Dauer lähmend, ja tödlich auf alles Gefühlsleben wirken muß. Diese sentimentalen Melancholiker verirrten sich in eine Sackgasse; die ewige Bezogenheit alles Denkens und Fühlens auf das eigene Ich, diese Verengung des inneren Blickfeldes mußte zu schweren Schädigungen des seelischen Organismus führen. Was anfänglich Schwäche war, wurde Krankheit und die Krisis dieser Krankheit war der Selbstmord.

„Die Natur findet keinen Ausweg aus dem Labyrinthe der verworrenen und widersprechenden Kräfte und der Mensch muß sterben ... Das ist eben, als wenn einer sagte: der Thor, stirbt am Fieber! Hätte er gewartet, bis seine Kräfte sich

97) Herder an Karoline, I, S. 28 ff.
98) In Wielands Gedicht „An Chloe“, vgl. Herder an Karoline, I. S. 91.
99) vgl. auch Unger, a.a.O. S. 326.

erholt, seine Säfte sich verbessert, der Tumult seines Blutes sich gelegt hätten; alles wäre gut gegangen und er lebte bis auf den heutigen Tag“ [100]),

ruft Werther anläßlich des Freitodes eines unglücklichen Mädchens aus. Dieser empfindsame Mensch erkennt den Selbstmord als Bruder des natürlichen Todes, wie dieser ist er ihm letztes zwingendes Ergebnis eines natürlichen Ablaufs, gegen den man sich garnicht auflehnen kann. Daß die Selbstmorde unter den jungen Leuten nach dem Erscheinen des „Werther“ sich häuften ist keine Nachahmung, denn trotz aller Begeisterung für ein Buch würde wohl keiner seine Exaltation so weit treiben, wenn diese jungen Leute selbst nicht alle schon heimlich mit dem Gedanken einer endgültigen Flucht aus dieser Welt sich vertraut gemacht hätten, aus einer Welt, die ihnen überall die unüberwindlichsten Hemmnisse in den Weg zu legen schien. Werther sanktionierte nur dieses latente Weltfluchtgefühl, aber er weckte es nicht. Denn nicht Todessehnsucht etwa treibt diese jungen Menschen zum Selbstmord, sondern Lebensüberdruß und Lebensangst. Trotz aller letzten Aktivität also, die dieser Tat zugrunde liegt, entspringt sie zutiefst einer passiven, resistenzlosen Haltung. So schwer man sich also einerseits in die Gesetze der Welt und der Gesellschaft einordnete, so anerkennt man doch im letzten die natürlichen Ordnungsgesetze der Welt und unterwirft sich ihnen bedingungslos, ja mehr noch, unterstellt an sich freiwillige Handlungen, wie den Selbstmord, dem Naturgesetz und begibt sich damit eigentlich jeder Verantwortung für das eigene Handeln.

Naturgesetz bedeutet in diesem Zusammenhang göttlich festgelegte Ordnung, allgemein gültige Norm. Diese Formulierung des Begriffs weist noch auf aufklärerische Herkunft. Natur ist ihnen eine Macht außerhalb des eigenen Einfluß- und Willensbereiches, der man unbedingt gehorchen muß, ja von der man selbst ein Teil ist. Aus dieser Vorstellung des einmal Gesetzten, Gültigen entspringt dann auch die Idee, daß alle Abweichung hiervon falsch sei, daß das Natürliche, nun auch in Anwendung auf die biologisch-psychologischen Gegebenheiten, das einzig Richtige ist und von hier aus entwickelt sich die Forderung: Zurück zur Natur! Schon lange vor Rousseau hat die Aufklärung als gesunde Reaktion gegen die Verkünstelung der Lebenshaltung, wie sie sich nach dem Vorbild des von Ludwig XIV. regierten Frankreich entwickelt hatte, für Einfachheit und Natürlichkeit geworben. Die Bildung großer Städte, die in dieser Zeit anhebt, ein wachsender Kulturpessimismus und nicht zuletzt die durch die Poesie vermit-

100) Goethe, Werther, Band 16, S. 71.

telten Einflüsse der englischen Naturanschauung begünstigten die Sehnsucht des Städters nach dem einfachen Landleben, d. h. so wie er es sich vorstellte. Das Idealbild des bäuerlichen Standes, meist ohne irgendwelche Kenntnis seiner realen Lebensbedingungen, in eleganten und mit allen Bequemlichkeiten ausgestatteten Salons entstanden, wurde Sinnbild und Ausdruck der natürlichsten menschlichen Betätigung. Solchen Vorstellungen entspringen Schriften wie Hirzels „Wirtschaft eines philosophischen Bauern" (1761) oder es werden Romanhelden konzipiert, wie Wezels Hermann, der trotz höfischer Erziehung mit seiner Baroneß aufs Land zieht, bäuerliche Kleidung anlegt und einen Bauernhof erwirbt. Aber in Ermanglung jeder inneren Beziehung zum Bauernstand und jeglicher praktischer landwirtschaftlicher Kenntnis verwirtschaftete er diesen natürlich sehr bald und als sich ihm die ganze Härte und Schwere dieses Lebens offenbart, hat er nur noch einen Wunsch: zurück in die städtische Zivilisation. Diese Gegensätzlichkeit zwischen ländlichem und städtischem Leben spielt in fast sämtlichen Romanen jener Zeit eine große Rolle. Auf dem Lande glaubte man echte Natur zu erleben; aber was man erlebte, war nur das eigene Ich mit anderer Staffage. Die Sehnsucht nach Loslösung und Befreiung von der als schädlich und hemmend erkannten Zivilisation weist die Empfindsamen in die Einsamkeit und ländliche Stille, die aber nur im Kontrast gegen das gesellige Stadtleben diese besondere Wirkung ausüben kann:

> „Wir sind jetzt meist in der Luft und im Wald, und ists weiter nichts, so ist es doch nicht in der Stadt gelebt.." [101])

schreibt Karoline. Man hat einen Horror vor dem Stadtleben und will es doch nicht missen, man sucht die Einsamkeit und kann doch die Gesellschaft nicht entbehren. Dieses Hinundherpendeln zwischen Stadt und Land, Einsamkeit und Geselligkeit, Ruhe und Bewegtheit ist für die Empfindsamen außerordentlich charakteristisch. Aber die „produktive Spannung, die in einem ausgeglichenen Wechsel zwischen Einsamkeit und Gemeinschaft liegt" [102]), hat die empfindsame Generation nie erfahren, ihre Menschen kranken alle gerade an der charakteristischen Diskrepanz zwischen den beiden Polen. Auch die sentimentale Einsamkeit ist wiederum eine Funktion jenes frei schweifenden inhaltslosen, spezifisch empfindsamen Gefühls. Die Sentimentalen, die alle Gefühlsregungen voll genießen wollen, möchten weder die Reize der Geselligkeit, noch die der Einsamkeit missen und so suchen sie einen Mittelweg, indem sie genießerisch die Spannungslage zwischen den beiden Polen auskosten. Das führt zu jener unechten Rokokoeinsamkeit, die im Hofpark, in unmittelbarer Nähe der Zentren gesellschaftlichen Lebens, künstliche „hameaux" errichtet, die ihre Lustschlößchen Eremitage, Mon Repos, Solitude, Sanssouci usw. nennt; aber die Einrichtung dieser Schlößchen ist durchaus für eine ganze stattliche Hofgesellschaft berechnet und das echte Schweigen völliger Einsamkeit hat wohl nur in Abwesenheit des Hofes in ihnen geherrscht. Zu dieser unechten Stimmung paßt trefflich das schäferliche oder ländliche Kostüm, das man dazu anlegte, um die Illusion der Zivilisationsferne zu vervollständigen. Das Illusionsbedürfnis der Barockzeit, das sich so wundervoll in den Verwandlungskünsten und Kulissenmalereien der damaligen Bühnenmaler und Architekten auslebt (man denke nur z. B. an die Galli Bibbiena und ihre kühnen Entwürfe), findet hier seine letzten, wenn auch reichlich verflachten Niederschläge.

Der empfindsame Mensch liebt die Einsamkeit in der Natur, weil in ihr sich sein stets bereites Gefühl am leichtesten und allgemeinsten entfalten kann und weil die in die Landschaft hineinprojezierte Empfindung ihn zu nichts verpflichten, denn er will sich ja gerade zu nichts verpflichten, nicht zur religiösen Versenkung, noch zur Leistung, sondern er will letzten Endes nur sich selbst und sein Gefühl [103]). Deshalb bleibt ihm auch die echte Einsamkeit fremd, die immer eine „innere Angelegenheit" bedeutet, „eine Form des Sichverhaltens, der Beziehung und Beziehungslosigkeit zur Welt, ... die von vornherein der Seele innewohnt und ihre Struktur maßgebend bestimmt ... Die spezifische Einsamkeit ist eine primäre Qualität des persönlichen Lebens, ein Urerlebnis der Seele, eine Art zu leben, ja leben zu müssen, die in ihrer Unabänderlichkeit zum Schicksal wird" [104]). Der im Grund gesellige Empfindsame kann garnicht „einzelseelisch" fühlen, er sucht auch in der Einsamkeit den andern und ergreift freudig die Möglichkeit des ungestörten Erinnerns an den abwesenden Freund oder Geliebten.

> „O wie süße macht mir Dein Andenken die Einsamkeit!" [105]).

> „Ihr Geist soll mich umschweben, und o Gott, könnten Sie jedesmal das Gebet fühlen, das ich an Ihren geliebten Schatten in jeder Einsamkeit richte ..." [106]).

Andererseits bedeutet die Einsamkeit auch einen einzigen abgeschlossenen Gefühlsraum, in dem alles nur um sich, für sich kreist

101) Karoline an Herder, II. S. 107.
102) Maduschka, a.a.O. S. 11 f.

103) Maduschka, S. 29 f.
104) Maduschka, S. 4.
105) Karoline an Herder, I. S. 220.
106) Karoline an Herder, I. S. 193.

und wo dieser gesellige Mensch plötzlich die Wehmut des Alleinseins auskostet und sich selbst als höchst bedauernswert bemitleidet. Das ist die Grundhaltung Anton Reisers, der als Extrem dieser ganzen empfindsamen Seelenhaltung immer das prägnanteste Beispiel liefert. Er wälzt die Verantwortung für seine selbstverschuldete Einsamkeit immer auf die Umwelt ab und kostet nun dieses vermeintliche Unrecht, das man ihm antut, nach Herzenslust aus, ohne auch nur einen ernstlichen Versuch zu machen, seine Lage zu verändern. Diese passive Art der Einsamkeit birgt viele egozentrisch-quietistische Elemente in sich und ist völlig einseitig und unschöpferisch. Das zeigt sich deutlich beim Vergleich mit Herders Einstellung.

> „wenn ich die Einsamkeit liebe, wenn ich trübsinnig und verwirrt bin, wenn ich in einer fühlbaren sombren Fassung mich befinde — so ist das auch gut ... es stärkt die Denkart, ... gibt ihr Festigkeit, Sicherheit und Dauer“ [107]),

oder an anderer Stelle:

> „in der Hölle der Einsamkeit werden Seelen geprägt und Charaktere bewährt“ [108]).

Für Herder ist die Einsamkeit eine Quelle schöpferischer Kraft, für die Empfindsamen aber ein Ort des Erinnerns, ein passives Resignieren, ein Vorwand, sich unproduktiven, melancholischen Stimmungen hinzugeben. Ganz von selbst stellt sich dabei die Assoziation mit einer Reihe der sentimentalen Deutung sehr entgegenkommenden Naturerscheinungen ein, wie Mondlicht, Nacht, Dämmerung etc. und wie am Beispiele des Todesgedankens schon verdeutlicht, tritt auch hier dann häufig das Symbol an die Stelle der zugrundeliegenden übersinnlichen Vorstellung. Nicht zufällig übermittelt Herder schon in einem seiner ersten Briefe Karoline jene Klopstocksche Ode, die mit der Heraufbeschwörung jenes ganzen empfindsamen Mondkolorits beginnt:

> „Andern Sterblichen schön; mir kaum angeschaut
> ging der silberne Mond vorbei.
> Thränend wand ich von ihm mein melancholisches
> müdes Auge dem Dunkeln zu ...“ [109]).

Die Weltanschauung all dieser Darmstädter Empfindsamen und ihrer Freunde ruht, wie schon im Zusammenhang mit den pietistischen Nachwirkungen in diesem Kreise angedeutet, auf dem

107) Herder an Karoline, I, S. 51.
108) Herder an Karoline, I, S. 133.
109) Herder an Karoline, I. S. 22.

Boden protestantischer Religiosität. Der eigentliche Vertreter christlich-protestantischer Theologie, mit allerdings noch stark pietistischem Einschlag, ist Herder [110]). Leuchsenring vertritt das andere Extrem, er lehnt jedes Dogma ab, aber sein fanatischer Jesuitenhaß, sowie seine Befehdung von Lavaters wundergläubigem Christentum, wodurch auch dieser in Verbindung zu den Darmstädtern tritt, rückt ihn doch in den Bannkreis des Protestantismus. Auch Friedrich Heinrich Jacobis noch stark dem Pietismus verhaftete, aber der eigentlichen christlichen Religiosität fernstehende Gefühlsphilosophie [111]), fand bei den Darmstädtern eifrige Anhänger, sodaß Herder, dem diese Denkart garnicht lag, nicht oft genug vor ihr und ihren Vertretern warnen kann [112]). Schließlich fällt auch Goethes Auseinandersetzung mit dem Pantheismus in „Mahomets Gesang“ in diese Zeit [113]), was immerhin beweist, daß auch ihn gerade damals das religiöse Problem stark beschäftigte. Den interessantesten Beitrag zum Thema der Religiosität lieferte im Kreise der Darmstädter Franz Michael Leuchsenring in seiner mehrere Jahre dauernden Korrespondenz und Kontroverse mit Lavater. Da diese Auseinandersetzung auch ein bedeutsames Licht auf die merkwürdige Verschlingung aufklärerischer und empfindsamer Ideen wirft, soll sie hier etwas eingehender dargelegt werden [114]).

Wie mit Herder und Jacobi verband Leuchsenring auch mit Lavater zunächst eine schwärmerische Freundschaft, und zweifellos hatten der Schwärmer und der Enthusiast, wenn auch ihre Ziele weit auseinanderlagen, im Charakter manches Gemeinsame. Aber der fanatische Feind der Aufklärung und der Gesinnungsgenosse eines Biester, Gedicke und Nicolai, als welcher Leuchsenring sich später entpuppte, mußten sich notwendigerweise auf die Dauer entzweien. Schon in seinem ersten Bericht über seinen neuen Freund berührt Lavater den Kernpunkt der ganzen späteren Kontroverse, wenn er Leuchsenrings religiöse von seinem eigenen lebendigen Christusglauben so entfernte Anschauung tadelt und insbesondere bedauert, daß seine ersten „Bekehrungsversuche“ erfolglos geblieben waren.

110) vgl. Horst Stephan, a.a.O. S. 54 f.
111) vgl. Bollnow, a.a.O. S. 102 ff.
112) z. B. Herder an Karoline II, S. 70 und I, S. 227.
113) Mahomet betete erst Götzen an, dann wurde er Monotheist und bei der Betrachtung der Sterne, der Natur öffnete ihm der Alliebende die Brust, sodaß er nun unter jedem blühenden Baum, an jeder Quelle Gottes Nähe empfindet.“ Warnecke, a.a.O. S. 22. vgl. auch Eckhardt, a.a.O. S. 19 f.
114) vgl. Bollert, S. 28 ff. und S. 66 ff.; Schneider, S. 107; Keller, S. 160 ff.
115) Keller, S. 152, Anmerkung 1).

Leuchsenring dagegen bedauert [116]), daß Lavater „sein Genie so mißbraucht und daß eine so schöne Seele in Gefahr stehe, zu verderben". Aehnlich muß er sich zu Julie von Bondeli über Lavater ausgesprochen haben, denn sie berichtet darüber:

> „... plus tolérant que moi, Mr. L. ne voulait pas m'accorder les conséquences que je voyais à un désir trop ardente d' avancer le règne de Dieu" [117]).

Der gleiche Brief gibt Auskunft über die spöttische Ueberlegenheit, mit der Leuchsenring auf Lavaters religiösen Eifer herabsah und mit der er dessen Bekehrungsversuche abtat, wenn sie ihm zu lästig wurden:

> „une ou deux fois n'étant pas seul avec Leuchsenring, Mr. Lavater avait touché sa corde dominante, qu'alors voyant qu'il commencait à s'échauffer, il avait sans rien dire pris son chapeau et que Mr. Lavater criait: ne vous en allez pas, je me tairais!"

Im Januar 1772, als Leuchsenring die Schweiz eben wieder verließ, machte Lavater noch einmal einen brieflichen Bekehrungsversuch und bat Leuchsenring

> „das in seinen Augen einfältigste und unsinnigste Projekt — dass eigentliche Christentum aus der Welt auszurotten, die Autorität und die allbelebende Helfers-Krafft Christi wegzuraisonnieren oder durch eine neu gerüstete Art von Sentiments weg zu — empfinden" [118]),

aufzugeben. Hier tritt Leuchsenrings ganzes Credo und die Grundideen seiner Toleranzideen deutlich zutage, denn er trug sich schon damals mit der Idee, das Christentum müsse ausgerottet werden und an seine Stelle sei eine Religion des Herzens, der Empfindung und der Vernunft zu setzen. Diese Gedanken sind ja im späten 18. Jahrhundert nicht mehr neu und es erstaunt, wenn in Lavaters Entgegnungen außer den Namen Biester, Nicolai, Gedicke, Wieland und Semler, keiner von den großen Namen des 18. Jahrhunderts erscheint, die doch alle mit dieser Idee sich irgendwie schon auseinandergesetzt hatten, sowohl polemisch als literarisch. Andererseits stützt sich auch Leuchsenring nirgends auf seine geistigen Ahnen, wie Leibniz, Wolff oder Lessing. Lediglich in seinem „Journal" druckt er einmal einen Brief Montesquieus ab, der sich zugunsten der natürlichen gegen die Offenbarungsreligion wendet und

116) Keller, S. 151 ff., Anmerkung 1).
117) Bodemann, S. 359.
118) Keller, S. 160, Anmerkung 1).

ein anderer Aufsatz nimmt Bayle und eine Vernunftreligion gegen die Orthodoxie eines Louis Racine in Schutz [119]). Leuchsenrings Ablehnung jeder positiven Religion zeigt deutlich seinen aufklärerischen Standpunkt. Die Person Christi, die auch ihm durchaus als verehrungswürdig erscheint, soll wohl als menschliches Vorbild, nicht aber als Religionsstifter beibehalten werden, d. h. es sollen Empfindungen des Herzens und Erleuchtungen des Verstandes als solche gepredigt und zur Nacheiferung empfohlen werden, wobei die Gestalt Christi als Beispiel, wenngleich als besonders Nachahmenswertes, dargestellt wird. Diese Auffassung nähert sich schon merklich dem Ideal einer wirklichen Vernunftreligion, wie es die französische Revolution für kurze Zeit zur Herrschaft erhob und dessen glühender Anhänger Leuchsenring in Paris wurde. Achim von Arnim, der ihn zu Anfang des 19. Jahrhunderts dort traf und damals von ihm die Eindrücke erhielt, welche die Figur seines Predigers Frank in der „Gräfin Dolores" bestimmen, läßt diesen sagen:

> „Freiheit ... will ich suchen und Recht und Wahrheit, das alles finde ich in Paris ... Dort werden wir bald keine Prediger mehr brauchen, die Religion der Vernunft findet ihre Priester in jedem Hausvater ..." „Sein Lieblingsgedanke", fährt der Autor fort, „war die allgemeine Aufhebung aller öffentlichen Anstalten für den Gottesdienst ... und nichts kränkte ihn so tief als ... die feierliche Wiedereinsetzung aller Religionsparteien und ihrer öffentlichen Gebräuche ..." Frank fährt dann selbst fort: „ich habe keine von allen in Kirchen oder Tempeln verehrten Religionen, aber ich habe doch eine und wir wollen einmal uns wieder fragen, ob es nicht die allgemeine wird ... ich habe politische Gesinnung, Enthusiasmus, Glauben: diese Religion zählt schon viele Märtyrer ..." [120]).

Wenn man diese extreme Haltung des späteren Leuchsenring kennt, nimmt es nicht wunder, daß man ihn schon damals in Lavaters Umgebung für einen Atheisten halten mußte. Vor allem Haller, den er in Bern kennen gelernt hatte, macht ihm diesen Vorwurf, insbesondere auch deshalb, weil er ihn, was allerdings nicht zutraf, für einen Mitarbeiter der „Frankfurter Gelehrten Anzeigen" hielt, die er für das Organ der deutschen Religionsfeinde hielt. Man glaubte, der eigentliche Zweck seiner Reise in die Schweiz sei, als Missionar für die Ausbreitung achristlicher Ideen zu werben und erklärte auch „son embarras toutes les fois que lui Lavater avait voulu l'engager dans quelques conversations chrétiennes qu'il l'admonétait au nom

119) Bollert, S. 61.
120) Achim von Arnim, a.a.O. II. S. 175 ff.

de Christ de ne plus le persécuter, d'employer ses talents à l'avancement de son règne . . ." [121]).

Obgleich keiner dieser Vorwürfe in dieser schroffen Form berechtigt war, entbehrten sie doch nicht jeder Grundlage. Den endgültigen Bruch aber führte die Auseinandersetzung über eine Frage herbei, welche die achtziger Jahre überhaupt sehr bewegte, nämlich der Streit um die Bewegung des sogenannten Kryptokatholizismus. Es hatte sich nämlich allgemein im protestantischen Deutschland die Meinung verbreitet, daß die seit 1773 landesverbannten Jesuiten durch das Medium verschiedenster religiöser Sekten und Gesellschaften (Rosenkreuzer, Freimaurer etc.) die Wiederausbreitung des katholischen Glaubens, insbesondere jesuitischer Färbung betrieben. Der wahrscheinlich richtige Kern des Gerüchtes wurde schnell vergrößert und da man keinerlei Tatsachenmaterial besaß, so wurde jede stark religiöse und gleichzeitig propagandistisch sich betätigende Persönlichkeit der Zugehörigkeit zu diesen unterirdischen Bewegungen verdächtigt. Als erbitterte Jesuitenfeinde traten in Preußen die Berliner Aufklärer auf, in Bayern bildete sich 1776 unter der Führung des ehemaligen Jesuitenzöglings Adam Weishaupt der Illuminatenorden, der es sich zum Ziel machte, diese Geheimbünde mit ihren eigenen Waffen zu bekämpfen. Diese Gründung ist aber nur im Zusammenhang mit der schon oben ausführlich erörterten Neigung der Zeit zur Geheimbündelei zu verstehen. Die Illuminaten, d. h. Erleuchteten, wollten die Vernunft durch religiöse Aufklärung fördern und weltbürgerliche Gesinnung verbreiten. Jeder Illuminat mußte zunächst Freimaurer sein. Durch ihre antimonarchistischen Tendenzen, die je länger, je mehr immer stärker hervortraten, wurden sie namentlich in Bayern verfolgt und schließlich verboten (von Kurfürst Karl Theodor, am 2. März 1785). Doch damals hatte die Bewegung schon weit über die bayerischen Grenzen hinausgegriffen und war damit keineswegs zu ersticken. Mitglied des Illuminatenordens, dem, wie oben schon erwähnt, auch Goethe und Herder angehört haben sollen, war selbstverständlich der „Jesuitenriecher" Leuchsenring. Entgegen Bollerts Meinung, der seinen fanatischen Jesuitenhaß neben den tatsächlich unerfreulichen Beobachtungen, die er bei den Jesuiten gemacht haben mag, auf komplizierte psychologische Vorgänge zurückführen will [122]), scheint diese Einstellung sich vor allem durch Leuchsenrings aufklärerische Haltung zu erklären. Die jesuitische Denkakrobatik mußte ihm ebenso zuwider sein, wie die mystische katholische Glaubenswelt und die Wundergläubigkeit eines Lavater. Und gerade dieses letztere Element in Lavaters

121) Julie von Bondeli an Usteri, Bodemann, S. 360 ff.
122) Bollert, S. 67.

Glauben und dessen Interesse für Cagliostro, Meßmer und ähnliche Gestalten, mußte ihn den „Jesuitenriechern" besonders verdächtig machen. Dreizehn Jahre nach ihrer letzten Begegnung, im Jahre 1785, fuhr Leuchsenring wieder nach Zürich, entschlossen, eine endgültige Klärung über Lavaters religiöse Zugehörigkeit herbeizuführen. Die zunächst rein persönlichen Auseinandersetzungen nahmen schließlich einen immer mehr öffentlichen Charakter an und da keiner seinen Standpunkt aufgeben wollte, vergrößerten sich die Gegensätze immer mehr bis durch Lavaters „Letzte Antwort an Herrn Leuchsenring" [123]) alle Beziehungen zwischen den beiden Männern abgebrochen wurden, die

> „just durch das Verschiedene ihrer Eigenthümlichkeiten und doch zugleich beide auf Realitäten abzielend, anstatt einer dem andern etwas zu werden und sich fortzuhelfen, einer dem andern zu falle werden mußte" [124]).

Betrachtet man die psychologischen Hintergründe dieses Streites, so hat Lavater zweifellos recht, wenn er Leuchsenrings Uebereifer „durch das armselige Steckenpferd einer vieljährigen Anekdotenhascherey bey guten Absichten und einem beruflosen Leben, Leidlich genug erklären und entschuldigen kann". Dem heutigen Gefühl widerstrebt aufs äußerste die „Inquisitionsmäßige Zudringlichkeit", mit der Leuchsenring teils aus eigenem, teils als Wortführer der Berliner Aufklärer, Lavaters religiösen Ideen auszuspüren versucht und schließlich konnte er ja doch keine klare Antwort bringen. Aber es darf auch nicht verkannt werden, daß die Gefahr mystisch-verschwommener Vorstellungsbildungen, gegen die mit Aufbietung aller Kräfte gekämpft zu haben das Verdienst der späten Aufklärung war, gerade durch Gestalten wie Lavater bedenklich vergrößert wurde. Ein Bekehrungsversuch Lavaters an Leuchsenring brachte die erste Trübung in ihr Verhältnis, ein Bekehrungsversuch Leuchsenrings an Lavater führte dann zum endgültigen Bruch [125]).

Für die Erkenntnis der empfindsamen Seele ergibt sich aus dieser Kontroverse, gesehen im Zusammenhang mit den schon vorher an Leuchsenring festgestellten sentimentalen Zügen, daß Aufklärung und Empfindsamkeit, Rationalismus und Gefühlsseligkeit sich durchaus nicht ausschliessen, sondern nicht nur innerhalb eines Freundeskreises, sondern sogar innerhalb ein und derselben Persönlichkeit sich vereinen können.

123) Bollert, S. 76 ff.
124) Matthei von Sarasin, am 1. II. 1787.
125) Bollert, S. 65.

Die menschliche Seele ist eben zu reich, um sich schematisch in eine Kathegorie einreihen zu lassen.

Wenn uns in Leuchsenring also eine im Religiösen völlig aufklärerisch bestimmte Persönlichkeit entgegentritt, so ist dies doch auch wiederum nur eine mögliche Haltung der Empfindsamen zum religiösen Problem. Die Sentimentalität ist ja, wie oben schon festgestellt, selbst weitgehend die Säkulariesierung einer religiösen Haltung, nämlich des Pietismus und so trägt sie selbstverständlich auch noch Wesensmerkmale dieser ihrer religiösen Herkunft in sich. Die souveraine Beherrschung des Lebens durch die Religion, die noch den Pietismus bestimmt, war aufgehoben. Das religiöse Leben als solches trat als autonomer Bezirk neben andere Bezirke des geistigen Lebens. Die rein theologischen Fragen, noch bei Lessing eng mit dem gesamten geistigen Leben verknüpft, werden nun, infolge der Ausweitung der theologischen Wissenschaft, mehr und mehr Fachfragen der Theologie, die nicht mehr das Interesse der Gesamtkultur beanspruchen [126]). Trotzdem wird Religion wieder echtes Seelenbedürfnis; man begnügt sich nicht mehr mit dem von der Aufklärung gebotenen Surrogat der Moral. Lavater gibt hierfür die Formulierung: „Die Tugend hat es mit der Erde, die Religion mit dem Himmel zu tun“ [127]). Das religiöse Gefühl des Einzelnen, unabhängig geworden vom Dogma, weitet sich gewaltig aus zu einem ästhetischen Pantheismus. Das Schöne in der Welt wird zum Gegenstand religiöser Schau erhoben. Das mystisch-pietistische Einswerden mit Gott wandelt sich in ein Einswerden mit der als Harmonie erschauten Welt, in ein Zusammenklingen des Menschen mit ihrer Allbeseelung [128]). Natürlich konnte eine solche religiöse Gefühlsausweitung mit dem alten Gottesbegriff nichts mehr anfangen. Der aufklärerische Gottesbegriff war transcendental und stammte noch aus der Zeit einer mechanischen Naturauffassung. Die von Gott in einem einmaligen Schöpfungsakt aufs trefflichste geschaffene Welt läuft nun, einem Uhrwerk gleich, ab, sodaß ein Eingreifen Gottes nicht mehr nötig ist. Dieser Glaube an die Güte der Vorsehung, die alles aufs beste eingerichtet hat, wurde zum moralischen Postulat erhoben und forderte bedingungslose Fügung in das Schicksal. Die außerordentliche Passivität gegenüber dem Weltgeschehen und dem persönlichen Geschick, die uns schon so oft bei den Empfindsamen begegnete, wird durch diesen Gottesbegriff zur moralischen Pflicht erhoben und das schloß jeden subjektiven Lebensanspruch aus; Gelassenheit und Genügsamkeit sind die Ideale der Lebensführung.

126) vgl. auch Maduschka, S. 29 ff.
127) vgl. Rehm, 282.
128) vgl. Spranger, S. 163.

Den aus pietistischem Lager erwachsenden Angriffen auf diese transcendentale Gottesauffassung gesellte sich die Erkenntnis der unhaltbaren sozialen Zustände. Angesichts der ungeheuren Unbill, die dauernd von den Herrschenden, den „Tyrannen“ geübt wurden, steigen Zweifel auf an der Gültigkeit der alten Gottesauffassung und ihrer Forderung gelassener Ergebenheit in jegliches Schicksal. In Gerstenbergs „Ugolino“ (1768), Lessings „Emilia“ (1772) und Schillers „Räubern“ (1781) finden diese Zweifel ihre poetische Formulierung [129]).

Die eigentlichen Empfindsamen nehmen eine Zwischenstellung ein. Sie haben den starren Gottesbegriff wohl zugunsten einer pantheistischen Vorstellung von einer in allem Seienden lebendigen Gottheit aufgegeben, Gott ist ihnen nicht mehr „Denkgebilde“, sondern „Glaubensinhalt“ [130]), aber infolge der oben dargestellten Absonderung des religiösen Erlebens, ist dieser Gottesbegriff nicht mehr imstande, das Lebensgefühl so ausschlaggebend zu beeinflussen, daß dadurch eine tatsächlich neue Haltung dem Leben gegenüber gewonnen wird, sondern die Empfindsamen verharren, gemäß ihrer tieferen Verankerung in der bürgerlichen Welt, trotz dieses gewandelten Gottesbegriffes, noch immer in jener spezifisch passiv-gelassenen Haltung der vorangegangenen Zeit. Vollkommener Ausdruck dieses Gelassenheitsideals ist in der frühen Empfindsamkeit Gellerts „Schwedische Gräfin“ [131]), deren passive Ergebenheit in das Schicksal fast unsittlich anmutet. Aber gerade diese Widerstandslosigkeit gegenüber der zwar verständlichen, aber als göttlich anerkannten Fügung, erschien der Zeit im höchsten Maße moralisch und rührend. All diese sentimentalen Romanheldinnen (bezeichnenderweise werden fast ausschließlich Frauengestalten zum literarischen Träger dieser Seelenhaltung gewählt) von Richardsons „Clarissa“ und „Pamela“ über Gellerts „schwedische Gräfin“ bis zu Sophie von La Roches „Sternheim“ sind Märtyrerinnen für das Ideal der Tugend. Was sie auch im Einzelnen erdulden, ihre Tugend bleibt stets unberührt und bewährt sich in jeder Situation. Daß diese Auffassung nicht nur literarisches Postulat, sondern wirkliche Erlebnisform darstellt, erweist die von Karoline berichtete unglückliche Liebesgeschichte ihres Bruders [132]). Dieser hatte als Student in Gießen eine Professorstochter kennen gelernt, sie liebten sich „edel und zärtlich“ und kamen ein Jahr lang fast täglich zusammen. Als der junge Flachsland dann kurze Zeit in Darmstadt weilte, drang die ferne Freundin plötzlich in ihn, jegliche Ver-

129) vgl. Brüggemann, S. 106 ff.
130) vgl. Rehm, S. 282.
131) vgl. Brüggemann, S. 100 f.
132) Karoline an Herder, I. S. 310.

bindung mit ihr zu lösen, da „sie glaubte, es ihrer Tugend schuldig zu seyn". Karoline gelingt es darauf scheinbar, diesen Entschluß der Freundin umzustoßen, aber bald darauf heiratet diese, ohne dem armen Flachsland vorher eine Mitteilung zu machen. Welche Motive wirklich diesem Handeln zugrunde lagen, können wir nicht mehr feststellen, es ist auch nicht so wichtig. Denn auch wenn die Wahrung der „Tugend" nur eine Ausrede war, um den Abbruch der Seelenfreundschaft herbeizuführen, so ist dies schon bezeichnend genug. Karoline äußert sehr bitter:

> „...nun hat sie ihren Satz ausgeführt, der Tugend will sie ein Opfer bringen und meinen Bruder nicht heurathen. Gott weiß welche Tugend das ist, aus dem Grandison, übelverstandene Religion, und düstre Moral ihres Vaters. mein Bruder wurde geliebt, das weiß er, und eben das nagt ihn so schrecklich, daß eine so finstere Sittenlehre die heiligsten Bande der Menschheit zerreißen muß, durch sein ganzes Leben in Gießen hat er ihr gezeigt, daß er Gott, Religion und Tugend glaubt, wenn er schon nicht in die Kirche gieng. aber es war umsonst. Die Tugend aus den Wolken mußte siegen, und die Menschheit mit Füßen getreten und mein Bruder unglücklich seyn. Traurige Erfahrung übelverstandener Religion! Hätte sie wahre Menschheit gekannt, und Unterricht gehabt, so wäre mein Bruder jetzt glücklich, aber nun sagt er, wird er nie wieder ein so sanftes mit ihm gleiches Herz finden, o wenn doch alle Romanen, die die Menschheit so unglücklich machen, verbrennt würden! ..."

Aber auch die Romane, denen Karoline hier in ihrem Unmut einen Teil der Schuld beimißt, formten ja nur das, was das Leben ihnen bot. Diese an anderer Stelle ja schon oft betonte Disharmonie zwischen Leben und ethischer Forderung war aber keineswegs eine unbedingt notwendige Folge empfindsamer Seelenhaltung. Wo die aufgenommenen Eindrücke harmonisch zusammenklingen, wurden im Gegenteil durch das Ideal der Gelassenheit und Ruhe gerade die Gegensätze versöhnt, die Leidenschaften gedämpft oder am ungesetzlichen Ausbruch verhindert. Die Gelassenheit der Empfindsamen, soweit sie in diese Harmonie mündet, trägt außerdem noch den Stempel ästhetischen Genießertums.

> „... versprechen Sie mir, mein Einziger, ebenso gelassen über alles hinwegzugehen, es der Vorsehung zu überlassen und jede Stunde des Lebens so schön zu genießen, als Sie können ..." [133])

schreibt Karoline an Herder.

133) Karoline an Herder, I. S. 239.

Und diese Art der Gelassenheit ist es auch, die einen wesentlichen Zug der „schönen Seele" ausmacht. Dieser für die Empfindsamen so zentrale Begriff ist Forderung und Ausdruck zugleich. Er setzt ein Konglomerat von Eigenschaften, wie Tugend, Gelassenheit, Schönheit usw. voraus und drückt als Typus gerade die charakteristische empfindsame Verschmelzung all dieser Forderungen aus. Tornius gibt der 2. Auflage seines Buches über die Empfindsamen in Darmstadt den Titel „Schöne Seelen", wobei er diesen Begriff in Anwendung auf die Empfindsamen völlig mit „Seele und Empfindung" identifiziert [134]). Der Begriff der „schönen Seele", schon von Plato und Plotin geprägt und im Laufe der Jahrhunderte mannigfachen Wandlungen und Bereicherungen unterworfen [135]), erfährt im 18. Jahrhundert die entscheidende Umdeutung von einer bloßen Eigenschaftsbezeichnung zu einer Typenbenennung. Da fast stets der gleiche und zwar ein empfindsamer Typus Träger dieses Begriffes war, wurden beide in einer Zeit, in der die Lebensformen des empfindsamen Menschen so herrschend waren, identifiziert. „Schöne Seele", noch bei Opitz weitgehend gleichbedeutend mit einem Konglomerat aus unschuldiger, affektloser Tugendhaftigkeit, pietistischer Frömmigkeit, demutsvoller Passivität, allgemeiner Menschenliebe und bürgerlicher Weltanschauung, wird nun, da all diese Bedeutungen und noch mehr Komponenten des empfindsamen Menschenideals werden, Gesamtbezeichnung für dieses Ideal, wobei der Begriff aber eine wesentliche Erweiterung und Umdeutung erfährt. Konnte Diderot von Richardsons Werken noch sagen, daß man sie um so mehr schätze, „plus on a l'âme belle", so spricht schon Rousseau nur noch von den „belles âmes". Wieland definiert im „Agathon" [136]):

> „Eine schöne Seele, welcher die Natur die Lineamenten der Tugend eingezeichnet hat, begabt mit der zartesten Empfindlichkeit für das Schöne und Gute, und mit angeborener Leichtigkeit jede gesellschaftliche Tugend auszuüben, kann durch einen Zusammenfluß ungünstiger Zufälle an ihrer Entwicklung gehindert, oder an ihrer ursprünglichen Bildung verunstaltet werden ... Eine schöne Seele kann sich verirren, kann durch Blendwerke getäuscht werden, aber sie kann nicht aufhören, eine schöne Seele zu sein."

Wie für Shaftesbury war auch für Wieland der harmonische Ausgleich letztes Ziel. Hier ist die Brücke zu Schillers Begriff der „schönen Seele", der jedoch diese Harmonie in einer viel höheren

134) Tornius, S. 44.
135) vgl. hierzu die Arbeit von H. Schmeer, a.a.O.
136) Agathon, III. S. 188 ff.

Ebene sucht, als alle seine Vorgänger und außerdem, in Erkenntnis der dem Menschen gesteckten Grenzen, nicht dem in seiner Vollkommenheit unerreichbaren Zustand, als vielmehr dem unendlichen Streben darnach den Primat gibt. Die Spannungen, zwischen denen Wieland diesen Ausgleich sucht, sind nicht sehr hoch, „denn für hohe Intensität war in diesem liebenswürdigen Spiel des Rokoko kein Platz“ [137]), das den Begriff immer mehr vom ethisch-moralischen ins ästhetische umbiegt.

Man sollte annehmen, daß gerade Wielands Formulierung im Darmstädter Zirkel die bereitwilligste Aufnahme gefunden habe. Statt dessen hielt man sich mindestens ebenso sehr an Sophie von La Roches Deutung, deren Sternheim eine eigentlich noch vorwielandsche Stufe verkörpert und noch wesentlich enger als dieser sich an Richardsons christlich-moralisches Tugendideal anschließt, das doch schon Shaftesbury in seiner Spannungslosigkeit für „unpoetisch und falsch“ erklärt hatte. Karoline nennt die Sternheim ihr „ganzes Ideal von einem Frauenzimmer; sanft, zärtlich, wohltäthig, stolz und tugendhaft und betrogen“ [138]) und entwirft damit ganz das Bild einer empfindsamen „schönen Seele“. Diese „schöne Seele“ hat sich nicht, wie Wielands Danae, selbst verirrt, sondern sie ist unschuldig, ohne Wissen fehlgeleitet und büßt nun dafür. Aber auch sie hört natürlich in allen Verirrungen und Verwicklungen nie auf, eine schöne Seele zu sein. Trotz der eifrigen Nachahmung, deren Sophie von La Roches Heldin sich im Kreise der weiblichen Mitglieder des Darmstädter Kreises erfreute, — „ach wie weit bin ich noch von meinem Ideal von mir selbst weg! welche Berge stehen getürmt vor mir! ach! ach, ich werde im Staub und in der Asche bleiben!“ [139]) —, so sehr mißverstehen sie die eigentliche Absicht der Autorin. Denn diese wollte gar keine „schöne Seele“ als solche vorführen, sondern, und hier zeigt sich, wie stark sie noch der Aufklärung verhaftet ist, sie verfolgt eine durchaus lehrhafte Tendenz. Das Buch richtet sich an die Erzieher und es soll bewiesen werden, daß durch richtige Erziehung, deren Ergebnis dann eben eine „schöne Seele“ ist, eine Sicherheitsinstanz geschaffen wird, die alle Schicksalsschläge erträglich und überwindbar macht. „Die Liebe und die Uebung der Tugend und der Wissenschaften“, sagt ganz im Anfang des Buches der Oberst Sternheim zu seiner Gemahlin, „geben ihrem Besitzer eine von Schicksal und Menschen unabhängige Glückseligkeit . . . [140]). Der ganze Roman ist nichts als ein Beweis dieser Theorie. Die Tugend Sophiens bleibt, trotz aller Anfechtungen, untadelig bestehen.

137) Schmeer, S. 42.
138) Karoline an Herder, I. S. 239.
139) Karoline an Herder, I. S. 239.
140) S. 31.

Von dem ihrer überdrüssigen vermeintlichen Ehemann in das wüsteste Gebirge verschleppt, ohne Aussicht auf Befreiung, kann sie noch mit Gelassenheit, ja gewisser Selbstzufriedenheit von sich sagen:

> „. . . von dem Genusse alles dessen, was die Menschen als Wohlseyn betrachten, entfernt, genieße ich die wahren Geschenke des Himmels, die Freude wohlzutun und die Ruhe des Gemüts, als die Früchte der wahren Menschenliebe und erfahrner Tugend. — Reine Freude, wahre Güter! ihr werdet mich in die Ewigkeit begleiten, und für euren Besitz wird meine Seele das erste Danklied anstimmen“ [141]).

Sophie ist also vollkommen den Prinzipien treu geblieben, die ihr Vater schon als die allein maßgeblichen anerkannte und ihr von klein auf anerzog. Daß durch Erziehung, d. h. bewußte, verstandesmäßige Beeinflussung ein Garant für glückliches Leben geschaffen werden kann, entspricht ebenso der aufklärerischen Weltauffassung, wie die Idee, daß so etwas, wie eine „schöne Seele“ überhaupt anerzogen werden kann, wobei letzteres eben auch mit einer noch wesentlich moralischen Vorstellung von der „schönen Seele“ sich erklärt.

Die enge Verknüpfung empfindsamer Seelenhaltung, besonders in ihrem Frühstadium, mit Begriffen wie Tugend, Moral, Sittlichkeit u. ä. erweist deutlich die Herkunft des Wortes „empfindsam“. Anläßlich der Uebersetzung von Sternes „Sentimental Journey“ schlug Lessing dem Uebersetzer Bode im Jahre 1768 diesen Ausdruck als Verdeutschung von sentimental vor, statt sittlich, wie Bode zuerst übersetzen wollte, in Anlehnung an die Grundtendenz dieser Art literarischer Produktionen, die bewußt gegen die rohen, derben oder schlüpfrigen Romane der vorhergehenden Epoche Front machten. Solche „sittlichen“ Tendenzen liegen auch den Schriften von Gellert, Hermes, La Roche u. a. zugrunde, die alle ihre Herkunft aus dem Bereich moralischer Lehrhaftigkeit, dem auch die vielen moralischen Wochenschriften entsprangen, nicht verleugnen.

141) S. 301.

IV.
Zusammenfassung.

Die Verbreitung der wirklichen sentimentalen Haltung, auf die allein es uns hier ankam, ist durchaus nicht so groß, wie man in Anlehnung an die These von der „empfindsamen Zeitkrankheit" allgemein annimmt. Denn es besteht, wie schon eingangs erwähnt, ein ganz prinzipieller Unterschied zwischen den „impressionistischen" Empfindsamen, welche die sentimentale Mode als eine solche mitmachten, die sich ihrer Arabesken und Schnörksel, ihrer Umgangsformen, ihrer Redeweise, ihres Gefühlsüberschwanges und in gewissem Sinn auch ihrer Denkart bedienten, die jedoch in ihrem Innern keineswegs echte Empfindsame waren und den „expressionistischen" Empfindsamen, für die alle diese äußeren Formen Ausdruck ihres innersten Wesens waren. Diese allein können als echte Empfindsame bezeichnet werden.

Drei verschiedene geistige Haltungen beherrschen in den siebziger Jahren des 18. Jahrhunderts das kulturelle Leben Deutschlands: Aufklärung, Empfindsamkeit und Sturm und Drang. Das Ergebnis ihrer wechselseitigen Durchdringung und Befruchtung ist die deutsche Klassik. Als Zeitgenossen der Darmstädter finden wir daher die Vertreter verschiedenster Geisteshaltungen: Klopstock („Messias" 1773 vollendet), Lessing („Emilia Galotti" 1772), Wieland (Agathon 1769), Lavater, Gleim u. a. m. Außerdem aber erscheinen auch die entscheidenden Manifestationen des Sturm und Dranges kaum zwei bis drei Jahre nach der Wirksamkeit des Darmstädter Zirkels: des Vorläufers Gerstenberg „Ugolino" 1768, Lenzens „Hofmeister" 1774, Leisewitzens „Julius von Tarent" 1775, Klingers „Sturm und Drang", Maler Müllers „Faust" und Wagners „Kindermörderin" 1776 und Goethes „Götz" erwuchs geradezu unter den Augen der Darmstädter.

Der merkliche Bruch, der um die Jahrhundertmitte durch die deutsche Kultur ging, der sich in der Säkularisierung des religiösen Gefühls, in der erneuten Hinwendung zu den irrealen Lebensmächten, in der Entdeckung des subjektiven seelischen Lebensanspruches, kurz in all jenen Erscheinungen kundtat, die mit der Herrschaftsübernahme des Bürgertums eng verbunden sind, erhält jetzt in den siebziger Jahren seine charakteristische Prägung. Im Kreise der Darmstädter ruhen die Gegensätze, von außen gesehen, noch friedlich nebeneinander, aber schon wenige Jahre später, im Sturm und Drang, setzt die revolutionäre Auseinandersetzung ein, die zur völligen Abkehr von der alten barocken Welt führte, denn nun spürte man zu deutlich die „Gefahren der Empfindsamkeit", wie dieser Untertitel von Wezels 1782 erschienenem Roman „Wilhelmine Arend" und die, mit diesen Gefahren sich auseinandersetzenden Romane, wie „Werther" und „Anton Reiser" bezeugen.

Der Darmstädter Freundeskreis als Schnittpunkt zweier geistiger Welten zeigt uns in Karoline, Luise von Ziegler, Henriette von Roussillon und bedingt auch Leuchsenring und all ihren verschlungenen Beziehungen, Gestalten und Formen, die durchaus noch dem Rokoko, jenem verfeinernden, Gefühl und Aeußerung verniedlichenden Ausläufer des Barock angehören, in Goethe und Herder dagegen Wegbereiter, ja Vollender der neuen geistigen Haltung.

Die Aufklärer hatten den Menschen als körperliches und geistiges Wesen zum unerschöpflichen Thema gemacht, die empfindsamen Vertreter eines gesteigerten Individualismus engten diesen allgemeinen Terminus ein und beschränkten sich auf eine Betrachtung ihrer eignen Menschlichkeit, auf ein Sinnieren und Meditieren über die eignen Gefühle, was schließlich im besten Fall in gesteigertes psychologisches Interesse mündete, welches durch die Säkularisierung der pietistisch eingezogenen Blickrichtung noch unterstützt wurde. Je mehr sich der weite, auf die Realität gerichtete, kosmopolitische Gesichtskreis der Aufklärungszeit verengte, um so mehr weitete sich in der Folgezeit der innere Bereich der Gefühlserlebnisse aus. Die Aufklärung wertete das Gefühl und alles, was damit zusammenhing, nicht als seelische, sondern als ausschließlich dynamische Kraft; was ihre Menschen verband, war die Einheitlichkeit des Weltbildes. Der Pietismus lieferte den Empfindsamen erst die Gefühlsauffassung, mittels derer sie die einzelseelische Isolierung aufzuheben imstande waren, welche die Angehörigen der Aufklärungszeit voneinander trennte. An Stelle der Vorstellung von einer Totalität des Weltgefüges, trat die von der Totalität des Einzelmenschen und diese verlangte die Einbeziehung der nun einmal nicht wegzuleugnenden irrationalen Elemente. Die wissenschaftliche wird in eine poetische, bzw. künstlerische Kultur umgewandelt und war für das beginnende Jahrhundert die Wissenschaft typisch, so

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MASTER

Der Darmstädter Freundeskreis.

Ein Beitrag zum Verständnis der empfindsamen Seelenhaltung des 18. Jahrhunderts.

Inaugural-Dissertation

zur Erlangung der Doktorwürde

der hohen philosophischen Fakultät

der

Bayer. Friedrich-Alexanders-Universität in Erlangen.

vorgelegt von

Lilli Rahn-Bechmann

aus Fürth i. B.

Tag der mündlichen Prüfung: 17. Februar 1934.

1934

Buchdruckerei Karl Döres, Erlangen, Jägerstraße 3

Referent: Prof. Dr. Benno v. Wiese und Kaiserswaldau.

Dekan: Geheimrat Prof. Dr. Klotz.

Meinen Eltern

Summary of Der Darmstädter Freundeskreis: Ein Beitrag zum Verständnis der empfindsamen Seelenhaltung des 18. Jahrhunderts (The Darmstadt Circle: A Contribution to the Understanding of the Sentimental Movement of the 18th Century), a Doctoral Dissertation presented by Lilli Rahn-Bechmann. Examiner: Prof. Benno von Wiese und Kaiserswaldau. Dean: Prof. Klotz. Dedication: "To my parents."

I. Introduction

The dissertation examines the mentality of members of the Sentimental movement.[1] The work regards Sentimentality as a specific way of life that is not necessarily historically tied; thus, an examination of the movement constitutes a psychological problem rather than a historical one. Yet it is one that emerges most clearly through the medium of history, because a specific historical context allowed Sentimentality to emerge most clearly in the eighteenth century. During that period, individuals were presented with both rational and irrational perspectives towards the world. The Enlightenment overemphasized the rational view, thus leading to a reactionary development: the irrational world of Sentimentality.

The Darmstadt Circle functioned as a 'last pure flower' of rococo culture. Yet it already revealed the fragility and tendency to over-aestheticize that would eventually force it to give way to a newer, more energetic generation. It serves, then, as a microcosm of Sentimentality, demonstrating not only its positive traits, but also those that are inherently self-destructive. Rahn-Bechmann, in attempting not to give a simple history of the ideas of Sentimentality but, rather, a full view of the specific emotional and psychological point of view of its adherents, focuses not on which concepts and motifs the members of the group dealt with, but, rather, on how they dealt with them. The structure of her work comprises, firstly, a historical overview of the members of the circle; secondly, a specific examination of selected works; and, thirdly, an elucidation of their overall positions.

---

[1] "Empfindsamkeit," or Sentimentality, was one of the main influences on German literature during 1740-1755, and persisted until roughly 1780. The Darmstadt Circle falls relatively late in the period, existing at the beginning of the 70s.

II. Historical Background

The 1770s signified a restful point in German politics. It was a time dominated by bourgeois concerns, though still clinging to the external forms of a courtly, baroque culture. Internal conflicts that would later emerge in the Sturm und Drang period were present, but still hidden, located in the individual rather than projected into the public sphere. The Darmstadt Circle was strongly influenced by its ties to the Hessian-Darmstadtian court, which was ruled mainly by its "große Landgräfin," the wife of landgrave Ludwig IX, whose preoccupation with military matters kept him absent from Darmstadt. The countess patronized literary and artistic enterprises. Most members of the Darmstadt Circle had ties to her court, whether through birth or career. Thus, Merck was 'war paymaster,' Hesse was a 'Privy Councillor,' Franz Michael Leuchsenring and Mademoiselle Ravanel were tutors of the crown-prince and the princesses respectively, Henriette von Roussillon and Luise von Ziegler were ladies-in-waiting, Dr. Leuchsenring was personal physician, and others, such as Karoline Flachsland, Frau Merck, Herder, and Goethe, had familial or friendly ties to the other members. These individuals are those members of the group which Rahn-Bechmann particularly emphasizes, though there were others involved in the Darmstadt Circle, both through correspondence and direct involvement (for example: Gleim, Wieland, Sophie de la Roche, Klopstock, Jacobi, Lavater, etc.).

Members of the Circle fall into three rough groups: The actual Sentimentalists or 'expressionists,' particularly constituting the female members; the 'impressionists,' who were aware of the limitations of Sentimentality and of its 'faddish' nature and who included Goethe, Herder, and Merck; and the less active 'observers' and 'mediators,' who were by nature too rational to become personally Sentimental and who included the countess, Hesse, Wenk, Petersen, and Hoepfner, among others.

The Darmstadt Circle had two centres: the homes of Hesse and Merck. Hesse's wife Friederike and her sister, Karoline Flachsland, were unfulfilled in their personal lives (though Karoline later, after marrying Herder, gave up her Sentimental standpoint). Similarly, Luise von Ziegler and Henriette von Roussillon, though not subjected to the authoritarian environment the former two experienced, were in extremely dependent social positions. For these women, Sentimentality, in placing all worthwhile experiences into the internal of the individual, gave them the only possibility of independence. They fall into the first group of Sentimentalists, the 'actual' ones. In contrast, Merck, Herder, and Goethe all only drew upon Sentimentality in limited ways.

The specific nature of the Darmstadt Circle, that aspect that makes it distinct, is the lack of any actual aim, any 'useful' goal. Rather, the emphasis lies on feelings themselves.

III. The Structure of Sentimentality

Most members of the Sentimental movement were, as earlier discussed (especially in regard to the women), unhappy with their social positions. In a sense, this was a natural consequence of their bourgeois status: The close tie to the court, establishing an 'aristocratic' perspective and a continued tie to a dying courtly culture, led to an internal dissonance due to their own awareness of their precarious positions and the constant material struggle. One main aspect of Sentimentality, then, was its basis in a desire to escape material circumstances through the creation of an illusionary, internal world.

Pietism further influenced the movement. Its emphasis on the subjective world as the only reality spread from religion to the bourgeois, secular sphere, because it offered the possibility of an escape from material reality. Sentimentality drew on this view of the imaginary sphere as the only sphere of freedom.

The form of the Darmstadt Circle was influenced by the historically contemporary tendency to form such circles or orders, exemplified by the interest in Masonic activity. The form of such organizations was transposed onto other areas of life. In such

organizations as the Darmstadt Circle, the form lacks the 'useful' tendency of its precursors. Thus, it is a community based not on a common goal or program, but arising because of feelings of psychical similarity. The psychological basis for the Darmstadt Circle (and similar communities) lies in this recognition of philosophical commonality. None of the members of the Circle were truly lonely; they desired community not for its own sake, but rather for the sake of finding an environment in which they can best develop themselves. The group is based, then, on extreme individualism among its members, who look for others in whom they can 'mirror' themselves.

The friendships among members of the Circle demonstrate this emphasis on the individual rather than on the community, this overvaluation of the 'I' over the 'you.' Three types of friendships exist: Real Sentimental adoration, such as that between Luise and Henriette; friendship as a vehicle of self-adoration, such as Leuchsenring's relationships with Herder and with women in general; and friendship resulting from an attempt to transform real romantic love into friendship, such as Herder's relationship to Karoline. The last demonstrates the tie between Enlightenment philosophy and Sentimentality, as it presents a view of love as not simply something that 'is,' but, rather, as something that can be rationally awakened or halted. There exist among the members of the Darmstadt Circle real friendships, as well, of course, friendships based on understanding, helping, and supporting one another, for example those between Goethe, Herder, and Merck. However, these were not 'Sentimental' relationships; in general, Sentimental friendships were impersonal. The impersonal nature of these friendships emerges clearly in their letters, which were of foremost importance in the Darmstadt Circle and Sentimentality in general. Since Sentimental friendship is not based on a connection between specific individuals, but, rather, on the concept of a 'universal' form of friendship, the letters, too, are often aimed at a universal, 'abstract' friend. It is telling that epistolary novels became the foremost form of Sentimental novels, one in which demands for authenticity could be fulfilled while allowing insight into psychological life.

The death of 'Urania' (Henriette von Roussillon) brought the 'inevitability of fate' to the minds of the members of the Darmstadt Circle. The internal, illusory world into which they had retreated collapsed in the face of death. Because they were unable to harmoniously integrate death into their world view, they rescued themselves in thoughts of the afterlife, thereby retreating, in spite of their secular emphasis on the 'individual religion of heart and mind,' into religious dogma as a protection from reality. When reconciliation with death through religious means proved impossible, they attempted to normalize death by viewing it as a 'necessary' part of life. They drew on symbols of death, enjoyed the atmosphere evoked by works dealing with existential issues, yet refused to fully deal with the content of the symbols used, the works read. They thus emphasized a 'direction-less and object-less emotion.' Melancholy, a driving emotional state, was no longer associated with genius, as was it classically; rather, it denoted an uncreative sadness that was paralyzing, even fatal, to emotional life. The crisis of weakness culminated in an illness that climaxed in suicide. Thus, Goethe's Die Leiden des jungen Werthers, a work that depicts the suicide of a young man and the publication of which was followed by a rash of suicides, did not awaken the 'Weltfluchtgefühl' (desire to escape the world), but, rather, sanctioned it. This 'Weltfluchtgefühl' arises not out of an active death-drive; rather, its basis is a fear of life. In essence, then, it constitutes passive acceptance of the natural law that stipulates the inevitability of death.

In this context, nature is defined as 'divinely established order.' Its conceptual ties to the Enlightenment are evident in the view of nature as a power outside one's own influence; not only must one obey, one is a part of this force. The preoccupation with nature emerges in the theme of rural life v. urban life. Sentimentalists, too, were driven into the rural quiet, but they experienced it only in terms of its opposition to city life. Their desire for loneliness combined with their refusal to be without community, leading to the creation of 'artificial nature,' parks, etc. To the Sentimental individual, nature functioned as the ideal environment in which to experience specific emotions, particularly because

emotional projection into nature involves no responsibilities. Nature, to the Sentimentalist, is a place for remembrance; he experiences it passively.

The Sentimental basis in the Protestant religion is evident in individuals such as Herder, Leuchsenring, Jacobi, and Goethe. The correspondence between Leuchsenring and Lavater, however, demonstrates equally the ties between Enlightenment philosophy and Sentimental ideas. Lavater was extremely religious and fanatically opposed to the Enlightenment. Leuchsenring, in contrast, rejected positive religion and emphasized the individual, the 'religion of heart, feeling, and rationality.' The conflict between the two men began personally, yet eventually became public, and all ties between them were broken. This episode clearly shows that not only are Enlightenment and Sentimentalism not exclusive, but that they can, indeed, exist in one individual.

The religiously enlightened view of Leuchsenring is, of course, only one possible standpoint towards religion in Sentimentality. Because Sentimentality is a secularization of pietism, it still carries vestiges of its religious beginnings. Thus, the concept of the world as a perfect place with no need of God's intervention and the thereby stipulated moral precept of belief in the good of providence and acceptance of fate, though tempered in Sentimentality, is still present. This facet of Sentimentalism particularly emerges in the emphasis on calmness and composure, embodied by the 'schöne Seele,' 'beautiful soul,' a figure embodying virtue, composure, beauty, etc.

IV. Conclusion

German culture of the eighteenth century was dominated by three movements: the Enlightenment, Sentimentality, and Sturm und Drang. All of these eventually culminated in German Classicism. In the middle of the century a break in the culture occurred, evidenced through the secularization of religious feelings, the turn to internal, 'unreal' aspects of life, and the discussion of subjective psychological needs (i.e. in all tendencies that arose with the bourgeois rise to power). The Darmstadt Circle functions as a cross-section of two

psychological environs: that of the Enlightenment, with its emphasis on the material and psychological makeup of 'man' as an eternally possible theme, and that of Pietism. Sentimentality narrowed the theme of the Enlightenment, focusing on examining themselves, and drew on Pietism for its emphasis on internality. The discrepancy between nature and individual, which would become a driving theme in German Classicism, was already evident in Sentimentality, particularly in the figure of the 'beautiful soul,' which constituted the desired synthesis of nature and soul. The close ties between the Enlightenment and Sentimentality demonstrate the duality of the 'German nature:' a desire for scientific knowledge and discovery coupled with a desire to overcome earthly constraints through creativity.

Members of the Sturm und Drang movement emphasized the need to 'live' emotion. Members of the Sentimental movement, in contrast, did not experience the intensity of emotion because of their constant observation thereof. Because they worked from an existing concept of love, friendship, etc., they shaped their experiences in a particular way from the outset and never reached the 'true' experience. To them, it was not the experience itself that was of foremost importance. Rather, they distanced themselves from the actual catalyst for specific emotions. Feelings are severed from the experiences that originally give rise to them and enjoyed as independent phenomena. The Sentimentalists, thus, remained passive in their manner of experiencing, thereby tying them to the past. Yet at the same time, their tendency to place their own sphere of influence entirely into the internal points ahead to German Idealism and the dangers therein.

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Ruth Budd
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December 13, 1997

Dear Ruth,

Enclosed is the copy of the dissertation you'd sent me, as well as my summary of it. I've attempted to go through and basically summarize the text in its entirety, following along with her structure and quite often sticking very closely to her words (in translation). Just to give you an idea, the text is a close examination of one particular group in the Sentimental movement in German culture, specifically the "Darmstädter Freundeskreis," which I've translated as the 'Darmstadt Circle.' Darmstadt is a city near Frankfurt, and the group, which included such major German authors as Goethe and Herder as well as lesser-known figures, functioned roughly from 1771-1773.

In all, it took me just over four hours to do the reading and write the summary; but I know I originally estimated that I could do it in three hours, and I don't want to change things on you after the fact! I did want to thank you for giving me the opportunity to help you with this -- my own interests don't lie in eighteenth century literature (though, of course, it is an area I've studied), but the circumstances of this dissertation place it within the period of most interest to me, the time before, during, and after World War II.

I do want to apologize for the delay in doing this. This is my first semester of graduate study and I'm still getting used to balancing my time, but, generally, I like to get things done right away. Please do let me know if anything about the summary is unclear, and if there's anything else I can help you with in the future, please don't hesitate to call (or e-mail) me! Thanks again and happy holidays,

Anjeana Hans

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Anjeana Hans

The rest of the corr. is under Family History in my e-mail

Intentional Second Exposure

The rest of the corr. is under Family History in my e-mail

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Erlangen, den 23.02.2010

Dear Mrs Budd,

Many thanks for the recent telephone conversation of 12th February 2010 with Dr. Hofmann-Randall, discussing the planned publication of your mother's dissertation, in which you gave your agreement to our intended action.

At the bestowal of this year's Lilli-Bechmann-Rahn Prize, Professor Köbele (Chair for Germanic and German Philology) indicated that the dissertation remains still today a standard work in the area of the history of sentimentalism. The university would therefore like to seize the opportunity to reprint the dissertation as a facsimile as well as publishing the full-text version in the university's dissertation database.

In order for us to go ahead we need permission from Lilli-Bechmann-Rahn's legal successor and therefore request that you allow us to proceed with publication of the dissertation. For these purposes we require the conferment of an unrestrictive right of use. You may use your mother's dissertation independently of the university, for further publication, or give over the publishing rights to another.

We would be most indebted, if you would discuss our intentions with your sister with regard to this matter.

Naturally we will be delighted to send any number of specimen copies of the reprinted dissertation you may wish for.

I look forward to hearing from you in the near future.

Yours sincerely,

K. Söllner.

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From: Ruth Budd <ruthbudd@post.harvard.edu>
Subject: **Publication of my mother's dissertation**
Date: March 11, 2010 4:15:43 PM EST
To: konstanze.soeliner@bib.uni-erlangen.de
Cc: Megerman Evy <emegerman@gmail.com>



Dear Konstanze Soeliner,

I received your letter requesting publication of the dissertation of my mother, Lilli Bechmann Rahn. I was, of course, very pleased and proud to read your comments about her dissertation and why the university wishes to reprint it. My sister, Evy Megerman, and I both give our approval for unrestricted right of use, and you may reprint it as a facsimile as well as publish the full text version in the university's dissertation database.

It would be wonderful for us to hear from Professor Koebele as to the reasons he thinks that the dissertation remains still today a standard work in the area of the history of sentimentalism.

My sister and I would really appreciate receiving 6 copies of the reprinted dissertation. This would be three for me and three for her. If we would like more, I assume you could send additional copies. These can all be sent to me:
Ruth R. Budd
24 Percy Road
Lexington, MA 02421

I hope this e-mail is a sufficient authorization for you to proceed. If you need this in a letter form, let me know and I would be happy to send it to you by mail as well.

Thank you all so much for honoring her in this way.

Ruth Budd

AR 25538 3/14 ALFRED RAHN & LILLI RAHN – MARRIAGE & BETROTHAL 1933, 1937 ARCHIVES

Marriage Certificate # 617

Record of Ban # 203 of the Justice of the Peace of Fuerth

July 1933

Before the undersigned Justice of the Peace appeared today for the purpose of marriage

1. The businessman Alfred Hermann Rahn, whose identity was established by vitue of the bann record of the City Hall of Fuerth, born 28th January 1901 in Fuerth, birth register # 148, Ciy Hall, Fuerth, domicile Fuerth, Koenigstr. 129

2. Lilli Bechmann, no profession, identified as 1. Born 10th February 1911 in Fuerth, birth register # 241 , City HallFuerth, domicile Berlin-Wilmersdorf, DarmstaedterStr. 7.

Witnesses called and appeared:

3. Hospital Director Dr. Julius Koburger, identified by passport , 59 years old, living in Berlin, Exerzierstr. 11a

4. Director, Commercial Councilor Hugo Bechmann, identified as in 3, 54 years old, living in BerlinWilmersdorf, Darmstaedter Str. 7.

The Justice of the Peace asked the couple singly and in sequence: if they intended to enter the marriage with each other. The couple affirmed this, and the Justice of the Peace announced hereupon that they were now according to the Civil Law legally united marriage partners.

Read aloud, approved and signed, Alfred Rahn, Lilli Rahn nee Bechmann, Julius Koburger, Hugo Bechmann.

The Justice of the Peace (stand in) Kube.

That above excerpt from the main marriage register of the City Hall in Berlin-Wilmersdorf is identical with the original is hereby declared.

Berlin-Wilmersdorf, 16. October 1937

Bb.

Heiratsurkunde.

Nr. 617.

(Aufgebotsverzeichnis Nr. 203.)
des Standesamts Fürth.
Berlin-Wilmersdorf, am - - - - - - - - -drit ten

Juli - - - - - - - - - tausend neunhundert dreiunddreißig.

Vor dem unterzeichneten Standesbeamten erschienen heute zum Zwecke der Eheschließung:

1. der Kaufmann Alfred Hermann R a h n, - - - - - -
- -
der Persönlichkeit nach durch die Bescheinigung des Aufgebots
des Standesamts Fürth - - - - - - - - - aner kannt,
geboren am achtundzwanzigs - - ten Januar, - - - - - -
des Jahres tausend- - - - - -neunhundert eins, - - - - -
zu Fürth, -
Geburtsregister Nr. 148 des Standesamts in Fürth, - - - - -
- -
wohnhaft in Fürth, Königstraße 129, - - - - - - - - -;
2. die Lilli Bechmann, ohne Beruf, - - - - - - - - - -
- -
der Persönlichkeit nach wie zu 1 - - - - - - - - - - - -
- aner kannt,
geboren am - - - - - -zehn ten Februar - - - - - -
des Jahres tausend - - -neun hundert elf, - - - - - - -
zu Fürth, -
Geburtsregister Nr. 241 des Standesamts in Fürth, - - - - -
- -
wohnhaft in Berlin-Wilmersdorf, Darmstädter Straße 7,

Als Zeugen waren zugezogen und erschienen:

3. d er Krankenhausdirektor, Doktor Julius Koburger, - - -

Councillor of Commerce Hugo Bechmann, Ida Bechmann, express their most cordial gratitude for the kind attentions shown on the occasion of the betrothal of their daughter, Lilli, to Mr. Alfred Rahn.

Berlin W. 15, Darmstaetterstr. 7

KOMMERZIENRAT HUGO BECHMANN

IDA BECHMANN

ſprechen für die anläßlich der Verlobung ihrer Tochter LILLI mit Herrn ALFRED RAHN erwieſene Aufmerkſamkeit verbindlichſten Dank aus.

BERLIN W 15
DARMSTÄDTER STRASSE 7

Alfred and Lilli Palm

Photostat negative
of marriage certificate

Mueller Hotels

H. H. MUELLER
OPERATOR

RETURN IN _____ DAYS



MUSCATINE HOTEL - MUSCATINE, IOWA
LACROSSE HOTEL - LACROSSE, WISCONSIN
ALLISON HOTEL - CEDAR RAPIDS, IOWA
MAGNUS HOTEL - CEDAR RAPIDS, IOWA



Heiratsregister Nr. 617.

D.

Gültig nur zum Zwecke der Trauung. (§ 82 des Gesetzes vom 6. Februar 1875.)

Bescheinigung der Eheschließung.

Zwischen dem Kaufmann Alfred Hermann Rahn,

wohnhaft in Fürth,

und der Lilli Beckmann,

wohnhaft in Berlin-Wilmersdorf,

ist vor dem unterzeichneten Standesbeamten heute die Ehe geschlossen worden.

Berlin-Wilmersdorf am 3. Juli 1933

Der Standesbeamte.

In Vertretung:

Anmerkung: Das Reichsgesetz über die Beurkundung des Personenstandes und die Eheschließung vom 6. Februar 1875 bestimmt im § 82 „Die kirchlichen Verpflichtungen in Beziehung auf Taufe und Trauung werden durch dieses Gesetz nicht berührt".

AR 25538 3/15 OTHER PAPERS 1965, 2002 ARCHIVES

Dispute a bout Agnes-Miegel- Strasse

Re-naming denied

The Agnes Miegel Strasse in Frauenrauch will probably retain its name contrary to the petition of the Green List for renaming. Because the members of the Culture- and Leisure Time Association have vetoed by majority vote in their judgment to the city council.
The Greens had wanted to give the street a new name, because the renowned local poet had shown during the Third Reich great proximity to the thinking of National Socialism and had composed hymns to Adolf Hitler.The other parties and the administration, however, saw no necessity for it.

Significance not diminished.

While the CSU referred to the recognition of the poet by Inge Meidinger-Geise and did not see the significance of Miegel ~~not~~ essentially diminished by poximity to ~~M~~National Socialism, the SPD and the administration were in agreement that the literary significance of Agnes Miegel today does not appear to be so important that a dispute seems urgent, especially since there is still a Langemark Square in Erlangen, whose renaming has also not taken place. Another resason for renouncing a renaming was the saving of a change of address for the inhabitants and saving of cost for the administration.

The request by the Green List and the SPD for some indication on the street sign about the controversial role of the poet during National Socialism was rejected against 4 votes in order not to set a precedent.

Disput um Agnes-Miegel-Straße

Der Name bleibt

Umbenennungsantrag abgelehnt

Die Frauenauracher Agnes-Miegel-Straße wird ihren Namen entgegen dem Antrag der Grünen Liste auf Umbenennung wohl behalten. Denn die Mitglieder des Kultur- und Freizeitausschusses haben in ihrem Gutachten für den Stadtrat mehrheitlich für die Beibehaltung votiert.

Die Grünen hatten der Straße einen neuen Namen geben wollen, weil die anerkannte Heimatdichterin im Dritten Reich große Nähe zum Gedankengut der Nationalsozialisten gezeigt und Hymnen auf Adolf Hitler gedichtet hatte. Die anderen Parteien und die Verwaltung sahen dagegen keine Notwendigkeit dazu.

Bedeutung nicht beeinträchtigt

Während die CSU sich auf die Würdigung der Dichterin durch Inge Meidinger-Geise berief und die Bedeutung Miegels durch ihre Nähe zum Nationalsozialismus nicht wesentlich beeinträchtigt sah, waren sich SPD und Verwaltung weitgehend einig, dass Agnes Miegels heutige literarische Bedeutung nicht mehr so wesentlich erscheint, dass eine Auseinandersetzung dringlich erschiene, zumal es in Erlangen noch immer einen Langemarckplatz gebe, deren Umbenennung auch nicht erfolgt sei. Verzichtet auf eine Umbenennung werden sollte vor allem auch, um den Anwohnern die Adressenänderung und der Verwaltung Kosten zu ersparen.

Auch der von Grüner Liste und SPD geforderte Hinweis am Straßenschild auf die umstrittene Rolle der Dichterin im Nationalsozialismus wurde gegen vier Stimmen abgelehnt, um keinen Präzedenzfall zu schaffen. jtr

22.01.02

METAL MARK
Penmetal
1809
OF QUALITY

From the Desk of

M. K. BROWN

"THIS OLD HOUSE"

Often times I pause to ponder,
And I'll stop to contemplate,
This Old House they call Penn Metal
That goes back to early date.

Soon the fact of its endurance,
And the way its stood for years,
Tells me of its firm foundation
Built on one man's sweat and tears.

You are drawn to the conclusion
That he built it mighty fine,
For the Old House had its birthday
Back in 1869.

It is here that fancy enters,
And I see the structure rise,
"Must have planned it for a life time"
I will then soliloquize.

This Old House I see erected
With a rugged roof of tin,
That was easy to envision
That's the business they were in.

This Old House I then was certain,
As imagination grew,
Must have had a metal ceiling,
They were in that business too.

Metal Lath, my mind reflected,
Did that stuff go back that far,
Then I realized it didn't,
Neither did the motor car.

There was one thing quite apparent,
As you pondered that old spec,
It was clear <u>that they</u> bought substance
From that ancient architect.

Then I'd dwell upon the workers,
Guys like me, and all of you,
And the many, many others
That it gave employment to.

And the wars and the depressions,
And the years of fat and lean,
And the strikes and competition
The Old Structure must have seen.

Then its recent history flashes,
And we watch the structure change,
With the hand of time proceeding
The old parts to re-arrange.

It will drop the metal ceilings
And the worn, old metal roof,
And with Metal Lath and Plaster
They will make it fireproof.

And they'll take Expanded Metal
And they'll make a new facade,
With the patterns they can choose from
This I'm sure cannot be hard.

And they'll then replace the framing
With a new one made of steel,
This Old House they thought was fading
Will again have sex appeal.

And they'll work on the Partitions,
And decide to change a few,
And replace some Metal Lath ones
With a shining new Mark Two.

With imagination running,
This Old House like new appears,
And you see the thing enduring
For another hundred years.

Well, I cannot dream forever,
And by now you see I strain,
To depict an Old, Old Company
That is coming new again.

And the point that I am making
With this verse so very poor,
I am aiming at a person
That has made the house endure.

And in making this assertion,
I suggest our hats we doff,
To that man who wrote the history,
Mr. C. A. Sagendorph!

By O. R. Downer

Sales Meeting - March 30, 1965

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RUTH WEISS



POLITICAL NOTES: Circumstances & Cases

Monday Jan 23 1939

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Wrote New Dealer Cummings, whose department has prosecuted many a U. S. citizen for false income tax statements: "The alternatives open to the alien were to remain in Germany and be reduced to a state of penury and serfdom, or to seek another life in another land. ... I advise . . . granting him a visa."

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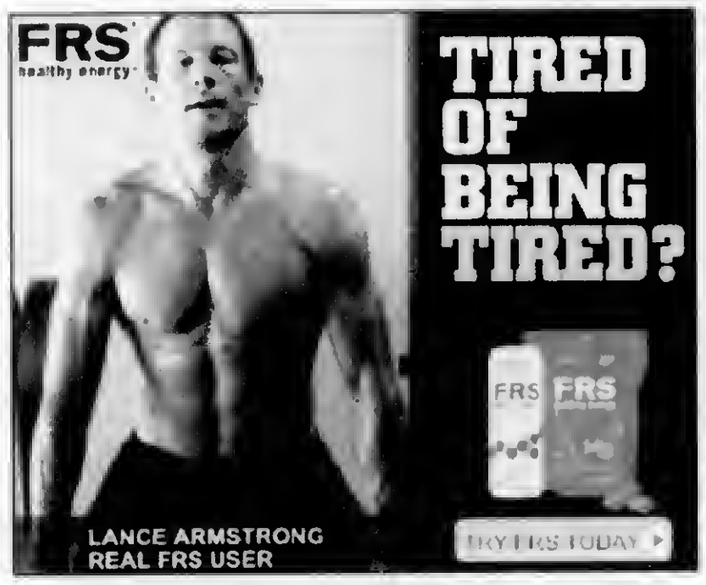
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Monday, Jan. 23, 1939

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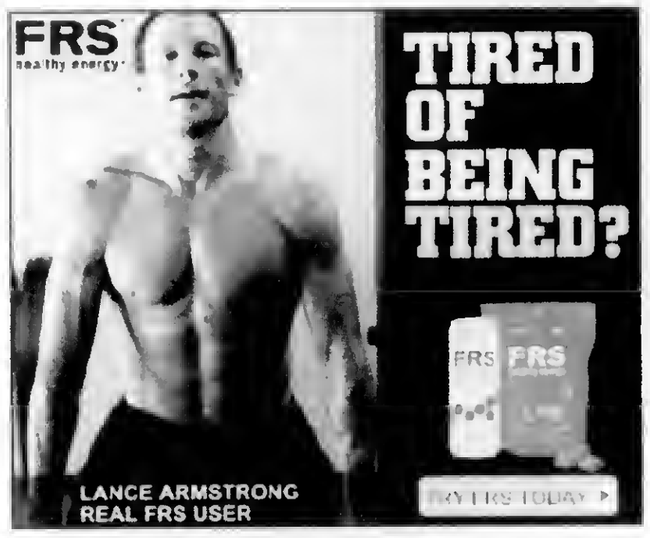
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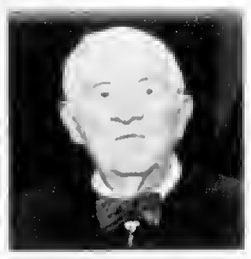


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Automatic refill prescriptions may be cancelled or rescheduled at any time prior to the processing date shown on the Setup Auto Refills home page. We will also contact you via e-mail or phone based on your contact preference 7 days before each automatic refill. This notification reminds you that your order will soon be processed and shipped and gives you a chance to cancel or reschedule the order if desired. To ensure that you receive these notifications, we encourage you to update your profile with any phone and e-mail address changes and to adjust any e-mail filtering or spam-blocker programs as needed. We are not responsible for e-mail notifications that are blocked by these programs. If you do not receive or do not read this e-mail, we will still ship your order unless you cancel the order prior to the processing date. Your order cannot be cancelled after the processing date.

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Abriss einer Stammbaumes von Ruth Marion Rahn bis zu ? Seligmann väterlicherseits

Simon Cahen — Moses Fambacher — Jette Levin — Mendel Goldmann — Luise Hellesinger — Hermann Rosenau — Caroline Weissenfeld

Simon Cahen — Moses Fambacher — Jette Levin — Mendel Goldmann — Luise Hellesinger — Hermann Rosenau — Caroline Weissenfeld — Wilhelm Bechmann — Jette Offenbacher — Alexander Guthez — Fanni — Isak Metzger — Bertelle Bothmann — Salberg

James Rahn — Caroline Fambacher — Abraham Goldmann — Sara Rosenau — Louis Bechmann — Mathilde Guthez — Max Metzger — Caroline Salberg geb. 26.7.1866

Sidney Rahn — 13.9.1930 — Johanna Rahn geb. — Hugo Bechmann geb. 25.7.1878 — Ida Metzger geb. 29.7.1888

Alfred Rahn geb. 28.1.1901 — Lilli Bechmann geb. 10.?.1911

Ruth Marion Rahn geb. 15.6.1936

Abraham

Simon Cahen 2.3.1840 – 12.9.1869

Hg

Lagerliste No. 67 /Blatt 17

Pos.	Abmessung mm:	kg:	Pos.	Abmessung mm:	kg:

2x decapierte IIa-Bleche, Gruppe B:

1512.	ca.	840x 900-1400	x 0.37	65	1561.	ca.	850x1200-1400	x 0.32	40
1513.	"	800x1150-1600	"	215	1562.	"	770x1340-1490	"	435
1514.	"	1000x1620-2000	"	15	1563.	"	800x1000-1450	"	50
1515.	"	700x1350-1430	"	10	1564.		730 x 1600	"	80
1516.	"	800x 850-1150	"	190	1565.		407 x 1022	"	5325
1517.	"	800x1590-1780	"	45	1566.		600 x 800	"	185
1518.		400 x 1100	"	80	1567.		650 x 1320	"	50
1519.		245 x 1250	"	130	1568.		755 x 755	x 0.31	10
1520.		530 x 530	"	65	1569.		530 x 850	x 0.30	150
1521.		450 x 650	"	70	1570.		600 x 800	"	375
1522.		600 x 1800	"	35	1571.		450 x 1120	"	80
1523.		600 x 1220	"	10	1572.		570 x 1140	x 0.28	130
1524.		660 x 1300	"	35	1573.		610 x 665	"	85
1525.		650 x 1370	"	20	1574.		600 x 1200	"	305
1526.		800 x 1250	"	25	1575.		700 x 1400	"	45
1527.		400 x 800	"	100	1576.		835 x 1500	"	560
1528.		760 x 1590	"	35	1577.		730 x 870	"	60
1529.		800 x 1660	"	50	1578.		347 x 1032	"	1875
1530.		950 x 1900	"	60	1579.		407 x 1022	"	1315
1531.		760 x 1500	"	80	1580.		425 x 1300	"	80
1532.		570 x 1700	"	10	1581.		700 x 1400	"	295
1533.		760 x 1830	"	20	1582.		360 x 1070	"	60
1534.		740 x 1480	"	50	1583.		440 x 1050	"	60
1535.		720 x 1000	"	80	1584.		630 x 1700	"	360
1536.		750 x 1500	"	10	1585.		720 x 1020	"	410
1537.		800 x 1600	"	545	1586.		440 x 1040	"	285
1538.		600 x 1200	"	400	1587.		370 x 1100	"	1750
1539.		900 x 1800	"	165	1588.		600 x 800	"	835
1540.		400 x 800	"	200	1589.		630 x 840	"	135
1541.		570 x 640	x 0.35	55	1590.		600 x 780	"	180
1542.		405 x 1050	"	55	1591.		535 x 1470	"	425
1543.		350 x 1220	"	510	1592.		400 x 800	"	15
1544.		800 x 950	x 0.32	30	1593.		490 x 1225	x 0.25	380
1545.		250 x 1250	"	20	1594.		450 x 900	"	75
1546.		570 x 630	"	40	1595.		600 x 640	"	2000
1547.		440 x 1330	"	500	1596.		500 x 1000	"	1130
1548.		355 x 1075	"	410	1597.		620 x 840	x 0.24	220
1549.		600 x 800	"	185	1598.		510 x 715	"	600
1550.		500 x 1000	"	55	1599.		650 x 475	"	810
1551.		660 x 1320	"	60	1600.		560 x 560	"	470
1552.		440 x 1310	"	85	1601.		600 x 730	"	220
1553.		800 x 1630	"	30	1602.		600 x 720	"	790
1554.		420 x 1570	"	100	1603.		600 x 800	"	250
1555.		660 x 1300	"	70	1604.		500 x 1000	"	80
1556.		700 x 1400	"	25	1605.		600 x 1200	"	50
1557.		407 x 1022	"	210	1606.		440 x 870	"	350
1558.		800 x 1250	"	40	1607.		407 x 1028	"	170
1559.		800 x 1200	"	20	1608.		380 x 530	"	2320
1560.		760 x 1900	"	65	1609.		530 x 1230	"	70

b. w.

THE NEW YORK TIMES, WE

Refugees Aided by Last Cummings Opinion; Hiding of Funds Was Held Not a Bar to Visa

Special to THE NEW YORK TIMES.

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The case arose when a man, of whom it is known only that he has the initials "A. R.," stated in an application for a visa more than two years ago that he possessed only 1,500 reichsmarks. Investigation showed he had nearer 20,000, far more than the limit an individual was permitted to take from Germany. The man was convicted and sentenced to two years in prison.

When he had served his term he again applied for a visa but, according to information obtainable here today, it was refused by American consular officials on the ground that he had been guilty of an offense constituting moral turpitude. Under the statute moral turpitude is a bar to the granting of a visa.

Mr. Cummings, in his opinion, which was rendered as his last formal official act, on the last day of the year, took a different view. He ruled, it was said, that the refugee had been guilty of false report but, under the circumstances, this was not moral turpitude and that ground for withholding a visa did not exist.

This was communicated to the State Department, which will have to revise visa procedure of years' standing in this important respect. The department must instruct that the visa should be granted the man unless it can find other reasons for withholding it.

No details of the opinion were fortheoming from the Department of Justice. The State Department would make no eomment on the grounds that by law visa information is confidential.

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The Cummings opinion took into consideration "the present-day situation" in Germany, in the case of the man affected, a Jew.

"I do not think," said Mr. Cummings, "that the case should be divorced from the realities of the world or that opinions rendered heretofore in this country dealing with the moral qualities of erimes of whieh persons had been eonvicted by foreign tribunals in tranquil times should be followed in the letter to conelusions antagonistic to the spirit of our immigration law and foreign to the intent of the Congress in passing it."

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"Under such conditions," he added in his letter to Sumner Welles, Acting Secretary of State, "the terror and desperation extant among hundreds of thousands of Jews now living in Germany eannot be other than aeute. It was apparently under sueh conditions and in eonnection with the enforeement of the decrees which brought hem about that eonvietion was ıad of the crime here charged; I annot bring myself to believe that n determining any moral or polit-cal attributes of that erime the ourts of this eountry would close air eyes to those factors."

Intentional Second Exposure

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F I E L D S

NESDAY, JANUARY 4, 1939.

ed a demand for equal rights for
dian Nationals in Tunisia.
The Italians declared that one of
o solutions was possible: Either
e 1896 convention giving Italians
ual rights in Tunisia, with an
portunity to share in the govern-
ent, must be maintained "with-
t preceding violation by Franee,"
if Italy and Franee fail to reaeh
understanding, extraterritorial
ghts must "automatieally he re-
tablished in favor of Italians."

Italy Renews Press Attacks

Wireless to THE NEW YORK TIMES.

ROME, Jan. 3.—Premier Edouard
aladier's visit to Corsica and
unisia has provoked a fresh wave
anti-French propaganda in the
alian press. Every bit of news-
aper material that can be used to
row discredit on the French—dif-
culties in Syria, labor troubles at
ome and eriticisms from the Ger-
an press—have been brought into
rviee.
M. Daladier's reception in Corsiea
sterday is reported with a wealth
satirical comment and innuendo
tended to make it seem ridiculous.
alian journalists proclaim with
nsto that the island about which
e Freneh Government has sud-
nly beeome coneerned forms the
rest and most neglected Depart-
nt of France, and they take

SOVIET ISOLATES GERMANS

Asks Embassy Not to Employ Russians, Warsaw Hears

Wireless to THE NEW YORK TIMES.

WARSAW, Poland, Jan. 3.—It is reported from Moscow that the Soviet Government has requested the German Embassy in Moseow to dismiss all Soviet eitizens in its employ and heneeforth to engage only German and other non-Soviet nationals.

The same souree, which appears trustworthy, states that Lorenti Beria, new head of the NKVD [Commissariat of Internal Affairs], has been instrueted to round up all eitizens and former citizens of Germany and expel them before the end of January. These are estimated at 1,000, including not only German speeialists engaged in Soviet industry but also many German Communists who sought refuge in Soviet Russia from the Nazi regime, but sinee have been stigmatized as not unreservedly loyal to the Stalinist party.

RUMANIAN SHIFT IS SEEN

FROM THE "WASHINGTON POST" OF JANUARY 13th, 1939.

CUMMINGS CLEARS EXILE, SCORES NAZIS

JEWISH IMMIGRANT ABSOLVED OF "MORAL TURPITUDE" IN FAREWELL LEGAL OPINION

A denunciation of the methods of Nazi Germany is contained in the last legal opinion of Homer S. Cummings before vacating the office of Attorney General, the Justice Department revealed yesterday.

The opinion made public by Frank Murphy, his successor, absolves a Jew convicted by a German court for making a false statement concerning his property from "moral turpitude" as defined by United States Immigrations laws.

The Jew, designated by the initials A.R. - one of the many subjected to Nazi terrorism - had applied for a visa to enter this country. His German "criminal" record had caused the United States consul to question whether this country would classify him as a felon.

ASKED OPINION

The State Department, on December 2nd, referred the case to Cummings for an opinion.

The latter replied it would appear that the false statements for which the visa applicant was convicted "were performed under a compulsion as great as it was unjust." he added:

"The alternatives open to the alien were to remain in Germany and be reduced to a state of penury and serfdom or to seek another life in another land.

In selecting the latter alternative, he was confronted with the necessity of going forth with his dependent family stripped of all his possessions or seeking to retain what was rightfully his own, in avoidance of a statute and a procedure which cannot be defended on the basis of morals and justice.

It was a form of duress which in good conscience we would not be justified in ignoring.

I do not believe that the term "moral turpitude", as it is generally understood, can properly be ascribed to the conduct of this alien. I advise that you would be warranted in granting him a visa."

The opinion admittedly was highly unusual, although not without precedent. State Department officials pointed out that the Attorney General occasionally had been called upon to pass on questions of "moral turpitude" in connection with immigration visa applications.

HINGES ON TURPITUDE

No instance could be- cited, however, where the Attorney General so forcefully had called attention to the differences in government in this country, and a foreign land.

Cummings pointed out that "moral Turpitude" would be used in classifications of persons convicted by courts in this country of "false swearing".

"However," he said, "in view of the claim made in this case that the crime was political in nature or had political aspects, the question whether it is in its essence one debarring the alien from entry is a question which, if presented to a court in the United States, would, in my opinion, require consideration in the light of the present-day situation in Germany."

State Department officials explained that a person convicted of a felony in a foreign country is adjudged to be guilty of "moral turpitude", and, as a result, would be barred under the immigration laws.

"A.R." was convicted by the Court of Assizes at the District Court, Fuerth, Bavaria, February 2nd, 1933. He was sentenced to one year and two months imprisonment.

"It is well known indeed," Cummings declared, "that the economic concepts of law presently existing in Germany are alien to those which prevail in this country. . . . . Under such conditions the terror and desperation among hundreds of thousands of Jews now living in Germany cannot be other than acute. . . . . I cannot bring myself to believe . . .the courts of this country would close their eyes to those factors."

According to a translation of the German court judgment submitted to Cummings, A.R. was engaged with his mother in the wholesale ironware business. He had intended emigrating from Germany since June 1937, the judgment stated, and had withdrawn 30,000 reichsmarks or about one-fifth of the value of their business.

In order to obtain a certificate for emigration, he had to fill out questionnaires listing the amount of cash which he and his mother held. In each case, he gave the amount as "about 1.500 reichsmarks".

Cummings said it had been stated in behalf of the alien that "when he submitted to the German authorities a false statement concerning his property, he did so under the advice of an economic trustee upon whom he considered he was justified in relying."

Cummings advised, however, against attempting to try the case over, pointing out that it had been the practice not to go behind the record of the foreign court.

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M. Jaure 122

Bazar de Paris

AUFBAU 3/14/97

Stadt Fürth streicht Mittel für Besuchsprogramm

Besuch von jüdischen Ex-Bürgern

Auf große Kritik ist eine Entscheidung des Fürther Stadtrates gestoßen — entgegen einer fast 10jährigen Tradition — 1997 keine jüdischen Bürger in ihre Geburtstadt einzuladen. Mit den Stimmen der CSU, Bürgerliste, FDP und der rechtsextremen Partei "Die Republikaner" entschied die Mehrheit des Kommunalparlaments, das Besuchsprogramm für die ehemaligen Bürger ausfallen zu lassen. Damit sollen 60.000 DM im defizitären Haushalt eingespart werden.

Die Abgeordneten der Grünen und der Sozialdemokratischen Partei stimmten gegen den Antrag. Um das Programm streichen zu können, war die Union auf die Stimmen der zwei "Reps" angewiesen. Die Christsozialen und ihre Partner (Bürgerliste, FDP) verfügen nur über 25 der 50 Sitze im Fürther Stadtparlament.

Die Entscheidung verursachte nicht nur in der israelitischen Kultusgemeinde Kopfschütteln, auch viele Fürther Bürger sind über den "Einsparungsbeschluß" empört. Der Vorsitzende der Fürther IKG Chaim Rubinsztein zeigte sich schockiert: "Nach alldem, was die Menschen (die vertriebenen jüdischen Bürger) erlebt haben, das haben sie nicht verdient." Sein Vorstandskollege Laurence Zweig wertete den Beschluß als "herzlos, der die Menschen verletzt".

Eine Sprecherin der Stadt Fürth verwies auf die schlechte Finanzlage der Kommune und wollte das Bündnis von CSU und rechtsradikalen Republikanern nicht kommentieren. Michael Blank von der CSU-Fraktion kann die Aufregung über den Beschluß nicht verstehen. "Das war eine demokratische Abstimmung", erklärte er in einem Telefongespräch, und außerdem "interessiert es mich wenig, wer mit uns gestimmt hat".

Die wenigen jüdischen Fürther, die das Morden in der NS-Zeit überlebt haben, emigrierten in die USA oder nach Israel. Für sie war es nicht nur eine Geste des guten Willens, in die Stadt ihrer Jugend eingeladen zu werden, es haben sich neue Kontakte und Freundschaften entwickelt. Viele haben sich mit ihrer Heimatstadt versöhnt.

Bei der Stadtverwaltung Fürth scheint die Schlußstrichmentalität Fuß zu fassen. Um die Vergangenheit ad acta legen zu können, baut man wohl nicht allein auf eine biologische Lösung des Problems. Mit jedem Jahr verkleinert sich die Anzahl der aus ihrer Heimat vertriebenen Ex-Fürther zusehens. Zudem kommt offensichtlich die Hoffnung, daß die wenigen, die noch leben, nächstes Jahr bereits zu alt sein werden, um noch reisen zu können.

Mittlerweile haben engagierte Fürther Bürger eine Spendenaktion ins Leben gerufen, um die für den Herbst geplanten Einladungen doch noch realisieren zu können. Bisher gingen über DM 11.000 ein. Damit soll der "Strategie des Vergessens", wie der CSU/REP-Beschluß vom Vorsitzenden des Fürther Heimatvereins bezeichnet wurde, begegnet werden.

Unverkennbar liegt den Bürgern der gute Ruf ihrer Stadt mehr am Herzen als den politisch Verantwortlichen. Die Initiative — vom ehemaligen SPD-Oberbürgermeister Uwe Lichtenberg 1987 ins Leben gerufen — ist seinerzeit nicht nur bei den von den Nazis vertriebenen Fürther Juden positiv aufgenommen worden. Die Bereitschaft, die jüdischen Ex-Bürger in ihre alte Heimat einzuladen, wurde international beachtet.

In Fürth — einst als das "fränkische Jerusalem" bezeichnet — lebte seit dem 16. Jahrhundert bis zur Zwangsauflösung 1943 eine große und bedeutende jüdische Gemeinde. Mit einer Talmudhochschule und mehreren hebräischen Druckereien war die fränkische Stadt eines der europäischen Zentren des Judentums. Die jüdische Minderheit trug maßgeblich zum wirtschaftlichen Aufstieg der Stadt bei.

Nach der Shoa gründeten einige wenige Überlebende eine neue jüdische Gemeinschaft, der zur Zeit — bedingt durch die Zuwanderung aus den ehemaligen GUS-Staaten — etwa 500 Mitglieder angehören.

Jim G. Tobias

1933 über Nacht aus Berlin verschwinden mußte, ist gleicherweise von selbst zu verstehen.

Es liegt auf der Hand, daß ein Mann vom Charakter Frederick Lachmans diesen Kampf nicht aufgab, daß er zunächst in Riga, dann, als Lettland sich auf die Seite Hitlers stellte, in Budapest und Prag und schließlich im damaligen Palästina der unbeugsame Vertreter jüdischer Interessen blieb. Dem damals noch relativ jungen Mann, auf den man in den führenden Kreisen, der [illegible], der [illegible] Frederick Lachman, der in den entsprechenden Kreisen als führende Persönlichkeit der jüdischen Welt gilt.

Den Menschen Frederick Lachman, sein privates Leben, kennen allerdings weit weniger Menschen. Mithin sollen diese Geburtstagsgrüße nicht nur dem Vertreter jüdischer Interessen gelten, sondern ganz besonders und sehr herzlich dem Mann, dem Freund, dem Kollegen, der eben nicht nur hundertprozenti-

JPF 1933

THE JEWISH PHILANTHROPIC FUND OF 1933

Ein Sammelfonds unserer Immigration

für Menschen, die unser Verfolgungsschicksal geteilt haben.

DURCH EIN VERMÄCHTNIS IN IHREM TESTAMENT helfen Sie, unsere sozialen und kulturellen Einrichtungen zu erhalten. JPF ist eine steuerfreie karitative Organisation.

570 Seventh Ave., New York City 10018

Anfragen: Dennis E. Rohrbaugh, Executive Assistant (212) 921-3871

man sich mit einem Gesprächspartner verbinden lassen oder ein Telegramm aufgeben, mußte man dem "Fräulein vom Amt" oft Namen oder ganze Sätze buchstabieren. Um die immer wieder auftretenden Verständigungsschwierigkeiten zu verhindern, führte die Post eine Zahlentabelle ein — für jeden Buchstaben eine Zahl.

Schon bald erkannte man, daß die Zahlen wenig hilfreich waren und so erschien in den Telefonbüchern von 1903 neben der korrekten Anleitung, wie man zu telefonieren habe — "Nehmen Sie den Hörer von der Gabel, bevor Sie sprechen — eine Buchstabierhilfe mit Namen.

Viele dieser Buchstabierhilfen sind uns heute noch geläufig, wie zum Beispiel Ludwig, Otto, Quelle. Manche aber erschienen uns fremd, sie sind aus unserem Bewußtsein in diesem Zusammenhang verschwunden: David, Jacob, Nathan, Samuel, Zacharias.

Der Grund hierfür: Am 22.4.1933 erließ der Reichspostminister einen Erlaß, daß bei fernmündlichen Übermittlungen von Telegrammen keine jüdischen Namen mehr als Buchstabierhilfen verwendet werden dürften. Ein Jahr später, Sie heißen selbst z.B. Jakob und waren der Ansicht, der Name hätte im Laufe der Jahrhunderte alles "jüdische" verloren, das schrieb zumindest ein Mann aus Stettin 1934 an den Reichspostminister.

Es gibt keine Berichte von Widerstand gegen die neuen Regelungen, vermutlich störte diese Maßnahme die Meisten gar nicht weiter, es war ja nur eine von vielen neuen antisemitischen Vorschriften in den Jahren 1933 und 1934.

Nach dem Krieg wurde dann eine neue Buchstabierhilfe erlassen, die für beide deutsche Staaten, Österreich und die Schweiz galten. S wurde ab 1948 offiziell wieder als Samuel und Z wieder als Zacharias buchstabiert. Y wurde wieder zu Ypsilon. David und Nathan aber erschienen nicht wieder in der Liste, bei diesen Buchstaben beließ man es bei den "arisierten Formen", der Grund hierfür ist nicht bekannt.

Daß sich diese erneuten Änderungen im Sprachgebrauch aber nie durchsetzen konnten und man noch heute am Telefon, oder eben beim Glücksrad, die antijüdischen Buchstabierhilfen benutzt, ist wieder ein ganz eigenes Kapitel für sich.

Christian Seipel

Erwin Taenzer
Pennswood Village, C-205
1382 Newtown Langhorne Road
Newtown, PA 18940-2401
(215) 579-0572

April 9, 1997

Mrs. Ruth R. Budd

24 Percy Road

Lexington. MA 02173

Dear Mrs. Budd,

I found the enclosed little article in a recent issue of the Aufbau. I thought it would be of interest to you. May be you have seen it before. With respect to your February letter, I have not written to Mr. Purin. I don't recall him. I don't think I ever met him. He may have got my name from Dr. Rueß the town archivist of Göppingen.

With best regards,

Erwin Taenzer

Gisela Blume

1607 – old cemetary began

20,000 sq meters
20,000 people buried

650 graves to be found
removed mass + cleared

She has taken 7000 pictures of graves here

New cemetary opened 1906
Old one closed 30 yrs later

1100 graves in new cemetary

Son tends to publish on a CD ROM

2nd part - after weekend
Accompany visitors and assist with genealogical research.

Memorial book - 887 victims
since then 80 new victims
many were females who married outside Fürth (new names) + Polish Jews.

+ new photos (100) + add. lifestories
which is now an addendum

1987-97 – invited Jewish residents - + in 1987 could not afford. So, no Jewish

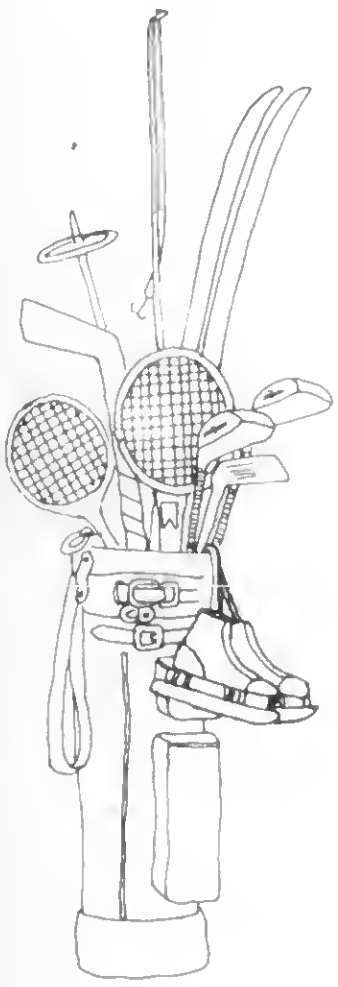
Kutsher's

Monticello N.Y. 12701 • (914) 794-6000

results raised money. :: invitations continued.

Blue card - founded by refugees of Nazi Germany to help Jews to escape. Provides cash - to pay for groceries etc. (does not include ~~Jews~~ Russians). Chapters are in US.

1995 - ~~$400,000~~ $50,000 last year aiming for 10 million this



1

⊓ = Grab im Alten Friedhof Fü

Nachmann Löb ∞ Gitel
in Kolin / Tschech.

(Rabb.) Salomon Kolin Eichberg Schnaittach — I ∞ Rebekka d 1719 Schopfloch — II ∞ Edel T.d. Dajan Hess d Herbst 1748 Bechhofen

(Mohel) Jonas aus Ansbach ∞ Jendel
b 1711
d Juni 1786 — d Juni 1799

(Schreiblehrer) AF Nathan Löb Bechhöfer ∞ Hanna Sulzbürg c191
b Jan 1740 B'hfn. — b 1744
d 26.11.1828 Fü — d 29.7.1836 Fü

(Schreiblehrer) Wassergasse 168 a165 Nathan Hirsch Bechmann ∞ Esther Neuhaus a164
b 11.10.1780 Fü — b 1780 Fü
d 19.7.1859 Fü — d 2.11.1859 Fü

(Manufakturw. händler) Spiegelhändler, Kfm. Blumenstr. 261 Egt. (1859) S027 Wolf Wilhelm Bechmann ∞ Gette Oppenheimer-Offenbacher S026
b 25.6.1820 Fü — b 17.4.1824 Fü
d 14.11.1908 Fü — d 25.3.1901 Fü

(Kfm., Spiegelfabrikant,) Kommerzienrat Blumenstr. 16, Hornschuchp. 7 (1898) Louis Bechmann 24.4.1876 ∞ Mathilde Gutherz
b 9.4.1848 — b 24.10.1854
d 23.5.1921 Kissingen, □ Nbg. — d 9.5.1920 Nbg.

emigriert 1939 Hugo Bechmann 16.5.1910 ∞ Ida Metzger T.d. Max ∞ Karoline, i. Nbg
b 25.7.1878 Fü — b 29.7.1888 Nbg. ↓ Theresienstadt
d 10.7.1942 Stockholm — d 2.1.1978 Boston

emigriert 1939 Lilli Dr. phil. 3.7.1933 ∞ Alfred Rahn
b 11.2.1911 Fü — b 28.1.1901
d 27.12.1970 USA — d 28.12.1970 USA

Ruth ∞ Matthew Budd — Evelyn I ∞ William Davis
b 15.6.1936 Fü — b 1945 USA

Gisela Blume
Grenzstr. 30
90513 Zirndorf
Tel. & Fax
0911 - 60 44 81 6/97

Ruth Budd und Evy Davis
b. Alfred Rahn u. Dr. Lilli, geb. Bechmann

Adr.1926/27 Rahn nicht
Adr. 1935 Alfred Rahn, Kfm., Königstr. 129 I

Stb. Bechmann

AF	c283	Sara Goldmann, d. 1915
	c284	Moses Farrnbacher, d. 1889
	c284	Jette Farrnbacher, geb. Lewin, d. 1872
	w837	Caroline Rahn, geb. Farrnbacher, d. 1908
	a164	Esther Bechmann, geb. Neustädtel, d. 1859
	a165	Nathan Hirsch Bechmann, d. 1869
	s026	Wolf Wilhelm Bechmann, d. 1908
	s027	Gette Bechmann, geb. Offenbacher, d. 1901
NF	I/007	Ludwig Bechmann, d. 1918
	I/008	Sabine Bechmann, geb. Klugmann, d. 1930
	VII/201	Emma Bechmann, d. 1938
	VIII/240	Sidney Rahn, d. 1930
	14b/009	Simon Bechmann, d. 1914
	14b/071	Dr. James Rahn, d. 1930

Denkmal James Thomas Rahn

Fotos Reunion

Tuesday evening: We'll pick you up 7.45 p.m.
for dinner at my home.

Gisela Blume 7/99

1. R.th + Ew.

□ = Grab im Alten Friedhof Fü

Nachmann Löb ∞ Gitel in Kolin / Tschech.

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FELD XIV
Urnenfeld

1 b
31
61
61
31
1 a

Kinder u. 3 J.

Kinder v. 3-12 J.

FELD VIII

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FELD VII

276
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26
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FELD VI

221
201
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141
121
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21
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41
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Leichenhalle

FELD III

289
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225
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161
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97
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33
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FELD I

177
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N

ÜBERSICHTSPLAN NEUER
ISRAELITISCHER FRIEDHOF

STADT FURTH
Genal 67

Vorbemerkung.

In einer Zeit, in welcher so viele jüdischen Familien über alle Teile der bewohnten Erde zerstreut werden, gewinnt die Familien- und Sippengeschichte als letztes einigendes Band erhöhte Bedeutung. Und so freue ich mich besonders, gerade in diesen Augenblick die Geschichte und den Stammbaum der Familie Bechmann vorlegen zu können.

Meine Forschungen galten vor allem der männlichen Hauptlinie Bechmann, sowie deren jeweiligen Frauen. Bei dem in früheren Jahrhunderten selbstverständlichen Kinderreichtum war es mir natürlich unmöglich auch die Deszendenz der jeweiligen Geschwister genauer nachzugehen, zudem es mir auch für den Zweck dieser Arbeit unwesentlich erschien. Ich habe mich also in diesen Fällen auf die Angabe der jeweilig nächstfolgenden Generation, also der Vettern und Basen der verfolgten Hauptlinie beschränkt.

Sollten sich in meine Darstellungen irrtümlicherweise irgendwelche Unrichtigkeiten eingeschlichen haben, sowie ich für Berichtigungen, sowie Zusätze jeglicher Art sehr dankbar.

Zum leichteren Verständnis des Stammbaumes selbst sei das Schema, nach welchem er aufgestellt ist, etwas näher erläutert:

Die direkten männlichen und weiblichen Vorfahren der Hauptlinie sind rot, bezw. grün unterstrichen und mit römischen Zahlen nummeriert, wobei die Frau stets die Zahl des betreffenden Gatten mit den Zusatz a trägt, (vergl. Schema S.12). Die linken Seiten, d.h. alle diejenigen mit ungerader Seitenzahl, bringen fortlaufend immer nur die Familien der Hauptlinie, während die rechten Seiten, also die mit gerader Seitenzahl, alle Zusätze, Anmerkungen über andere Familienmitglieder und die Abstammung der jeweiligen Frauen verzeichnen. Eine Anmerkung, wie etwa Zu 1), Zu 2) ect. auf der rechten Seite bezieht sich also jeweilig auf die entsprechende Nummerierung auf der zugehörigen, manchmal auch der vorhergehenden linken Seite.

Fürth in Bayern, November 1935.

Dr. Lilli Rahm,
geb. Bechmann

Die Geschichte der Familie Bechmann ist, soweit sie sich urkundlich zurückverfolgen und belegen lässt - und dies war bisher ungefähr bis zum Jahre 1700 möglich - auf das engste verknüpft mit der mittelfränkischen Landschaft. Von Schnaittach über Bechhofen nach Fürth ist der Weg unserer Ahnen in dieser nahezu zweihundertundfünfzigjährigen Epoche gegangen.

Der erste in der Reihe unserer direkten Vorfahren, von dem man sich auf Grund der ermittelten Tatsachen eine plastische Vorstellung machen kann, ist Rabbiner Salomo, auch R a b b i S a l o m o S c h n a i t t a c h oder Rabbi Salomo Eichberg genannt. Die Identität dieser unter so verschiedenen Namen erscheinenden Persönlichkeit geht aus den bis in die kleinsten Einzelheiten übereinstimmenden verschiedenen Überlieferungen hervor. Die von mir schon lange vermutete Identität mit dem auch von Rabb.M.Weinberg in seinem Buche (Geschichte der Juden in der Oberpfalz,III, S.119 ff.) erwähnten Rabbi Salomo Kolin wurde nun durch die Auffindung des Grabsteines von Salomos zweiter Frau, Edel, auf dem Friedhof in Bechhofen, einwandfrei erwiesen.

Übersetzung
des Textes vom nebenstehenden
Grabstein der Edel, zweiten
Frau des Rabbiners Salomon:

Hier ruht die angesehene Frau,
die Rabbinersgattin, Frau Edel,
Tochter des Dajan Hess, sel.
And., in Fürth, Gattin des Rabbiners Salomon aus Kolin. Sie
starb am Jomkippur 5509 (d.i.
Oktober 1748).

Ihre Seele sei gebündelt im
Bündel des Lebens!

Abb.1.

Ob Salomo selbst aus Kolin(in der Tschechoslowakei)stammte oder ob schon seine Eltern Nachman Löb und Gitel, bezw. deren Vorfahren von dort nach Franken kamen, wissen wir nicht. Es ist wahrscheinlich, doch bis jetzt durch keinerlei tatsächliche Belege nachzuweisen gewesen, dass Salomo, der in Würfels Buch über die Nürnberger Juden (s.122) auch einmal Salomo Krakau genannt wird, mit dem berühmten Fürther Rabbiner Baruch Rappaport, der von Wilna nach Fürth kam, oder vielleicht durch dessen Vermittlung nach Franken gekommen ist. Denn unter eben diesem Rappaport war Salomo in Schnaittach in den Jahren 1723-1731 Vicerabbiner. Vielleicht ist er von Rappaport zu Beginn der Zwanziger Jahre dorthin berufen worden, vielleicht ist er auch mit diesem schon im Jahre von dessen Amtsantritt in Fürth, 1711, nach Franken gekommen. Für diese Annahme spricht der Umstand, dass im Jahre c 1711 das älteste uns bekannte Kind Salomos, sein Sohn Jona, geboren ist, der uns später noch vielfach interessieren wird. Da Salomo im Jahre 1711 aber schon 51 Jahre alt gewesen ist, ist kaum anzunehmen, dass dies sein erstes Kind war, insbesondere weil er später noch mehrere Kinder hatte; sein letzter Sohn wurde ihm geboren, als er selbst 77 Jahre alt war. Es wäre also denkbar, dass die jüngeren Kinder vielleicht im Osten zurückgeblieben sind. Doch ist dies alles nur Hypothese. Gut unterrichtet sind wir jedoch durch Weinberg über die Amtszeit Salomos in Schnaittach. Er leistete dort 1728 den Amtseid des Rabbi=

ners. Im Jahre 1732 hörte diese Tätigkeit auf, Würfel meldet fälschlicherweise, dass er damals gestorben sei, doch ist Salomom damals wohl von Schnaittach nach Bechhofen gezogen. Die Gründe hierfür wissen wir nicht. Dass u.a. auch enge Beziehungen Salomos zu Fürth bestanden haben geht aus der Tatsache hervor, dass er nach dem Tod seiner ersten Frau Rebekka, der Mutter seines Sohnes Jona, die in Schopfloch, wo ein Bruder Salomos wohnte am 2.Schewat 1719 begraben wurde, als zweite Frau Edel, die Tochter des Dajan Hess in Fürth ehelichte. Auch diese, welche im Jahre 1748 starb, überlebte Salomo um viele Jahre. Er erreichte, wie aus allen Überlieferungen einstimmig hervorgeht, das ungewöhnlich hohe Alter von 101 Jahren und ist bis zu seinen letzten Lebensjahren im Vollbesitz seiner geistigen und körperlichen Kräfte gewesen. "Die Tage, die er lebte auf Erden, waren 101 Jahr, und nicht ist seine Lebenskraft gewichen, sein Auge wurde nicht trübe, dass er ein Augenglas benötigt hätte." So vermerkt sein Sohn Jona von ihm in seinem Mohelbuch. Auch soll er, einer andern Überlieferung zufolge, in seinem hundertsten Lebensjahre noch Nüsse mit den Zähnen aufgeknackt haben.

Aufzeichnung des Jona Bechhofen über die Beschneidung seines Enkels Salomon ben Nachman Löb, welcher nach dem Grossvater genannt wurde und worin sich der oben angeführte Ausspruch findet.

Abb.2.

Doch nicht nur durch seine Söhne und Enkel hat Rabbi Salomo sich ein bleibendes Andenken gesichert, auch auf literarischem Gebiet ist er tätig gewesen. Er verfasste ein Werk, Sefer Jerioth Schelomo, d.h. Teppiche Salomos, wie ebenfalls aus der obigen Eintragung hervorgeht.

Ausser dem schon mehrfach erwähnten Sohne Jona, der aus Salomos erster Ehe mit Rebekka hervorging, kennen wir noch drei weitere Söhne aus seiner zweiten Ehe, Abraham, Hirsch und Mordechai, welche alle drei von ihrem um vieles älteren Bruder Jona in den Bund der Beschneidung eingeführt wurden. Salomos Tochter Frumetle, deren Namen und Geschichte allerdings nur bei Weinberg erwähnt ist, war mit Simeon verheiratet, einem 1715 geborenen Sohn des Lehrers Jaidel am Fürther Bärmannschen Lehrhaus. Auch Simeons Mutter entstammte einem angesehenen Fürther Geschlecht, sie war eine Tochter des Vorstehers und zeitweiligen Leiters der dortigen Druckerei, Hirsch Frankfurter. Dieser Simeon nun, ein Schwiegersohn Salomos also, an dem kein geringerer als Baruch Rapaport die Beschneidung vorgenommen hatte, liess sich am 21. September 1748 mit seinem 1745 geborenen Söhnchen in Nürnberg in St.Sebald taufen. Bei der Taufe, die der Diakon Konrad Schönleben vornahm, erhielten Vater und Sohn den Familiennamen Matthaei. Simeon Matthaei gab 1751 eine "Beschreibung des jüdischen Sabbaths" heraus, mit einer Vorrede des Sebalder Predigers Jakob Pfitzer, 1752 eine zweite

Schrift "... die Verderbnisse des heutigen Judenthums...". 1755 wurde er Hesner an der Dominikanerkirche.

Für Salomo war dies sicher ein furchtbares Unglück. Mit umso freudigeren und dankbareren Augen wird er darum auf seinen Sohn J o n a s S a l o m o n B e c h h o f e n geblickt haben, dessen Lebenswandel völlig den frommen und gelehrten Idealen des Vaters entsprochen haben mag. Über Jonas, den nächstjüngeren Stammvater der Familie Bechmann, sind wir durch zwei Umstände auf das Genaueste unterrichtet: erstens besitzt die Gemeinde Bechhofen, in der er viele Jahre als Mohel tätig war, eine Reihe wertvoller Erinnerungsstücke von seiner Hand und ausserdem war es mir vor kurzem möglich das vorzüglich und lückenlos erhaltene, ausführliche Mohelbuch des Jona ausführlich zu machen, welches sich nun im Besitze des jüdischen Museums in München befindet. Dieses Buch, dem einige der hier beigegebenen Aufnahmen entstammen, ist ein häufig vorkommender Druck des Buches: "Gebete vor und bei der Beschneidung" von Samuel ben Israel aus Sobno, gedruckt in Amsterdam 1719 in der von Rabbiner Josef Dajan begründeten Druckerei. Über das Titelblatt setzte Jona die Worte:"Ich kaufte es zu Ehren des Schöpfers, Der kleine Jonas, Sohn des Rabbiners Salomon Schnaittach aus Bechhofen". In diesem Buch nun hat Jona nicht nur genaue Aufzeichnungen gemacht über alle 157 Beschneidungen, die er von seinem 25. bis zu seinem 74. Lebensjahre vorgenommen hat, sondern auch über allerhand Zeitereignisse, so z.B. über die grosse Kälte des Winters 1740, während welcher sein erstgeborener Sohn zur Welt kam oder über die grosse Hungersnot des Jahres 1771. Des weiteren vermerkt er darin Betrachtungen allgemeiner Art zu seinem Mohelberufe und auch Rezepte zum Blutstillen bei der Beschneidung, die ihrer Originalität wegen und der durchaus mittelalterlich anmutenden medizinischen Anschauungen halber hier angeführt seien:

"Nimm ℈ drei Fingerhut Blut in drei Eierschal, sieden lassen und wende es an.

Oder:

Nimm eine Schnecke mit dem Haus, verbrenne sie auf dem Feuer und so oft sie herauskriechen will, dränge sie ins Schneckenhaus zurück, die Asche fein zerstossen und auf die Wunde legen.

Oder:

Nimm im Monat Mai grüne Laubfrösche, koche sie in einem fest verschlossenen Topf, und verkitte ihn mit Kitt; tue auch starken Wein hinein, alsdann ganz fein zermahlen und auf die Wunde streuen.

Oder:

Nimm Eierschalen, verbrenne sie und streue sie auf die Wunde-. Auch soll bekannt sein, was ich hörte, wenn man trockenes Gras, das man Heu nennt, auf glühende Kohlen legt und den aufsteigenden Rauch (auffängt und) auf die Wunde legt".

Man muss sich wirklich wundern, dass trotz dieser Methoden die Kindersterblichkeit unter den Juden, im Verhältnis zu ihrer nichtjüdischen Umwelt betrachtet, immer noch gering gewesen ist!

Schon in jungen Jahren zeigte Jona grosse organisatorische und vor allem zeichnerische und kalligraphische Fähigkeiten. Seine wunderbare vom gedruckten Buchstaben kaum zu unterscheidende Schrift ist aus den Abbildungen des Mohelbuches deutlich ersichtlich. Die dort in Druckschrift ausgeführten Aufzeichnungen beziehen sich stets auf Mitteilungen seiner eigenen Familie, alles andere ist in Schreibschrift ausgeführt. Im Jahre 1732 zeichnete er für die Gemeinde Bechhofen eine herrliche Tafel mit Segenssprüchen, welche heute noch in der dortigen Synagoge im Gebrauch ist und als besondere Sehenswürdigkeit gezeigt wird. Sie enthält auf der einen Seite die

Segenssprüche zu den Haftoroth (d.s. Prophetenvorlesungen), auf der anderen die Segenssprüche und Gebete anlässlich einer Beschneidung.

Abb.3. Abb.4.
Tafel mit den Segenssprüchen, gezeichnet von Jona ben Salomo Schnaittach aus Bechhofen im Sept.1732.

Dieses Werk des Einundzwanzigjährigen bestätigt die uns auch aus anderen Quellen bekannte Tatsache, dass Jona sich schon in jungen Jahren mit dem Studium der Beschneidung befasst hat. Er verbrachte die Lehrjahre bei dem Vorbeter und Mohel Maier in Ellingen und hat auch später selbst Mohelim ausgebildet, deren Namen uns z.T. bekannt sind. Die erste Beschneidung vollzog er in seinem 25. Lebensjahr, am 7.Tage des Laubhüttenfestes im Jahre 1736. Die aussergewöhnlichen Umstände, die ihn dazu veranlassten, schildert er in seinem Mohelbuch; die Übersetzung lautet wie folgt:

"Mit der himmlischen Hilfe und Gottes Beistand!

Ich will mit Gott beginnen, der mich erhörte am Tage meiner Not, zu Ihm erhebe ich meinen Geist, meine Seele, denn Er ist der wahre Helfer und stets werde ich vor ihm mein Flehen ausschütten. Da meine Seele an dem Wunsch nach diesem Gebote hing, war ich sicher dafür schon von Geburt aus bestimmt als Beschneider in meinem Leben zuwirken: das sah ich mit meinen Augen ganz plötzlich, als ich noch Schüler bei dem angesehenen Meister, Herrn Maier Ellingen war. Da kam am Halbfeiertag des Laubhüttenfestes ein hervorragender Mann zu mir mit der Botschaft von der Geburt seines Sohnes und mit dem ehrenvollen Auftrag die Mohelschaft zu übernehmen und seinen erstgeborenen Sohn unter die Fittiche der göttlichen Herrlichkeit zu führen und seine Vorhaut zu beschneiden, nachdem mir all das schon geläufig sei. Und ich sagte, dass ich schon einige Male Mohel gewesen sei, aber in Wirklichkeit war es mir noch nicht gegönnt gewesen, aber weil alle anderen Mohelim in der Umgebung am Festtage ihre Familie nicht verlassen wollten, indem sie sagten:"Du sollst dich in deinem Hause erfreuen", da sagte ich mir:"Auch du könntest Mohel sein!"
Da ich nun sah, dass dies eine göttliche Fügung war, stieg mir die Röte ins Gesicht und die Knie schlugen aneinander, bei dem Gedanken, dass eigentlich keiner mir beistehen kann. Ich blieb aber stark wie ein Held mit Gottes Beistand und so

kam ich am Freitag, Erev Schabbath, Hoschanna Rabba nach= mittags nach Treuchtlingen. Mein Herz vergin in mir und ich musste über den Anblick staunen, denn niemand erriet mein Inneres, da ich mich vor allen Leuten zusammen nahm. In die= ser Nacht fand ich keinen Schlaf; da betete ich zu meinem Gott im Himmel, er möge mir die Engel der Barmherzigkeit schicken, da ich eigentlich dieses Gebot auf Grund einer Lüge ausführe, wie es im Schulchan Aruch, Orach Chaim § 331 steht. In diesem Falle aber haben unsere Gelehrten kein Ver= gehen darin erblickt, weil der Termin der Beschneidung am achten Lebenstage unbedingt eingehalten werden soll.
Ich habe die Beschneidung ohne jede Angst und Furcht und Schrecken ausgeführt - Gott war mein Beistand!
So möge der Ewige mir weiter die Arme stärken, das Gute und Rechte in seinen Augen asuzuführen, sodass man mir nicht lee= re Krüge anhänge, indem man behaupte, dieser Mann besitze nicht einmal die vorgeschriebenen Kenntnisse zu diesem Am= te - es hat eben, wie erwähnt, keine andere Möglichkeit ge= geben. Als man sah, dass der Ewige glückliches Gelingen in meine Hände legte, da sagte man zu mir: "Jederzeit soll Jona unser Mohel sein". Tatsächlich kam ich noch viele Male dort= hin und habe die Beschneidungen jedesmal mit Eilfertigkeit vorgenommen, so wie Eure Ohren vernehmen werden. So gebe ich Euch heute den Segen, Euch allen, die Ihr am Ewigen, Eurem Gott hängt, Ihr alle möget am Leben bleiben! Amen.

Der kleine Jona, Sohn des Rabbiners Schelomo
aus Bechhofen. Im Jahre 5496 (1736).

Jona führte daraufhin hoch viele Beschneidungen in der Um= gebung von Ellingen aus. Ein Jahr später kehrte er nach Bech= hofen zurück. Dort führte er am 21.Elul 1737 seinen Bruder Abraham in den Bund der Beschneidung ein. Von da ab blieb Jona in Bechhofen und heiratete, wahrscheinlich im Jahre 1737/9, Jentel, die Tochter des Salomon David zu Bechhofen. Dieser Salomon David gehörte zu den im Jahre 1682 aus Her= rieden vertriebenen Familien, die vom Markgrafen zu Ansbach die Erlaubnis erhalten hatten, sich in Bechhofen niederzu= lassen.

Am 10.Teweth, dem kältesten Tag dieses ohnehin fürchter= lich kalten Winters, über welchen Jona an anderer Stelle sei= ner Aufzeichnungen ausführlich berichtet, am 10.Teweth 1740 also, wurde ihm sein erstgeborener Sohn Nachman Löb geboren, den er nach seinem verstorbenen Grossvater väterlicherseits benannte.

Interessant ist die Art ve der Nummerierung von Jona's Eintragungen und Betrachtungen in seinem Hohelbuch. Die Initialen ergeben die Zahl und zugleich den Anfang eines Wortes, das wiederum einen Bibelvers oder ein Talmudzitat einleitet, womit die Eintragung beginnt.

Ein Beweis für das hohe Ansehen, in welchem die Familien des Rabbi Salomo und seines Sohnes Jona standen, ist der Um= stand, dass die angesehensten Persönlichkeiten der Umgebung (vergl. dazu die Stammtafel) bei den Söhnen von Salomo und Jona die Gevatterschaft übernahmen.

Ausser an seinen drei Brüdern, Abraham, Hirsch und Norde= chai, an seinen acht Söhnen und an seinem Neffen in Schpf= loch, hatte Jona auch noch das Glück an zweien seiner Enkel, nämlich an dem Sohne Samson seiner Tochter Rebekka und an dem erstgeborenen Sohne Salomon seines ältesten Sohnes Nachman Löb in Fürth die Beschneidung vornehmen zu können (vergl. Abb.2).

Die letzten Jahre seines Lebens hat Jona wahrscheinlich in Ansbach zugebracht. Seine letzte Beschneidung führte er an Simchath Thora 1784, im Alter von 74 Jahren aus, "mit Si= cherheit, ohne Augenglas, mit flinker Hand, als wäre er 32 Jahre", wie seine letzte Eintragung lautet.

In der Gemeinde Bechhofen hat sich Jona als Gründer und Organisator des Wohltätigkeitsvereins unsterblich gemacht. Die Tätigkeit als solche war sehr vielseitig, es waren dieser Chevra alle Gemeinden der Umgebung angeschlossen, da sie ihre Toten auf das Bezirksbegräbnis nach Bechhofen brachten. Jona schrieb die Statuten und Beschlüsse in einem Chevrabuch nieder, welches jetzt noch für die Gemeinde Bechhofen Gültigkeit hat. Zu seinem ehrenden Andenken verrichten die Gemeindemitglieder alljährlich in der Woche vor dem Neujahrsfest ein Gebet an seinem Grabe. Er starb im Juni 1786, seine Frau Jentel überlebte ihn um 13 Jahre, sie starb im Jahre 1799. Ihre Grabschrift lautet:

"Hier ruht Jendel, Gattin des Herrn Jona aus Ansbach. Eine allseits geehrte und angesehene Frau, wer zählt ihr Lob! Die Teure und Redliche, in den Frauengesetzen war sie gewissenhaft und erzog ihre Kinder zur Lehre. Frau Jendel, Tochter des Herrn Salomo, ges.And. Sie starb und wurde beerdigt am Donnerstag, den 10.Siwan 5559 (1799). Ihre Seele sei gebündelt im Bündel des Lebens!"

Grabstein des Jona in Bechhofen.

"Der grosse Jona, Sohn des Rabbiners Salomon, das Andenken des Frommen sei zum Segen, aus Bechhofen. Hier ruht ein gottesfürchtiger Mann, der die Kraft hatte die Chevra der Wohltätigkeit hier zusammenzustellen; er beschnitt und führte die Söhne Israels in den Bund ein. Der hochgeachtete Mann, Herr Jona, Sohn des Rabbiners Salomon. Er starb und wurde beerdigt am Freitag, den 3.Siwan 5546. Seine Seele sei gebündelt im Bündel des Lebens!"

Abb.5.

Die plastische Deutlichkeit, mit der, A auf Grund der zahlreichen Überlieferungen die Gestalten von Salomo und Jona vor unserem geistigen Auge erscheinen, fehlt uns leider bei dem nächstjüngeren unserer Vorfahren, dem Schreiblehrer N a c h m a n L ö b B e c h h o f e n - B e r g in Fürth. Nachman Löb, der wie wir wissen, im Jahre 1740 geboren und von seinem Vater Jona in den Bund der Beschneidung eingeführt wurde, muss schon frühzeitig nach Fürth gezogen sein, mit welcher Gemeinde, wie schon oben erwähnt, die Familie ja schon von jeher ehge Beziehungen verbanden. Jona's oben erwähnter Eintragung zufolge (vergl.Abb.2) wurde Nachman Löb in Fürth am 11.Ijar 1770 ein Sohn, nach seinem inzwischen verstorbenen Grossvater väterlicherseits Salomo genannt. Ob er der Erstgeborene war geht aus der Eintragung nicht hervor, doch ist dies unwahrscheinlich, denn sonst hat Jona dies immer vermerkt. Nachman Löb hat wahrscheinlich 1766 geheiratet, seine Frau Hanna war die Tochter des Wolf Sulzberg in Fürth.

Nachman Löbs Schreiblehrertätigkeit wird wohl in nichts anderem bestanden haben, als in einer Lebenslänglichen intensiven Beschäftigung mit dem Gesetz, wie es ja den Familientraditonen entsprach. Vielleicht hat er auch wirklich Schreibunterricht erteilt, wir wissen es nicht. Grosse materielle

Reichtümer hat er jedenfalls sein ganzes Leben lang nicht erwor-
ben, vielmehr erscheint er in den Zeugnisbüchern der Gemein-
de Fürth sowohl im Jahre 1812, als auch 1825 als ein "ganz
armer" und in diesen späten Lebenstagen auch kranker Mann.
Allerdings sind die Aussagen dieser an sich sehr wertvollen
Zeugnisbücher immer mit etwsas Vorsicht aufzunehmen, weil ge-
rade solche Armutszeugnisse gerne etwas übertrieben wurden,
um den Betreffenden dadurch in den g Genuss einer Stiftung
oder sonstigen wohltätigen Zuwendung zu bringen. Wie beinahe
alle unsere direkten männlichen Vorfahren, starb auch Nach-
man Löb hochbetagt. Er erreichte das Alter von 88 Jahren und
liegt als erster in der Reihe unserer Vorfahren auf dem al-
ten jüdischen Friedhof in Fürth begraben.

Von den sieben uns bekannten Söhnen des Nachman Löb und
der Hanna sind wir nur über die drei ersten, Salomo, Josua,
genannt Gehita und Nathan Hirsch näher unterrichtet. Der
fünfte, am 16.April 1787 geborene Sohn Jona Bär trägt zwei-
fellos den Namen des 1786 verstorbenen Grossvaters.

Um jene Zeit begannen die Juden sich Familiennamen zuzu-
legen, die sich allerdings noch öfters änderten, bis sie in
den ersten Jahrzehnten des 19.Jahrhunderts vom Staat endgül-
tig festgelegt wurden. Die Namengebung der Familie Bechmann
erfolgte, wie die vieler jüdischer Familien, nach dem Her-
kunftsort. Jona hatte ja seinem Namen schon das Wort Bech-
hofen beigefügt, was bei ihm allerdings den tatsächlichen
Wohnort bezeichnete. Nachman Löb erscheint als Bechofen-Berg,
wobei der Zusatz nicht recht erklärbar ist. Die meisten sei-
ner Söhne nennen sich Bechhöfer, d.h. die aus Bechhofen Kom-
menden. Der älteste Sohn Salomon lässt später den zweiten
Teil des Namens weg und erscheint als Bech. der dritte Sohn,
Nathan Hirsch, unser direkter Vorfahre, ändert Bechhöfer in
Bechmann und ist somit der Schöpfer unseres Familiennamens.

N a t h a n H i r s c h B e c h m a n n, der im Jahre
1780 geboren wurde, erwählte, wie auch sein ältester Bruder
Salomon, die Betätigung des Vaters und wurde Schreiblehrer.
Über seine Schreiblehrertätigkeit sind wir nun allerdings
weit besser unterrichtet, als über die seines Vaters. Neben
der ausschliesslichen Beschäftigung mit den heiligen Schrif-
ten übte er, wenigstens in seinen späteren Lebensjahren, eine
Art Buchhaltertätigkeit aus, d.h. er ging stunden- oder tage-
weise zu irgendwelchen Firmen und trug dort mit seiner aus-
serordentlich schönen und genauen Handschrift die Bücher nach,
so z.B. in der Firma M.S.Farrnbacher in Fürth, wo noch Eintra-
gungen von seiner Hand vorhanden sind, und wohin er auch spä-
ter, laut noch vorhandenem Lehrvertrag, seinen Sohn Jona in
die Lehre gab. Aus diesem Vertrag geht sehr schön das patri-
archalische Verhältnis hervor, in welchem damals, in den Dreis-
sigerjahren, Lehrherr und Lehrling gestanden haben. Der Chef
übernahm nicht nur Verpflichtung den meist doch sehr jung in
die Lehre kommenden Knaben in seinem kaufmännischen Fach
gründlich auszubilden, sondern er war gleichzeitig der Erzie-
her und Förderer seiner sonstigen geistigen und Charakterli-
chen Eigenschaften, was sich schon in der häufigen Wohnge-
meinschaft ausdrückt, denn der Lehrling zog meist in das
Haus des Chefs.

Eine von Nathan Hirsch Bechmanns hervorstechendsten Eigen-
schaften muss sein Pünktlichkeit und Genauigkeit gewesen sein,
die wohl in manchen Dingen schon einen leichten Anflug von Pe-
danterie hatte, eine Eigenschaft übrigens, die sich bei man-
chem seiner Nachkommen wieder findet. So soll Nathan Hirsch
seine Schreibarbeit mit dem Glockenschlag beendet und auch
wieder begonnen haben, ganz gleich ob er auch mitten im Sat-
ze hielt. Diese seine Tätigkeit scheint allerdings ebensowe-
nig wie die seines Vaters zu den gut bezahlten gehört zu ha-
ben, denn seine Frau Esther, eine Tochter des Jakob Löb Neu-
stettel-Neuhaus in Fürth, war gezwungen durch Handel mit al-
lerlei Waren noch zusätzlich zum Unterhalt der Familie beizu-

tragen und trotzdem erwähnt das schon oben genannte Zeugnis= buch der Gemeinde Fürth i.J. 1821, dass Nathan Hirsch Emp= fänger eines jährlichen Gehaltes von 90.- Gulden aus der Nehm Rindskopfschen Stiftung ist und im Jahre 1823 war er sogar, laut Angaben derselben Quelle, nicht imstande das Schulgeld für seine Kinder zubezahlen, sodass er davon be= freit wurde. Noch zwei Jahre vor seinem Tode, im Jahre 1857, machte er eine Eingabe an die oben genannte Stiftung, mit dem Ersuchen, seine Frau nach seinem ev. Ableben im Genuss des Stiftungsbezuges zu lassen , da diesselbe den Verlust des= selben äusserst hart empfinden würde. Trotzdem hat Nathan Hirsch seine sieben Kinder zu tüchtigen, ordentlichen und brauchbaren Menschen erzogen. Sein vornehmliches Sinnen und Trachten war nicht auf die materiellen Güter dieser Welt ~~b~~ gerichtet, wie es sich auch sehr schön in dem , gemeinsam mit seiner Frau, kurz vor ihrer beider Tod, im Juni 1859 gemachten Testament erweist. Dort trifft er ganz genaue Ver= fügungen über die Aufteilung gewisser Familienbilder und ins= ~~bb~~besondere seiner Bibel- und Prophetenausgaben, bestimmt die ~~B~~ Gebete, welche an seinem Grabe und an den Jahrzeittagen zu sprechen sind und gibt schliesslich ganz zuletzt nur noch eine kurze Verfügung über seine Hinterlassenschaft. Am 19. Juni 1859 starb Nathan Hirsch, seine Frau Esther folgte ihm wenige Monate später, am 2.November des gleichen Jahres.

Grabsteine des Nathan Hirsch und der Esther Bechmann auf dem alten jüdischen Friedhof in Fürth.

Abb.6.

Mit Nathan Hirschs und Esthers Kindern beginnt die Fami= lie Bechmann in die grosse Emanzipationsbewegung der dama= ligen Judenheit einzutreten. Während bis dahin die Interes= sen unserer Vorfahren zum überwiegenden Teil auf die Er= eignisse und Inhalte des jüdischen Lebens gerichtet waren, beginnt die nun folgende Generation ihr Hauptaugenmerk der nichtjüdischen Umwelt zuzuwenden, was sich rein äusserlich schon in der Änderung der Vornamen und in der Berufswahl ausdrückt. Nicht mehr Jakob Löb, Wolf und Jechiel nennen sie sich, sondern Jaques Louis, Wilhelm und Julius in An= gleichung an die Namen ihrer Umgebung. Nicht mehr die vor= nehmliche Beschäftigung mit jüdischen Inhalten ist ihr Le= bensberuf, sondrn sie wenden sich rein weltlichen Berufen zu. Jaques Louis geht nach Paris, tritt ein in die grosse Welt, seine Söhne werden Ingenieure, Mitglieder der Han= delskammer, Ritter der Ehrenlegion, Wilhelm Bechmann be=

Glanz [illegible] Spiegel- und Spiegelglasfabrikation und legt durch dieses Unternehmen, das durch seinen und seiner Nachfolger Fleiss und durch ihre Tüchtigkeit zu einem der ersten der Stadt sich entwickelt, die Grundlage des grossen Ansehens, dessen die Familie sich vom letzten Drittel des 19.Jahrhunderts ab bis zur nationalsozialistischen Revolution in ihrer Heimatstadt Fürth erfreute.

W i l h e l m B e c h m a n n war, wie auch die meisten seiner Vorfahren, eine sehr vitale und tatkräftige Natur und so konnte, bei Anwendung dieser Gaben auf das praktische Leben, der Erfolg garnicht ausbleiben, zudem gerade jene Zeit einem unternehmenden und grosszügigen Geist in jeder Weise entgegen kam.

Am 21.Oktober 1847 hatte Wilhelm Bechmann sich mit Gette, der Tochter des Mayer Offenbacher-Oppenheim in Fürth ~~,~~ vermählt. Auch Gette stammte aus einer sehr angesehenen Familie, ihr Grossvater Juda Offenbacher-Oppenheim war Dajan in Fürth, später Landesrabbiner in Speyer, mit dem Sitz in Bruchsal, ihr ältester Bruder, nach dem Grossvater ebenfalls Juda genannt, war Rabbiner in Pirmasens. Gettes Vater Mayer war Spiegelgalshändler in Fürth, durch ihn ist wohl die Anregung zu Spiegelglasfabrikation in die Familie Bechmann übergegangen. Gette war eine fromme Frau und hielt streng darauf, dass in ihrem Hause genau und pünktlich alle Gesetze der Religion erfüllt wurden, während Wilhelm diese Pflichten mehr aus Pietät seinen Eltern und Achtung seiner Frau gegenüber auf sich nahm, sodass er sich kein Gewissen daraus ~~n~~ machte, besonders in seinen späteren Jahren gelegentlich, auf Reisen etwa, sich kleine Abweichungen, insbesondere von den Speisegesetzen zu gestatten. Zu Ende des 19.Jahrhunderts - Wilhelm war damals ja schon ein hoher Siebziger - zog er sich nach und nach von allen Ehrenämtern, z.B. aus der Gemeindeverwaltung, in welcher tätig war, und auch aus dem Geschäftsleben zurück und überliess die Leitung der Firma W.Bechmann seinen Söhnen Mayer und Louis. Am ~~1.Januar 1906~~ wurde die 24.5.1905 Firma verschmolzen mit der Firma W.Kupfer und Söhne und in eine Aktiengesellschaft, die den Namen Bayr.Spiegel- und Spiegelgalsfabriken A.-G., vorm.W.Bechmann, vorm.W.Kupfer & Söhne trug, umgewandelt. Am 25.März 1901 war Gette gestorben, Wilhelm überlebte sie noch um acht Jahre, er starb im hohen Alter vom 88 Jahren am 14.November 1908. Wilhelm Bechmann verkörpert sicher mit am besten den Prototyp der Bechmanns, der Vitalität, Lebenstüchtigkeit und eine gewisse Dosis von Autokratie mit einer ausgezeichneten Gesundheit und Langlebigkeit verbindet. Es ist merkwürdig, dass alle unsere männlichen Vorfahren seit dem hundertundeinjährigen Salomo ein meist sehr hohes Alter erreichen, dass aber diejenigen, die dem oben genannten Typ am meisten nahe kommen, am ältesten werden, was nicht zuletzt darin seinen Grund haben mag, dass solche Menschen auch über starke Nerven, die Vorbedingung guter Gesundheit, verfügen.

Zehn Kinder, von welchen zwei im jugendstlichen Alter veerstorben sind, gingen aus der Ehe hervor und fünf von ihnen haben ihr Leben in Fürth verbracht. Lediglich die älteste Tochter Veronika, die den Kunsthändler Birn heiratete, zog nach München und die jüngste, Mathilde, die Gattin des Hopfenhändlers Carl Ullmann, lebt in Bamberg. Von den vier Söhnen ist der nach dem Grossvater benannte Nathan Hirschgen.Henry Beckmann schon in jungen Jahren nach Amerika ausgewandert, wo er sich an der Seite seiner Gattin Ida, einer geborenen Frohmann zu einer angesehenen Stellung in Cincinnati emporgearbeitet hat. Von den in Fürth ansässigen Geschwistern übernahemen Louis und Maier, wie schon erwähnt die Firma des Vaters, Simon die Exportfirma Bechmann&Ullmann, Berta heiratete den Kaufmann Benno Dünkelsbühler und Emilie den Kaufmann Nathan Klugmann [illegible] in Fürth.

Grabstein des Wilhelm und
der Gette Bechmann auf dem
alten jüdischen Friedhof
in Fürth.

Abb.7

Mein Grossvater, Louis Bechmann, Wilhelm Bechmanns äl=
tester Sohn, wurde am 4.September 1848 in Fürth geboren. Am
24.April 1776 heiratete er Mathilde Gutherz, die Tochter des
Alexander und der Fanni Gutherz aus Lichtenfels. Alexander
war der einzige von seinen sechs als Kindern des Gomperz
Gutherz in Histelfeld geborenen Geschwistern, welcher in
Deutschland geblieben war, alle anderen waren nach Amerika
ausgewandert. Die jüngste Schwester Mathildens, Emma, hei=
ratete einige Jahre nach dieser ihren Schwager Maier Bech=
mann in Fürth. Wenige Jahre nach dem Weltkriege wurde die
Firma, in welcher nun auch schon seit Jahren die beiden ein=
zigen Söhne von Louis und Maier, Hugo und Paul Bechmann, tä=
tig waren, mit der Galanteriewarenfabrik Max Offenbacher in
Fürth verschmolzen. Im Zuge dieser Fusion fand die Verlegung
der Geschäftsräume von der Blumenstrasse 16 in die Kurgar=
tenstrasse in das Gebäude des ehemaligen Badehauses der Kö=
nigs-Ludwigs-Quelle statt. Louis Bechmann, hochangesehen in
seiner Vaterstadt, starb, kaum ein Jahr nach dem Tode seiner
Frau, am 23.Mai 1921 in Bad Kissingen. Er wurde, wie auch
seine Gattin, eingeäschert, ihre Urnen ruhen auf dem neuen
jüdischen Friedhof in Nürnberg. Sie wollten es durch die Wahl
dieser zwischen Nürnberg und Fürth gelegenen Grabstätte sowohl
ihrer in Nürnberg wohnenden Tochter , wie ihrem in Fürth woh=
nenden Sohn möglichst leicht machen, ihr Grab oft zu besuchen,
worauf sie, als , trotz ihrer Emanzipation fromme und gottes=
fürchtige Menschen, grossen Wert legten. Nun wohnt ihr Sohn
Hugo in Berlin, ihre Tochter Carola in München! Dies Beispiel
erhellt wohl so recht die Unzulänglichkeit menschlicher Vor=
aussicht.

Aus Louis und Methilde Bechmanns Ehe entsprangen zwei Kin=
der, mein Vater Hugo Bechmann und seine Schwester Carola, wel=
che im Jahre 1904 den damaligen Amtsrichter, jetzigen Ober=
landesgerichtsrat i.R. Julius Löffler in Nürnberg heiratete.
Diese Ehe war mit zwei Kindern gesegnet, Lisel, die spätere
Gattin des Alfred Loewi in Nürnberg, Später Rottach und Heinz,
der schon jung nach Amerika ging und in Chicago lebt.

Grabstein des Louis und der Mathilde Bechmann auf dem neuen jüdischen Friedhaof in Nürnberg.

Abb.8.

Mein Vater, Hugo Bechmann, verheirate sich am 16.Mai 1910 mit Ida, der Tochter des damals schon verstorbenen Max Metz= ger und seiner Gattin Karoline in Nürnberg. Da ~~di~~ aus dieser Ehe keine männlichen Nachkommen hervorgingen, ist H u g o B e c h m a n n somit der letzte männliche Namensträger des Stammes Louis Bechmann. Bis zum Jahre 1928 war er als Direk= tor der Bayr.Spiegelglasfabriken in Fürth tätig, in diesem Jahre trat er aus der Firma aus. 1930 übersiedelte er nach Berlin, wo er seither wieder in der Glasbranche tätig ist.

Ich selbst, Lilli Bechmann, bin als einziges Kind dieser Ehe am 10.Februar 1911 in Fürth geboren. Ich studierte Ger= manistik und promovierte im Jahre 1934 zum Dr.phil. Am 3.Juli 1933 heiratete ich den Mitinhaber der Firma M.S.Farrnbacher in Fürth, Alfred Rahn und kehrte somit nach dreijähriger Un= terbrechung wieder in meine Heimatstadt zurück.

STAMMBAUM.

Schema der Hauptlinie

I.	Nachmann Löb gest.vor 1740	Ia.	Gitel gest.vor 1756
II.	Rabbi Salomo Schnaittach 1666-Herbst 1767	II.a.	Rebekka gest.2.Schewat 1719
III.	Mohel Jona Bechhofen 1711-3.Siwan 1786	IIIa.	Jendel 10.Siwan 1799 gest.
IV.	Nachman Löb Bechhofen - Berg 10.Teweth 1740-16.11.1828	IVa.	Hanna Sulzberg 1744-29.7.1836
V.	Nathan Hirsch Bechmann 11.10.1780-19.7.1859	Va.	~~Gette-Offenbacher-Oppenheim~~ Esther Neustettel-Neuhaus 1780-2.11.1859
VI.	Wolf,gen.Wilhelm Bechmann 25.6.1820-14.11.1908	VIa.	Gette Offenbacher-Oppenheim 17.4.1824-25.3.1901
VII.	Louis Bechmann 4.9.1848-23.5.1921	VIIa.	Mathilde Gutherz 24.10.1854-9.6.1920
VIII.	Hugo Bechmann geb.25.7.1878	VIIIa.	Ida Metzger geb.29.7.1888
IX.	Lilli Bechmann geb.10.2.1911	IXa.	Alfred Rahn geb.28.1.1901

Joseph
gest.vor 1742

(I) Nachman Löb

(Ia)Gitel
gest.vor 1756

Kinder:

(II) 1) Rabbiner Salomo Schnaittach (Kolin,Eichberg)
1666-1767
2) Josua Schülein in Schopfloch
3) David
4) Tochter, verheiratet mit Moses in Heidenheim

Rabbi Ascher
in Fürth ?

Dajan Heß
in Fürth,
gest.vor
1748

(IIa) Rebekka
gest.2.Schewat
1719, begr. in
Schopfloch

(II) Rabbi Salomo Schnaittach
geb.1666
gest.Herbst 1767 in
Bechhofen

(IIb)Edel
gest.Okt.
1748,begr.
in Bechho=
fen

Kinder:

(III) 1) Mohel Jona Bechhofen
1711-3.Siwan 1786

2) Frumetle

Kinder:

1) Abraham
geb.17Elul 1737 in
Bechhofen
Mohel: Jona Bechhofen
Gevatter:Barnoß Hajum
in Bechhofen

2) Hirsch,
geb.13.Schewat 1740
in Bechhofen
Mohel: Jona Bechhofen
Gevatter:Barnoß Fais
in Bechhofen

3) Mordechai
geb.23.Jjar 1743 in
Bechhofen
Mohel: Jona Bechhofen
Gevatter:der hochan=
sehene Banoß Löb
in Ansbach

Zu 2) Josua Schülein in Schopfloch

Joseph
Berith Mila: 3.Schewat 1742 in Schopfloch
Mohel: Jona Bechhofen

Zu 3) David Gitel ?
gest.April 1704 ?

Zu 2)

Hirsch Frankfurter
Vorsteher und Leiter
der Fürther Druckerei

Jaidel
Lehrer am Fürther Bärmannschen Lehrhaus

Hendle

Frumetle

Simeon
geb. in Fürth 1715
Lehrer am Bärmannschen,
später am Fränkelschen
Lehrhaus.
Am 21.Sept.1748 in Nürnberg
auf den Namen Matthaei getauft

1 Sohn
geb. 1745
mit dem Vater 1748
getauft

David
aus Herrieden
vertrieben 1682
wohnhaft in Bech=
hofen

Salomon David
gest.nach 1742,
wohnhaft in Bech=
hofen

		1)	2)	3)	4)
(III)	Mohel Jona Bechhofen geb.1711; gest. 3.Siwan 1786 in Bechhofen	(IIIa)Jendel gest.10. Siwan 1799	Mendel	David	Perle gest. vor 1751

Kinder:

(IV) 1) Nachman Löb Bechhofen-Berg
10.Teweth 1740-16.11.1828
Mohel:Jona Bechhofen; Gev.:Rabbi Salomo Schnaittach

2) David
geb.9.Siwan 1742 in Bechhofen
Mohel:Jona Bechhofen; ~~David,Bruder des Rabbi Sa=~~
Gev.:Salomo David aus Herrieden~~lomo~~

3) Joseph
geb.13.Nissan 1744 in Bechhofen
Mohel:Jona Bechhofen; Gev.:David,Bruder des Rabbi Salomo

4) Rebekka
geb.24.Adar 1746 in Bechhofen

5) Menachem Mendel
geb.19.Kislew 1748 in Bechhofen
Mohel:Jona Bechhofen; Gev.:Moses aus Heidenheim

6) Abraham
geb.14.Elul 1749 in Bechhofen
Mohel: Jona Bechhofen;Gev.:der wohlhabende und Landbarnoß Moses Schwabach aus Ansbach

7) Perle
geb.24.Siwan 1751 in Bechhofen

8) Samuel
geb.21.Jjar 1753 in Bechhofen
Mohel:Jona Bechhofen;Gev.:Mendel,Schwager des Jona

9) Gitel
geb.10.Av.1756 in Bechhofen

10) Nendele
geb.11.Elul 1759 in Bechhofen

11) Elias
geb.18.Jjar 1762 in Bechhofen
Mohel:Jona Bechhofen;Gev.:der vornehme Samuel ben Elchanan in Ansbach

12) Elchanan Bär
geb.12.Teweth 1764 in Bechhofen
Mohel:Jona Bechhofen;Gev.:David,Schwager des Jona

Zu 4) Rabbi Meier von Ichenhausen — Sprintz

Perle — Hajum Koch von Ichenhausen wohnhaft in Oettingen

Rabbi Salomo Oettinger
Begründer einer in Gailingen (Bad.)
noch bestehenden Familienstiftung.

Zu 4) Rebekka — Moses Edernheim

Samson
geb.14.Siwan 1767
Mohel:Jona Bechhofen
Gev.:Jona und Jendel Bechhofen

(IV) Nachman Löb Bechhofen-Berg
geb.10.Teweth 1740 in
Bechhofen
gest.16.11.1828 in Fürth
Schreiblehrer

(IVa) Hanna Sulzberg
1744-29.7.1836
in Fürth

Kinder:

1) Nathan Salomon Löb Bechhöfer-Bech
29.4.1770-19.3.1852 in Fürth
Mohel und Gevatter:Jona Bechhofen

2) Josua, gen.Gehita Bechhöfer
15.8.1776-13.6.1856 in Fürth
Gevatter: Wolf Sulzberg

(V) 3) Nathan Hirsch Bechhöfer-Bechmann
11.10.1780-19.7.1859 in Fürth
Gevatter: ~~Wolf-Berlin~~ Salomon Wilmers=
dorf

4) David Bechhöfer
geb.20.4.1783 in Fürth
Gevatter: Wolf Berlin

5) Jona Bär Bechhöfer
geb.16.4.1787 in Fürth
Gevatter: Bär Schlenker

6) Baruch Bechhöfer
geb.24.4.1788 in Fürth
Gevatter: Moses Neckarsulm

7) Salman Bechhöfer
geb.12.5.1793 in Fürth
Gevatter: Nachum Rindskopf

Zu IVa. **Abstammung der Hanna Sulzberg**

Wolf Sulzberg
gest.vor 1801 in Fürth

Kinder:

1) Lase
geb.6.1.1741, früh verst.
Gev.:Löb Sundheimer

2) Hanna Bechhofen-Berg
1744-29.7.1836 in Fürth

3) Abraham
18.12.1749-4.3.1750,Fürth
Gev.:Wolf Sulzberg

4) Secharjah
geb.17.1.1752 in Fürth
Gev.:Simon Schwabach,Schwager des Vaters

5) Lase
geb.17.2.1753,früh verst.
Gev.:Salman Bär Levite

6) Lase
11.8.1761-14.1.1816,Fürth
Gev.:Maier Mühlhausen

7) Mardechai
geb.15.3.1763 in Fürth
Gev.:Maier Fränkel,sein Schwager

8) Schöndel
geb.25.6.1765 in Fürth

Zu 1)

Seligman Koblenz

Nathan Salomon Löb Bechhofen-Berg Bech
29.4.1770-19.3.1852
Schreiblehrer in Fürth

Esther Koblenz
1793-14.6.1821
in Fürth

Kinder:

1) Seligman Jonas Löb Bech (ging später nach Amerika)
geb.21.10.1813 in Fürth

2) Jette Bech
4.8.1818-23.5.1826 in Fürth

3) Herz Bech
27.10.1819-28.10.1819, 1 Tag alt

Zu 2)

Jakob ben Salomon

Josua, gen.Gehita Bechhöfer
15.8.1776-13.6.1856 in Fürth
Zinn- und Messinghändler

Hanna
1776-12.11.1837

Kinder:

1) Babette Heßlein in Arnstein

2) Jette Herrmann in Fürth

3) Zerta, gen.Zilli Nordmann in Heßdorf; vor 1856 verstorben unter Hinterlassung von drei minderjährigen Kindern: Emanuel, Jakob und Zilli Nordmann

(V) Nathan Hirsch Bechmann
11.10.1780-19.7.1859
Schreiblehrer in Fürth

(Va) Esther Neustettel-Neuhaus
1780-2.11.1859, Fürth

Kinder:

1) Jette Birn in Estenfeld b.Würzburg
18.2.1810-19.6.1876

2) Edel Bechmann
31.10.1812, früh verstorben

3) Jeanette Goldstein in Obernbreit
geb.27.11.1814

4) Lea,gen.Luise Lenkersheimer in Nürnberg
9.9.1816-1.7.1893

5) Jakob Löb,gen.Jaques Louis Bechmann in Paris
30.8.1818-31.12.1895

(VI) 6) Wolf,gen.Wilhelm Bechmann in Fürth
25.6.1820-14.11.1908

7) Jechiel,gen.Julius Bechmann in Fürth
18.6.1822-20.4.1907

8) Jonas Bechmann in Fürth
11.3.1824-10.11.1888

Abstammung der Ester Neustettel-Neuhaus

Aron Neustettel — Moses Ullmann aus Bamberg

Nathanel Neustettel gest.11.3.1784 in Fürth — Jütel gest. 30.5.1762 in Fürth — Jechiel Ullmann 13.8.1719-30.9.1807 — Edele 1722-5.2.1803

Kinder:

1) Jakob Löb Neustettel-Neuhaus vermutl.vor 1743-26.3.1796
2) Simon Neustettel geb.2.1.1743 in Fürth
3) Moses Neustettel geb.5.10.1749 in Fürth
4) Abraham Neustettel geb.3.9.1757 in Fürth

Zu 1): Jakob Löb Neustettel-Neuhaus vor 1743-26.3.1796, Fürth — Pessel Ullmann 1759-29.4.1846 in Fürth

Kinder:

(Va) 1) Esther Bechmann ~~1870~~ 1780-2.11.1859 in Fürth
2) Aron Neustettel geb.21.6.1782 in Fürth
3) Samuel Neustettel geb.9.11.1786-3.8.1855,Fürth

Zu 1): Jette Bechmann 18.2.1810-19.6.1876 — Eisig Birn in Estenfeld geb.in Urspringen

Kinder:

1) Leopold Birn geb.30.6.1839
2) Jakob Birn geb.27.10.1841 - 2.11.1903
3) Sophie Klein geb.20.6.1843
4) Hannchen Schlossstein geb.25.2.1845
5) Babette Silber geb.4.7.1847
6) Jette,gen.Julie Bechmann 17.6.1852-2.2.1911
7) Moritz Birn geb.21.1.1854

Zu 3): Jeanette Bechmann geb.27.11.1814 — Wolf Goldstein in Obernbreit geb.12.4.1811

Kinder:

1) Samuel Goldstein geb.20.4.1844
2) Leopold Goldstein geb.11.4.1847
3) Jakob Goldstein geb.14.9.1850
4) Jonas Goldstein geb.30.3.1857
5) Sophie Wangersheim, kinderlos verst.

Z u 4): Luise Bechmann 9.9.1816-1.7.1893 — David Lenkersheimer Scheinfeld, später Nürnbg

kinderlos

Zu 5): Jakob Löb,gen.Jaques Louis Bechmann in Paris 3.8.1818-31.12.1895 — Jeanne Constantine Heße 21.11.1820-18.1.1901

Kinder:

1) Emil Bechmann 31.1.1847-7.2.1847
2) Georges Bechmann in Paris geb.1.1.1848
3) Alfred Bechmann in Paris geb.26.12.1855
4) Edmond Bechmann in Nancy geb.3.8.1851
5) Anna Cohen geb.25.12.1858

Zu 7): A. Julius Bechmann,Fürth 18.7.1822-20.4.1907 — Therese Offenstadt

kinderlos

B. Julius Bechmann — Julie Birn 17.6.1852-2.2.1911

kinderlos

Zu 8): Jonas Bechmann 11.3.1824-10.11.1888, Fürth — Friederike Ellern 22.8.1827-3.8.1892

Kinder:

1) Ludwig Bechmann in Fürth 4.8.1852-27.10.1918
2) Heinrich Bechmann geb.16.7.1853
3) Jakob Bechmann geb.1.2.1855
4) Nathan Bechmann in London geb.10.8.1860
5) Joseph Bechmann geb.13.5.1863

Abstammung der Gette Offenbacher-Oppenheim

Abstammung ihres Vaters Mayer Offenbacher-O.:

Alexander Halevi Oppenheim (?)
von Worms

Juda Löb Oppenheim von Worms (?)
vermutl.geb.1679

Jizchok Anschel Schlenker — Miriam — Abraham Oppenheim (?)

Feile Schlenker — Juda Offenbacher-Oppenheim
geb.zwischen 1735-1740
gest.28.Tammus 1791
Dajan in Fürth, später Landesrabbiner in Speyer mit Sitz in Bruchsal

Kinder:

1) Mayer Offenbacher-O.
21.6.1765-15.11.1851 in Fürth
2) Esther Offenbacher
3) Jochebed Offenbacher
4) Sorle Offenbacher
5) Samuel Offenbacher
geb.23.8.1768

Abstammung ihrer Mutter Maile Schnaittacher-Sandfeldner:

Seckel Hannchen

Joseph Schnaittach — Jütel — Maier Ellern
gest.17.1.1763 — gest.23.4.1762

Simon Schnaittacher-Sandfeldner — Rosa Ellern
5.2.1752.-27.5.1826 — ca.1752-12.11.1815
Ellenwarenhändler in Fürth

Kinder:

1) Seckel Süsskind Schnaittacher
11.2.1780-9.5.1856
2) Jütel Offenbacher
gest.16.4.1796
3) Maile Offenbacher
8.2.1782-14.2.1860

(VI) Wolf,gen.Wilhelm Bechmann
25.6.1820-14.11.1908
Spiegelglashändler und
Fabrikant in Fürth

(VIa) Gette Offenbacher
17.4.1824-25.3.1901

Kinder:

(VII) 1) Louis Bechmann in Fürth
4.9.1848-23.5.1921

2) ein Knabe, nach 11 Stunden gestorben
30.1.1850

3) Veronika Birn in München
14.7.1851-29.5.1927

4) Berta Dünkelsbühler in Fürth
geb.21.4.1853

5) Rosa Bechmann, 4 Monate u.20 Tage alt
22.7.1854-12.12.1854

6) Maier Bechmann in Fürth
geb.26.1.1856

7) Nathan Hirsch,gen.Henry Bechmann,Cincinnati
geb. 1.10.1860

8) Simon Bechmann in Fürth
26.4.1862-15.9.1914

9) Emilie Klugmann in Fürth
geb.3.3.1864

10) Hathilde Ullmann in Bamberg
geb.8.7.1865

A. Mayer Offenbacher
21.6.1765-15.11.1851
Spiegelglashändler in Fürth

Jütel Schnaittacher
gest.16.4.1796

totgeborene Zwillinge
2.4.1796

B. Mayer Offenbacher

Maile Schnaittacher
8.2.1782-14.2.1860

Kinder:

1) Feilche Offenbacher-Offenstadt
28.2.1798-2.7.1855

2) Juda Offenbacher, Rabbiner in Prmasens
geb.30.6.1800

3) Joseph Offenbacher
28.5.1802(?)-28.1.1861

4) Abraham Offenbacher
17.1.1804-21.1.1806

5) Henriette Ellern
2.10.1805-13.7.1881

6) Isak Offenbacher
31.1.1808-15.10.1810

7) Seckel Löb Offenbacher
10.9.1809-2.11.1866

8) Rebekka Bamberger-Feuchtwanger
25.5.1811-27.9.1884

9) Jette Adelsdorfer
23.7.1815-27.2.1851

10) Therese Offenbacher
19.10.1816-5.12.1888

(VIa) 11) Gette Bechmann
17.4.1824-25.3.1901

Zu 3): Veronika Bechmann
14.7.1851-29.6.1927

Jakob Birn (vergl.S.20!)
27.10.1841-2.11.1903
Kunsthändler in München

Kinder:

August Birn in München
geb.29.5.1873

Zu 4): Berta Bechmann

Benno Dünkelsbühler
3.3.1847-15.1.1923
Kaufmann in Fürth

Kinder:

1) Selma Kahn in Fürth
geb.16.2.1874

2) Emma Wimmel in London
geb.25.8.1877

3) Betty Ullmann in London
geb.25.8.1877

Zu 6): Maier Bechmann
geb.26.1.1856 in Fürth
Fabrikbesitzer, kgl. bayr.Kommerzienrat

Emma Gutherz
geb.29.7.1861
in Lichtenfels

Kinder:

1) Else Honig in Nbg., später Fürth
geb.2.9.1883
2) Paul Bechmann in Nürnberg
geb.27.3.1888
Fabrikdirektor

Zu 7): Henry Beckmann
geb.1.10.1860 in Fürth
Kaufmann in Cincinnati

Ida Frohmann
geb.30.12.1863
gest.9.3.1934

Kinder:

1) Harold Beckmann
geb.14.8.1891 in Cincinnati
2) Hartha Ransohoff
geb.23.6.1894 in Cincinnati

Zu 8): Simon Bechmann
26.4.1862-15.9.1914
Kaufmann in Fürth

Frida Veil
geb.30.10.1873
in Fürth

Kinder:

1) Erna Heymann in Fürth
geb.2.6.1895
2) Alfred Bechmann in Fürth, später
geb.4.11.1902 Kapstadt

Zu 9): Emilie Bechmann
geb.3.3.1864 in Fürth

Nathan Klugmann
13.8.1856-29.12.1929
Kaufmann in Fürth

Kinder:

1) Fritz Klugmann in Fürth
1.5.1884-8.9.1895
2) Marta Fellheim in Nürnberg
geb.8.9.1886
3) David Walter Klugmann in Fürth
geb.26.2.1897

Zu 10): Mathilde Bechmann
geb.8.7.1865

Carl Ullmann
geb. 2.2.1867 in Zeil
Hopfenhändler in Bamberg

Kinder:

1) Dr.med.Hans Ullmann in Berlin
geb.15.9.1893
2) Dr.med.Robert Ullmann in München
geb.2.1.1889

(VII) Louis Bechmann
4.9.1848-23.5.1921
Fabrikbesitzer in Fürth
Kgl.bayr.Kommerzienrat

(VIIa) Mathilde Gutherz
24.10.1854-9.6.1920

Kinder:

1) Ein Knabe
geb.24.2.1877, verst.

(VIII) 2) Hugo Bechmann in Fürth, später Berlin
geb.25.7.1878

3) Karola Löffler in Nürnberg,
geb.17.9.1881 später München

Abstammung der Mathilde Gutherz

Gomperz Gutherz in Mistelfeld

1) Alexander Gutherz in Lichtenfels, später Bamberg
   Dezember 1821-18.4.1896
2) Jakob Goodheart, Cincinnati
   1823-31.12.1855
3) Arnold Goodheart in Peoria (Ill.)
4) William Goodheart in Cincinnati
   1829-1.1.1903
5) Rosa Leopold in New York
6) Fanni Thurnauer in Cincinnati
   9.2.1834-12.3.1908

Zu 1):

Alexander Gutherz
1821-18.4.1896

Fanni

Kinder:

(VIIa) 1) Mathilde Bechmann in Fürth
   24.10.1854-9.6.1920
2) Babette Koburger in Bamberg
   17.2.1852-20.4.1921
3) Gustav Gutherz in Nürnberg, später
   29.6.1856-11.2.1914 Garmisch
4) Emma Bechmann in Fürth
   geb.26.1.1861

(VIII). Hugo Bechmann
geb.25.7.1878
Fabrikdirektor in Fürth,
später Berlin

(VIIIa) Ida Metzger
geb.29.7.1888 in Nbg.

Kind:

(IX) Lilli Rahn in Fürth
geb.10.2.1911
Dr.phil.

(IX) Lilli Bechmann
geb.10.2.1911 in Fürth
Dr.phil.

(IXa) Alfred Rahn
geb.28.1.1901 in Fürth
Kaufmann, Inh.der Fa.
H.S.Farrnbacher

Zu 3):

Heinrich Joachim Löffler
geb.20.10.1840, Hürben
gest.14.3.1896, Fürth

Emma Landauer
geb.20.11.1850
in Hürben
gest.21.7.1920
in Fürth

Kinder:

1) Julius Löffler
geb.15.2.1873 in Fürth
Oberlandesgerichtsrat in
Nürnberg, später München

2) Bertha Clara Goldschmidt
geb.15.2.1881 in Fürth
gest.16.12.1909 in Fürth

Karola Bechmann
geb.17.9.1881

Julius Löffler
geb.15.2.1873

Kinder:

1) Lisel Loewi in Nürnberg, später Rottach a.T.
geb.30.6.1905 in Nürnberg

2) Heinz H.W.Löffler
geb.9.7.1910 in Nürnberg
Kaufmann in Chicago

Abstammung der Ida Metzger siehe besonderen Stammbaum

Abstammung des Alfred Rahn siehe besonderen Stammbaum

Evy Davis
70 Williston Road
Brookline, MA 02146
(617)232-5289

Sunday, August 24, 1997

Ruth Weiss

Dear Ruth,

Nearly a month has passed since we were in Fürth. I don't know where the time goes. Today, finally, I have a bit of time to think and write. Joe and I were delighted to have met you at the dedication and its surrounding events and upon returning to the States I shared much of what we experienced with my sister, Ruth.

As you know from both Gisela and me, we have many many documents, papers, and photographs from our parents and generations before them and it is still our goal/interest to work on/with them and write something that will be, at the very least, meaningful to our children. Ruth's and my ability to read many of the documents is limited as our ability to read German is limited and so we plan to work with a translator(s) who can help us decipher the material. As I mentioned in Fürth, our time is currently limited because of our pressing professional lives - Ruth is a lawyer and I am an executive in a very large managed care firm. Nonetheless, we find the materials we have kept all these years very compelling and have talked about beginning a bit this fall after all the kids go back to school.

You expressed an interest in our "stuff" when we spoke last month and I wanted to write to you to explore possible practical ways in which we could, indeed, work together. This is new to us and so we welcome your input and expertise. Believe me, we do not have a well thought out plan at this point. For us, today, it is no more than an idea; but we are quite sure we have some very rich materials.

I hope this past month has been a good one for you. After we left Fürth, Joe and I went to Montpelier, France, where we stayed for the remainder of the week - Joe to conduct some clinical studies in his field, and me to just rest and relax on some beautiful beaches - a welcome and needed rest before returning to the hustle and bustle of my daily work life.

I will look forward to hearing from you and will, if you are interested, be glad to keep you posted on our progress while working on and deciphering some of the papers and documents we have.

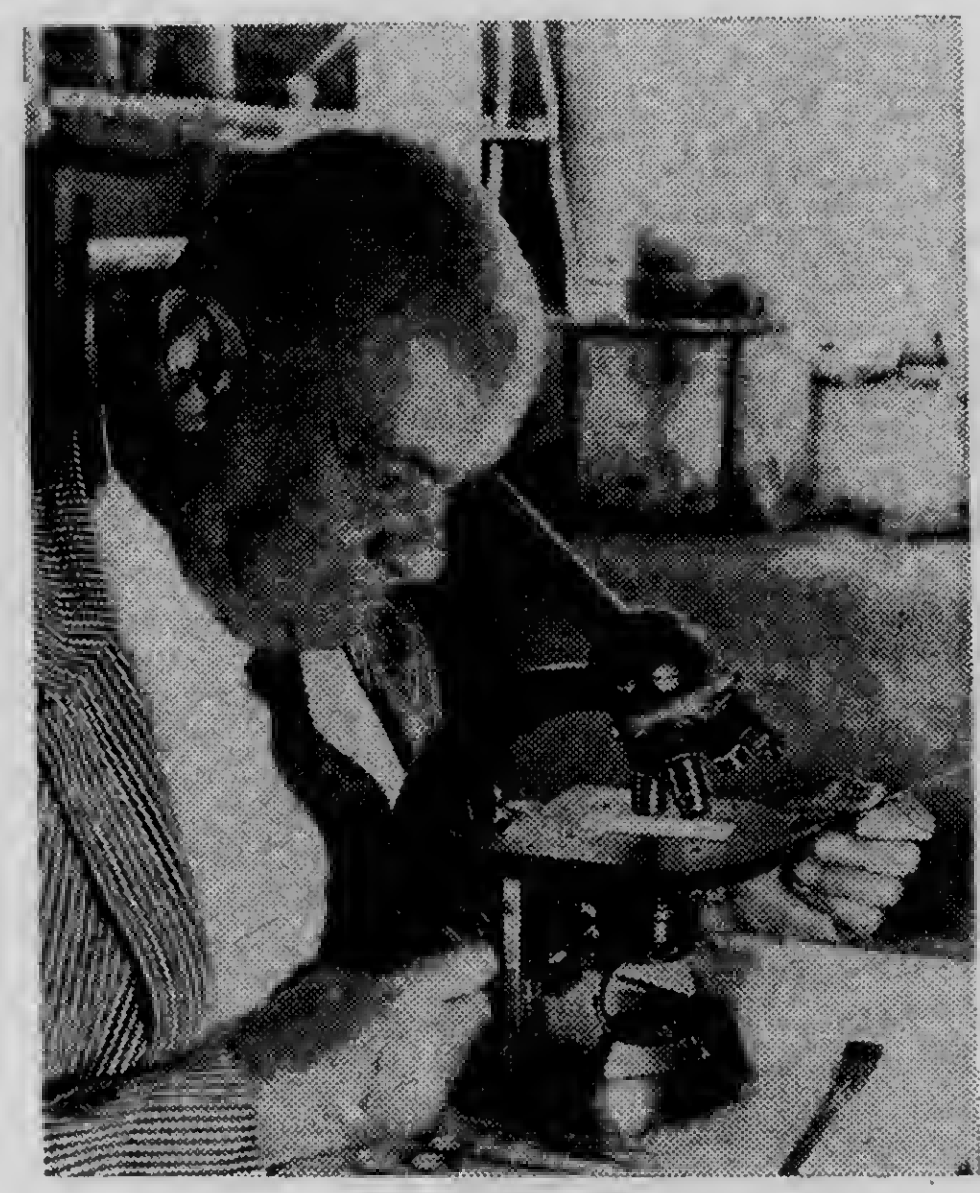
My best regards,

Evy

AR 25538 3/17 ROMAN VISHNIAC - ARTICLES & PHOTOGRAPHS 1941, 1960-1961 ARCHIVES

Der Photograph als Humanist

Roman Vishniacs grosse Ausstellung geht auf Wanderschaft



Der Photograph am Mikroskop.
Photo Philipp Halsman

Zehntausend Menschen sahen die Ausstellung im Jüdischen Museum in New York. Jetzt ist sie auf Wanderschaft gegangen. Albany und andere USA-Städte und Mexiko werden sie sehen, bevor sie ihre bleibende Stätte in Israel finden wird.

Was verleiht der Photo-Schau Roman Vishniacs ihre magnetische Anziehungskraft? Auf der einen Seite ist zweifellos ein objektiver Faktor im Spiel: die Tatsache, dass hier eine Phase menschlicher Existenz festgehalten ist, die nicht mehr besteht. Die Bilder des polnischen Ghettos sind eine erschütternde Erinnerung an eine Form des jüdischen Lebens, die für immer der Vergangenheit angehört, und eine Erinnerung an lebendige Menschen, die wenige Jahre später der Barbarei der Hitlerhorden zum Opfer fielen.

Noch stärker als das Objektive ist jedoch das Subjektive: die Persönlichkeit des Photographen. Roman Vishniac lebt mit den Menschen, die er im Bild schildert. Er wohnt, schläft, isst in ihrer Mitte, spricht mit ihnen. Diese existentielle Teilnahme ist es, die sein Werk so bedeutend macht. Er ist immer der "Insider", der das Lebensgefühl eines Milieus erkennt und zu projizieren weiss.

Der äussere Eindruck trügt. Der imposante, kahlschädlige, 74jährige Mann sieht wie ein humorvoll gemütlicher Grossvater aus. In Wirklichkeit ist Vishniac von einem intensiven, dynamischen, unaufhörlich forschenden Geist getrieben. Er besitzt Doktorate der Medizin, orientalischen Kunst und Zoologie und hat Biologie gelehrt. Und das Ziel seiner Kamera ist nicht nur die "grosse" Welt. Vishniac hat das Leben des Mikrokosmos studiert und in fesselnden Bildern festgehalten (sein letztes Buch, erst unlängst im Verlag von Scribner's erschienen, heisst "Building Blocks of Life — Proteins, Vitamins and Hormones Seen Through the Microscope"). Vor einigen Jahren hielt er einen begeistert aufgenommenen Fernsehvortrag "Das Leben durch das Auge des Mikroskops", der Bilder aus den Tiefen des Ozeans zeigte.

* * *

Der gebürtige Russe, der 1920 vor den Bolschewisten floh, bis 1938 in Deutschland lebte und dann über Frankreich nach den USA emigrierte, konzentriert sein Interesse heute auf Israel. "Jetzt ist die Entscheidungsstunde für das Judentum gekommen", erklärt er. "Israel ist schwer gefährdet. Verlieren die Juden Israel, so verlieren sie ihr Judentum. Sie werden dann der Assimilation verfallen. Die Erhaltung Israels bedeutet die Erhaltung des jüdischen Volkes." Vishniac betrachtet Golda Meir als die bedeutendste Persönlichkeit der Gegenwart. Denn sie habe es verstanden, ein vielschichtiges Volk im Kampf um seine Existenz zu einigen und zu festigen.

Joachim Auerbach

Ein Ruhestandshafen in Long Beach

Das King David Manor (80 West Broadway, in Long Beach, auf Long Island) ist ein ideales Hotel für ältere Leute, die sich nach einem behaglichen Rahmen für ihren Ruhestand umsehen. Dicht vor den Toren von New York, bequem erreichbar, mit dem Ozean und dem prächtigen Board Walk direkt vor der Tür, hat es eine einzigartige Lage. Luxuriöse Salons, Spielzimmer und Speisesaal, Zimmer mit Bad und Fernsehapparat, gepflegte koschere Küche, abendliche Unterhaltungsprogramme: das sind einige wenige der vielen Vorteile und Annehmlichkeiten, die das King David Manor bietet.

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tragsteller, das von allen Seiten, die Behörden der Stadt Berlin einbegriffen, anerkannt ist.

Wer mit Ihnen zu tun hat, will nicht glauben, dass Sie das 75. Lebensjahr vollenden. Wie lange ist es her, dass Sie jeden Morgen hoch zu Ross dureh den Grunewald ritten und weite Reisen unternahmen? Mit welchem Elan vertreten Sie noeh heute Ihre Meinung! Mögen Ihnen noeh viele Jahre Ihrer heutigen Frische und Arbeitskraft beschieden sein.

Ihr

Hans-Erich Fabian

Veranstaltungen

Dr. Peter Frank: "Personal Tax Problems".

Donnerstag, 20. Januar, 7:30 p.m. — Austrian Forum, Inc. (11 East 52 St.) — Alfred Farau: "Franz Grillparzer — Leben, Werk und Zeit eines grossen Österreichers".

Friday, January 21, 8 p.m. — Austrian Institute (at Literarischer Verein d. Liederkranz, 6 East 87 St.) — Dr. Erika E. Theobald: "Einsamer unter Geniessern". Gedanken zum 100. Todestag Franz Grillparzers.

Sonntag, 23. Januar, 2 p.m. — Sisterhood of Congregation Beth Hillel of Washington Heights, Inc. (571 West 182 St.) — Erich Juhn spricht über sein Buch: "Kleine Geschichten von grossen Leuten". Mitglieder und Freunde herzlich eingeladen.

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Neues Amt für Paul Hartman

Die Anti-Defamation League of B'nai B'rith in New York gibt die Ernennung des Rechtsanwalts Paul Hartman zum Direktor der unter Leitung von Arnold Forster stehenden Rechtsabteilung der Organisation bekannt.

Hartman wurde in Pilsen (Tsehcchoslowakei) geboren und graduierte "summa cum laude" an der Juristischen Fakultät der Deutschen Univcrsität in Prag. Nach Beendigung seiner Studien vcrbraehte cr ein Jahr in England und USA. Nach dem deutsehcn Einmarsch in der Tsehechoslowakei flüehtete er nach England, und zog dic Uniform der unter dem Bcfehl der Alliierten stehenden tschechischen Militärkräfte an, wo er zum Rang eines Majors aufstieg. Zwei Jahre lang war er Präsident eines Militärgcriehtshofs; gleiehzeitig errang er das Baeealaureat in Rechtswissensehaften an der Universität London.

Naeh dem Krieg ging er naeh den Vereinigten Staaten; seit 1954 ist er im Staate New York als Reehtsanwalt zugelassen. Für die Anti-Defamation League ist er seit 1948 in seiner Eigensehaft als Spezialist für Verfassungsreeht tätig; er hat zahlreiche Schriftsätze in gerichtlichen Verfahren vor dem Obersten Bundesgericht in Washington verfasst, in dcnen es um die Bewahrung von Bürgerreehtcn und Religionsfreiheit ging. Auch ist er der Autor eines Buehes "The Political Party: A Legal Study".

R. A.

FLORIDA

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ENTERTAINMENT and DANCING

Newsweek — Sept. 5th
1960



Newsweek—Vytas Valaitis

Stimulator

Biology I is the most popular science course among U.S. high-school students. But not Biology II. What with dead frogs, Latin names to memorize, and eye strain from peering into microscopes, not many students go on after the first year.

Acutely aware of this scholastic apathy, the National Science Foundation last week granted Dr. Roman Vishniac $112,340 to make the first thirteen of a 40-film color series on "Living Biology" for use in high schools and colleges. Vishniac's aim: "To take biology out of formaldehyde and make it live."

A combination of scientist and photographer, the Russian-born Vishniac, 63, was in Woods Hole, Mass., last week, preparing his first film.

"For years, I've watched biology taught with dead organisms and animals out of bottles," said Dr. Vishniac. "Now I will try to excite and stimulate students with the wonder of life by showing them life itself . . . from amebas to elephants."

Intentional Second Exposure

Newsweek — Sept. 5th 1960



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ND ATOM

make Heisenberg's task a bit easier.

One of the problems the theoretician faces is untangling the jumble of strange particles and making sense and order out of the world within the nucleus. The way knowledge stands now, these particles are the ultimate constituents of all matter and energy in the universe.

"These 30 have been with us for a number of years," Marshak explained. "Some theoreticians think we need to find more to justify their theories. Personally, I don't want any more; I'd rather get the 30 straightened out.

"Still, we can't be sure how long the darkness of our ignorance will last."

REACTORS:

Polar Power Plant

Ever since the U.S. Navy began operating its air base at Antarctica's McMurdo Sound on a year-round basis in 1958, it has faced a preposterously expensive supply problem. Some 6,000 gallons of aviation gasoline are needed to fly in every 3,600 gallons of oil for the base's diesel power plants. Cost of this oil ranges from $1 to $3 a gallon.

The solution to this problem has been known for some time: It is a nuclear reactor, small enough to be shipped in, yet capable of generating all the electricity that McMurdo's 500 scientists and support forces need. Seven months ago, the Atomic Energy Commission asked the Bureau of the Budget for $13 mil-



ms giant iceberg, weathered into a rem
was one of the obstacles on the historic tr
narine Seadragon. The A-sub followed
74th parallel—the most northerly and
fic, and one never before traversed by s
surface and under ice and water. Comd
ard the North Pole. There she broke throu
world baseball game—so "a home run wo

"Living Biology"

Vishniac Films Aid Science Teaching

In a dramatic effort to improve the teaching of biology in high schools and colleges by bringing the world of unseen microscopic life into the classroom, Dr. Roman Vishniac will join forces with Yeshiva University in producing a film series entitled "Living Biology."

Termed by experts the world's leading photographer of microscopic life, Dr. Vishniac will begin immediately to prepare the first part of the series under an 18-month, $112,340 grant from the National Science Foundation.

Instead of providing "supplementary illustrative material for a textbook," the Russian-born scientist-photographer will use the techniques of cinematography to produce 40 16-mm. sound-color films that "come as close as possible to duplicating the experience of an original observer."

The initial grant will cover production of eight 28-minute films for use by secondary schools and five 45-minute films for colleges and universities. The complete series, which will take three and a half years to complete, will include 24 films for high school use and 16 for colleges.

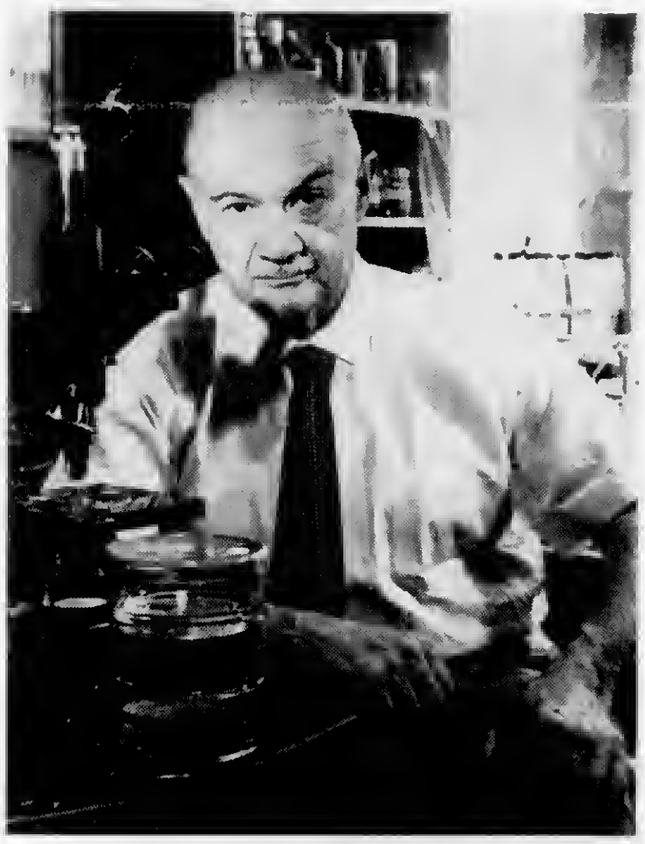
The projected series represents a belief held by Dr. Vishniac and the University that there is a need for biology films which can stimulate the imagination and scientific reasoning of students as well as arouse the interest of the general public.

Project's Importance Noted

The nation's press lost little time in calling attention to the series, for experts in the biological sciences are hopeful that the films will provide a "breakthrough" in their attempt to revitalize interest in biology through improved teaching of the subject at all levels.

Newsweek carried a feature on Dr. Vishniac in its issue of September 5. Fred Hechinger, education editor of *The New York Times*, printed a penetrating interview in the newspaper's August 22 editions while the *Times Magazine* ran a photo-feature on September 11. The latter piece presented photographic samples of Dr. Vishniac's work. If the three dimensional, life-like quality of these pictures is any indication of what the films will be like, then "Living Biology" is truly an apt title.

Covering nine major areas, the series will be shot "on location" at Jamaica, B.W.I.; Woods Hole, Mass.; the Scripps Institute, La Jolla, Cal.; Friday Harbor, Wash.; the Marine Laboratory, Bermuda; and at other sites.



Dr. Roman Vishniac

The University's Audio-Visual Center and Film Library, headed by Dr. Sidney Pleskin, will promote and distribute the series.

Although he won't be seen in his productions, Dr. Vishniac's fine hand will probably be as apparent to the viewer as the unmistakable imprint Alfred Hitchcock leaves on his Hollywood thrillers. Determined that "You can't teach biology with a bottle containing dead animals and organisms," he will endeavor to film his subjects in a relaxed state within their natural environment.

A clue to Dr. Vishniac's passion for preserving natural settings for his films can be found in his own background.

Fleeing from the Bolshevik Revolution and then the Nazi onslaught, he experienced enough of concentration camps to give authority to his opinion: "I have been in prison too often to believe that people or animals behave normally when they are imprisoned. You can't get a real picture of the way animals or organisms behave by filming them in an aquarium."

Highpoint of Career

The holder of a Ph.D. degree in zoology from Shanyavsky University in Moscow and an M.D. degree from Moscow University, Dr. Vishniac has produced many biological films for Encyclopedia Britannica Films, Warner Brothers-Pathe, and Horizons of Science. He looks upon this forthcoming series, announced recently on his 63rd birthday, as the high point of his career. Believing that the goals of education can be reached only through good teachers, he hopes that his films will supplement, not replace, effective classroom teaching. "I have worked for many years in anticipation that some day I would succeed in getting this assignment that will permit me to work with biology teachers and scientists."

Dr. Vishniac, it seems, is continuing to show the foresight and compassion that led him to complete a task in the late 1930's that is already part of our historical record of the century.

Fearing the extinction of his fellow Jews in Eastern Europe, he set off on a series of expeditions to photograph the faces and lives of Eastern European Jewry. A selection of these pictures, published under the title "Polish Jews," has been hailed as one of photography's finest documents of a time and place.

Deans Meet

The Deans Committee established last spring is continuing its work, devoting attention to deliberations on all-University policies.

Members of the group are: Dr. Abe Gelbart, Graduate School of Science; Dr. Marcus D. Kogel, Albert Einstein College of Medicine; Dr. Isaac Bacon, Yeshiva College; Dr. Morton I. Teicher, School of Social Work; and the newest member, Dr. Joshua A. Fishman, Graduate School of Education.

"Living Biology"

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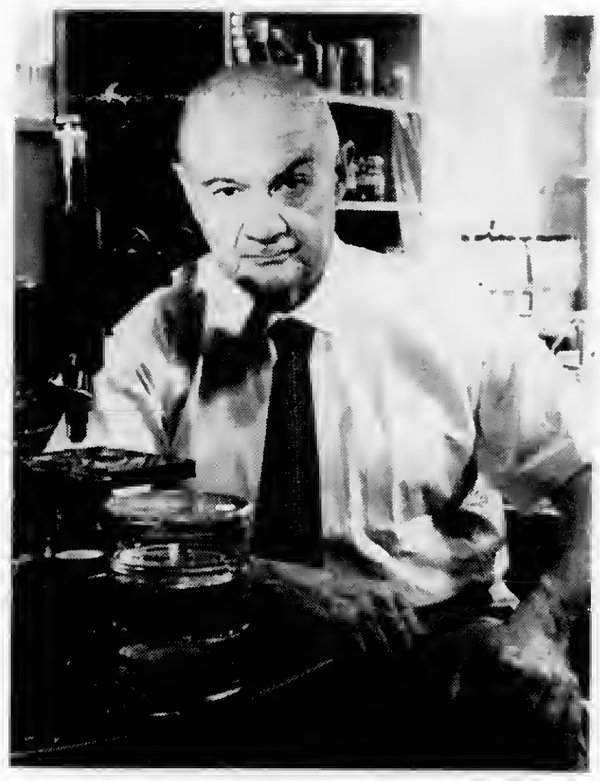
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Although he won't be seen in his productions, Dr. Vishniac's fine hand will probably be as apparent to the viewer as the unmistakable imprint Alfred Hitchcock leaves on his Hollywood thrillers. Determined that "You can't teach biology with a bottle containing dead animals and organisms," he will endeavor to film his subjects in a relaxed state within their natural environment.

A clue to Dr. Vishniac's passion for preserving natural settings for his films can be found in his own background.

Fleeing from the Bolshevik Revolution and then the Nazi onslaught, he experienced enough of concentration camps to give authority to his opinion: "I have been in prison too often to believe that people or animals behave normally when they are imprisoned. You can't get a real picture of the way animals or organisms behave by filming them in an aquarium."

Highpoint of Career

The holder of a Ph.D. degree in zoology from Shanyavsky University in Moscow and an M.D. degree from Moscow University, Dr. Vishniac has produced many biological films for Encyclopedia Britannica Films, Warner Brothers-Pathe, and Horizons of Science. He looks upon this forthcoming series, announced recently on his 63rd birthday, as the high point of his career. Believing that the goals of education can be reached only through good teachers, he hopes that his films will supplement, not replace, effective classroom teaching. "I have worked for many years in anticipation that some day I would succeed in getting this assignment that will permit me to work with biology teachers and scientists."

Dr. Vishniac, it seems, is continuing to show the foresight and compassion that led him to complete a task in the late 1930's that is already part of our historical record of the century.

Fearing the extinction of his fellow Jews in Eastern Europe, he set off on a series of expeditions to photograph the faces and lives of Eastern European Jewry. A selection of these pictures, published under the title "Polish Jews," has been hailed as one of photography's finest documents of a time and place.

Deans Meet

The Deans Committee established last spring is continuing its work, devoting attention to deliberations on all-University policies.

Members of the group are: Dr. Abe Gelbart, Graduate School of Science; Dr. Marcus D. Kogel, Albert Einstein College of Medicine; Dr. Isaac Bacon, Yeshiva College; Dr. Morton I. Teicher, School of Social Work; and the newest member, Dr. Joshua A. Fishman, Graduate School of Education.

Faculty Notebook

DR. ABE GELBART, dean GSS, has added new duties to his already heavy responsibilities. He has been named chairman of the math and science education department of the Graduate School of Education.

* * *

DR. JOSEPH SAFRAN, TIM, GSE, included two lecture engagements in his summer schedule. "Sources of Jewish Ethics" was the title for a talk at the sixth conference of the American Hebrew Academy of the Histadruth Ivrith of America. His second speech, given as part of the "Shavua Ivri" program sponsored by the Histadruth Ivrith at Highland Mills, N. Y., was "The Philosophy of Maimonides."

* * *

DR. DORIS S. GOLDSTEIN, SCW, will have her paper on "The Religious Beliefs of Alexis de Tocqueville" published in the fall issue of *French Historical Studies*.

* * *

DR. WILLIAM E. SORREL, associate director, Psychological Center, presented a three-week course on "The Neuroses" to the Jerusalem Academy of Medicine during a summer seminar at Hebrew University. His lectures in psychiatry for Israel doctors were based on material gathered from his courses at Yeshiva University and from his private practice.

* * *

SAM HARTSTEIN, director of public relations, has been named to a 28-member publications critique panel of the American College Public Relations Association. The group is a special service of the Communications Section of the ACPRA, an organization of educational public relations personnel at more than 900 colleges and universities.

* * *

SAMPSON A. ISSEROFF, CSD, has prepared two courses of study for use by Talmud Torahs in Queens and Manhattan affiliated with the Jewish Education Committee and the YU Synagogue Council. A major innovation included in the five-year programs, which lead to graduation and admission to a Hebrew high school, is the completion of large selections of the *humash* to be taught by the natural "Ivrit B'Ivrit" method. Copies are available at CSD upon written request.

* * *

DR. JOSHUA A. FISHMAN, dean, GSE, recently appeared in print as a contributor to a symposium on social changes and the college student which was originally presented before the 1959 meeting of the American Psychological Association. Publisher is the American Council on Education.

* * *

DR. BORIS M. LEVINSON, director, Psychological Center, speaking at a symposium on the teaching of psychology in denominational colleges at the annual meeting of the American Psychological Association, had some interesting things to say about the relationships existing between Judaism and psychology. "There is much within the Jewish scriptures and in the writings of the prophets and scholars," he said, "which can be tapped for its psychological value." He emphasized to symposium participants that religion and psychology do not necessarily clash. "One must not assume that psychology, rabbinical scholarship, and religious observance are mutually exclusive." In describing the psychology program at Yeshiva College, Dr. Levinson pointed out that the teaching is exactly the same as at any secular college. In recent months a number of articles by Dr. Levinson have appeared in the *Journal of Gerontology*, the *Journal of Genetic Psychology*, and the *Journal of Clinical Psychology*.

* * *

Rabbi Moshe Elefant, JSP-YC, is the author of recent articles appearing in the *Jewish Press*.

* * *

DR. JACK W. ENTIN, GSE, has prepared discussion guides for use this fall with the television series "Our American Heritage" (Channel 4). Both the guides and series are sponsored by the Equitable Life Assurance Society of the United States. The guides preview the programs and provide discussion questions and a bibliography. Dr. Entin was recently named movie editor of *Clearing House*, a national publication for junior high and secondary schools.

* * *

DR. MOSHE A. REGUER, TIM, received a special citation for distinguished service to the University at the TI Associated Alumni Homecoming.

* * *

DR. SAMUEL K. MIRSKY, director, Israel Institute, was the only American to win a Rabbi Kook Prize this year. Named in memory of Abraham Isaac Kook, first chief rabbi of the Holy Land, the Kook awards are presented each year by the city of Tel Aviv. Dr. Mirsky was honored for his new book, a critical edition of the *She'iltot of Rabbi Ahai*. To complete this important, definitive volume, Dr. Mirsky visited libraries in England, France, and the Vatican. It was Rabbi Kook himself who planted the seed of interest for writing the book in Dr. Mirsky's mind when the Institute director was a young man growing up in Israel. More about the significant findings contained in the book and the author's adventures in locating the material next month. Dr. Mirsky also reports that the next volumes of *Talpioth* and *Sura* are now in press.

Mazel Tov To . . .

NORMAN B. ABRAMS, RIETS, on becoming a grandfather for the first time.

* * *

MRS. MINNIE LEVIN, YUWO, who married recently and is now Mrs. Abraham Cohen.

* * *

Three members of the AECOM development and public relations secretarial staff: CAROL CHERNOFF, who joined the married set September 11, and is now Mrs. Benjamin Goldberg; SHEILA SPENCER, who will be married November 20 to Mr. Philip Kornblum; and MILDRED SIEGEL, who has picked December 11 for her wedding to Mr. Seymour Kramer.



Aug. 41.

Mara - her kindergarten. Ruth M. dressing "girlishness" (see how it hair) favorably to impress the fierce "cowboys".



Bethany Scientist Working on Instrument Which May Test Air on Other Planets

BETHANY — When Dr. Wolf Vishniac of Bethany told an astronomer that he could produce a device with which he would be able to detect bacteria on other planets "with my head in a bucket of cement," he had no idea that his brainchild would receive such far-reaching interest.

The Bethany scientist's only prior experience in the field of rockets was admittedly "only the drawing of space ships when I was in the second grade."

The quest for a bacteria detector began almost one and one half years ago with a phone call to Vishniac from Dr. Bruno Rossi of MIT inviting the local man to a meeting between 12 biologists and 12 physicists from many parts of the United States who were going to discuss the study of organisms on other planets.

As a result of the conclusions formed at this meeting at MIT the National Aeronautics and Space Administration showed interest in ways and means by which it could be discovered if there was life on other plants and volunteered financial support of such a project.

Challenge Accepted

At the end of a meeting with the NASA, Thomas Gold, an astronomer, asked if one of the biologists present could conceive a box, weighing less than 30 pounds, that could sit on the ground here and discover if there was bacteria present in the air. It was at this point that Vishniac's facetious "head in the bucket of cement" statement was made. But however, facetiously the reply was given, the biologist was serious about accepting the challenge.

After applying for and receiving a grant from the NASA, Vishniac drew up his plans and enlisted the aid of Joseph B. Fitzpatrick to solve the mechanical difficulties that were encountered in the project. Fitzpatrick, also a resident of Bethany, is supervisor of the mechanical laboratory at the Yale Medical School. Wasil Litvenko of Woodbridge, an electronic engineer for the medical school, built and wired the electronic parts of the device.

Fitzpatrick, an old hand at designing "odd-ball" mechanical instruments, was assigned the job of designing the container (once the idea and theory came off of Vishniac's drawing board), so that it would house all necessary apparatus and still not weigh more than the 30-pound limit. Fitzpatrick's job at the medical school also calls for the design and construction of special medical instruments and research apparatus as well as building replacement parts for the human body.

Vishniac, an associate professor of microbiology at the Yale Medical School, is currently on leave of absence which he is spending at the Brookhaven National Laboratory in Upton, Long Island. His research there is concerned with the problems of photosynthesis. He was appointed to the Yale faculty in 1952 and has written numerous publications on photosynthesis and other related problems. His wife Helen, who also holds a doctorate degree, is a lecturer in microbiology at Yale University. The couple have three sons, Obediah, Ethan and Ephraim.

Vishniac came to this country 18 years ago with his parents at the age of 19. His father is a scientific photographer in Woods Hole, Mass. He received his A.B. degree at Brooklyn College, Brooklyn, N. Y., his M. S. degree from Washington University in St. Louis, Mo., and his Ph.D. from Stanford University.

The finished device closely resembles a coffee urn and has been lovingly dubbed "The Wolf Trap."

Wolf's trap made its debut at a meeting of the Aero-Space Medical Association symposium on bio-astronomics in Miami, Fla. Vishniac demonstrated his brainchild and the result was that the project increased in importance in special studies for extra-terrestrial life.

Dr. Vishniac explained that at this time the Wolf Trap is simply a laboratory model designed to see if the ideas could be put into practice. The next step would be to develop it for flight testing and to incorporate it into space vehicles. This part

[illegible] Convair Astronautics Division of General Dynamics. Meanwhile interested parties have gotten the idea the principis employed in the Wolf Trap could have many different applications.

As an example, Dr. Vishniac explained that instruments landed on other planets should be sterilized and his contraption would be able to check on the sterility of the payload or the whole instrument package. The apparatus could also be used in space ships to monitor the sterility of drinking water and air.

At the upper compartment of Wolfe's trap is a closed-off evaculated section which houses a culture tube containing a sterile medium.

The impact of a landing is all that is required to set the apparatus into operation. The force of the impact opens a valve located at the base of the unit which sucks in surface dust. Bacteria carried in with the surface dust starts growing in the medium.

Vishniac explained that there are several ways of detecting bacteria growth within the container. The unit contains light and photo tubes. The light shines through the culture tube and if some material should grow, the liquid becomes turbid or cloudy. With the loss of light passing through, the current generated by the photo tube lessens and this drop activates a

[illegible] acidity of the [illegible] growth of the [illegible] culture tube which [illegible] change the acidity [illegible] in turn will actuate a [illegible] which can be [illegible] radio.

It is [illegible] for the future [illegible] on the principle [illegible] will be incl[illegible] the moon, Mars and [illegible]

New Haven Register, Sunday, Aug. 21 1960

Mile-High View



By ROBERT S. GAMZEY

ASPEN, COLO.—Prof. Roman Vishniac of Yeshiva University was the sinocure of attention at the International Design Conference in this famed cultural and music center. Dr. Vishniac, professor of biology education at the Yeshiva University Graduate School of Science, was honored by the placement behind the podium of a fantastic exhibit of his microphotographic 50,000 to 1 blowups of biological, chemical and plant basic creative processes which reveal the beginning of life. The Vishniac pictures were the talk of the Design Conference. His microphotography, as director of the Living Biology Film Series, is supported by the National Science Foundation.



Rapoport **Vishniac**

A versatile genius, Russian-born Dr. Vishniac also conducts research at Yeshiva's Einstein Medical college on the cause of blood circulation ailments, and at 64 he risks his life in deep sea diving to photograph marine life for the University of Miami. He also collects Far Eastern art. He spoke at the Aspen conference on the coordination of science, nature, art and technology to help man as a problem solver.

* * *

DURING THE Hitler period, he defied the Nazis by secretly snapping 3,000 candid shots of Jews in Central Europe to depict their economic, family and religious life and death tragedies before they were herded into Eichmann's gas chambers and crematoria. He lost his entire family except his father and a cousin who is Time magazine's expert on Russia.

Having lived under the Czars, where he was the only Jew in his class at St. Petersburg University, and in Germany and France, he calls himself a strong patriot of the United States, while at the same time espousing a fervent attachment to Israel. He says it is the duty of American Jews to help Israel not only because Israel is in need of financial aid and friends, but because Israel enhances the status of Jews everywhere.

* * *

PROF. VISHNIAC is proud of the rise of Yeshiva University to top rank among American universities. Its faculty, mainly Jewish, is a star-studded constellation of great scientists.

"I can't explain why," he said, "but it just so happens that many great scientists are Jewish."

The Yeshiva savant, whose Russian upbringing was in an orthodox home, has been married for 29 years to a German Christian woman who is active in her Temple sisterhood in New York. They keep many of the traditional home ceremonies and customs. He deplores that too much of American Jewish organizational life consists of social activity and not enough of study of the sources of our rich Hebraic heritage.

"It is exciting to study our history and our literature," Prof. Vishniac said, "it's a pity that American Jewish life is so superficial. People just want a nice time. They could make the synagogue our greatest institution. I don't know of any religion that is so old, yet so modern, in helping us search and strive for moral truths."

* * *

THE DESIGN CONFERENCE as it has for a decade, expands its scope beyond architecture and art, and this time devoted itself to the theme, "Man/problem solver."

On this lofty, yet pragmatic theme, Prof. Vishniac inadvertently underlined the B'nai B'rith district convention accent on adult education by telling the Aspen conferees, "A relatively low cultural level is a disgrace for the nation. The discrepancy between the university-educated layer of population and the so-called general public is terrifying. A free general education by means of evening classes, printed material, full-time radio and good television is a prime necessity." He advocated the creation of "advice centers in which our best minds through talks and demonstrations, would give help for all major problems that exist today and which are presently scattered and insufficiently treated."

* * *

PROF. ANATOL RAPOPORT of the Michigan University Mental Health Institute, provoked controversy at Aspen by advocating that in order to avoid world suicide in nuclear war, America join Russia in total disarmament, or disarm unilaterally if the Soviet withdraws its offer to junk all weapons and armies. He pro-

Hillel do wonders with many students, literally changing their

egational Activities

B. M. H.

B.M.H. KABBOLAS SHABBOS SERVICES at 6:00.

SHABBOS SERVICES will commence at 8:30 a.m.

MIKRA MISHNAYOS CLASS will meet with Mr. Morris Hagler, at 5:30 o'clock, in the Chapel.

MINCHA, at 6:45, followed by SHOLOSH SEUDOTH, given by Mr. and Mrs. Morris S. Miller, in memory of Rose Miller Kaplan.

DAILY SERVICE SCHEOULE:
SUNOAY at 8:00 a.m. and 7:20 p.m.
MONOAY at 7:00 e.m. and 7:20 p.m
TUESDAY at 8:00 am. and 7:20 p.m. (4th of July)
WEONESOAY ANO THURSOAY at 7:00 a.m. and 7:20 p.m.
FRIDAY at 7:00 a.m. and 6:00 p.m.

THE OFFICERS AND BOARD MEMBERS OF THE B.M.H. gratefully acknowledge, with deep opprcclation and thanks, the gencrous contributions made to the Synagogue by the following members and friends:

Mrs. Rose Cramer, In loving memory of her husband, Nathan Cramer.

Dr. Leslie Grey.

Mr. and Mrs. Oscar Jordan, In gratitude for the recovery of Jacob D. Cohen.

Mr. and Mrs. Abraham Goldman, In loving memory of our brother, Hy Goldman.

YAHRZEIT DATES: Jacob Yoches, Eva Fried, Morris Lapin, July 1st; Mary Moses, Willie Cohan, Klara Guldman, Hyman Wolkow, July 2nd: Gerson Kaplan Hyman Morrison, Katie Poladsky, July 3rd; Georgia Mary Madisnn, July 4th; Florence B. Goldbcrg, Ida Mintz, Max Fishel, Bruno Sass, Bessie Okner, Ben Molof, July 5th; Martin Heller, Isaac Silverberg, Benjamin Shapiro, July 6th; Hcrman Kahn, Anna Lea Moreln, Marie Sobol, Colia Cohen, July 7th.

CONTRIBUTIONS TO THE FLOWER FUNO WERE RECEIVED FROM THE FOLLOWING:

Mr. and Mrs. Max Goldberg In honor of the Bar Mitzvah of their son, Richard.

Mr. and Mrs. Max Goldberg, In memory of Oora Sugar, and Or. Morris J. Cohen.

Mr. and Mrs. Herman Gensberg, In loving memory of Morris L. Meyer and Sam L. Meyer.

Mr. and Mrs. Herman Gensberg, In gratitude for the recovery of Jacob O. Cohen.

Mr. and Mrs. Al Wiseman and Mrs Phillip Zinn, In loving memory of Rebecca Rosenfeld.

Mrs. Erna Collin and Mr. Charles Kern, in loving memory of Herman and Sara Kahn.

Mrs. Max Breier and family, in loving memory nf mother and grandmother, Bertha Bricker, on her Yahrzeit.

Mrs. Rose Cramer, In loving memory of her husband, Nathan Cramer, on his Yahrzeit.

FLOWER FUND CONTRIBUTIONS can be made by calling either of the two co-Chairmen, Mrs. Louis E. Gelt, FR. 7-2159, Mrs. Joe Luby at DE. 3-9608, or B.M.H. Synagogue Office, FL 5-2387.

THE WOMEN'S LEAGUE GIFT SHOP Is open daily — you may buy all Israeli and relligious items at our Gift Shop.

Rodef Shalom

SABBATH MORNING SERVICE, 9 a.m., July 1.

Mincha at 6:45 p.m. followed by Seudah Shlishit. Discussion of Jewish Ethics, Maariv and Havdala.

UNITED SYNAGOGUE YOUTH meeting, Thursday night, 7:30 p.m.

Temple Emanuel

TEMPLE EMANUEL SERVICES tonigh at 8:00.

KADDISH LIST — Rose Todorfsky, Hattie W. Guggenheim, Kate Fried, Davi Cahn, Will Bloom, Adelle A. Levy, Marcu D. Barnett, Reva Shralberg.

Beth Joseph

BETH JOSEPH KABBALOS SHABBOS— Friday, June 30, at 7:25 p.m.

SATURDAY MORNING — July 1, 8:4 a.m. Rabbi Daniel Goldberger and Cant Maurice Weiss will officiate. Martin Mer delsberg, son of Mr. and Mrs. Nathan Mer delsberg, will celebrate his Bar-Mitzvah.

SATURDAY AFTERNOON — Rabbi' class in Talmud at 6 p.m. MINCHA wi be at 6:55 p.m., followed by Sheios Seudos and Maoriv.

YAHRZEIT — Mirel Walad, July 1 Dora Greenblatt, Yehuda Hochstadt, Jacol Yoches, Vera Glazer, July 2: Morey Epstein, Fannie Hoffman, Livche Syrel Laderman, Marcus Gondman, July 3; Max Stein Rose Stein, Hyman Singer, July 4: Florence Goldberg, July 5; Louis Cohon, Sender Permut, July 6; Louis Fingersh, Ben Hirsch Anna Lea Moreln, July 7.

SISTERHOOO GIFT SHOP will be opcn this Sunday, July 2, from 9:30 e.m. to 12 p.m.

SISTERHOOD LITTLE BOOK SHOP— Books are available in the main office, 825 Ivanhoe St. daily from 9-4:30 p.m.

THE SAMUEL & SARAH ROSENBERG MEMORIAL LIBRARY — All books that are out should be returned to the Synagogue office.

SCHEDULE OF SERVICES IN THE SAM WEISBART MEMORIAL CHAPEL — Sunday morning at 8, weekday mornings at 6:45 a.m., except Tuesday, July 4, Independence Oay, at 8 e.m., and evenings July 2-7 at 7:25 p.m.

The following contributions have been rcceived by the BETH JOSEPH SISTERHOOD FLOWER AND LIBRARY FUND and are gratefully acknowledged.

Mr. and Mrs. Ed Berkowitz In honor of the Bar Mitzvah of their son Larry.

Mr. and Mrs. Abe Aucrbach in honor of the Bar Mitzvah of their grandson Larry.

Shelden Berkowitz In honor of the Bar Mitzvah of his brother Larry.

Mr. and Mrs. Ed Berkowitz In loving memory of Charles Kozatch.

Mrs. Margaret Levy in loving memory of Charles Kozatch.

Mr. and Mrs. Sam P. Singer In loving memory of their loved ones.

Mr and Mrs. Sam Shames In loving memory of Mrs. Sarah Cohen.

Ida and Morris Sunshine In loving meinnry of Mrs. Sarah Cohen.

Mr. and Mrs. Lionel Zinn In loving memory of Harry Pashel.

Ann and Harvey Kaminsky In loving mcmory of Sarah Cohen.

Mrs. Rose Silverman In Invinc memory of Sara Cohen.

Neighbors In loving memory of Sara Cohen.

Mr. Michael Davidson In loving memory of his mother Chana Davidsnn on her Yahrzeit.

Mr. and Mrs. Abo Cohen In loving memory of Sara Cohen.

Mr. and Mrs. Harry Berenstein of San Francisco In loving mcmory of Sara Cohen.

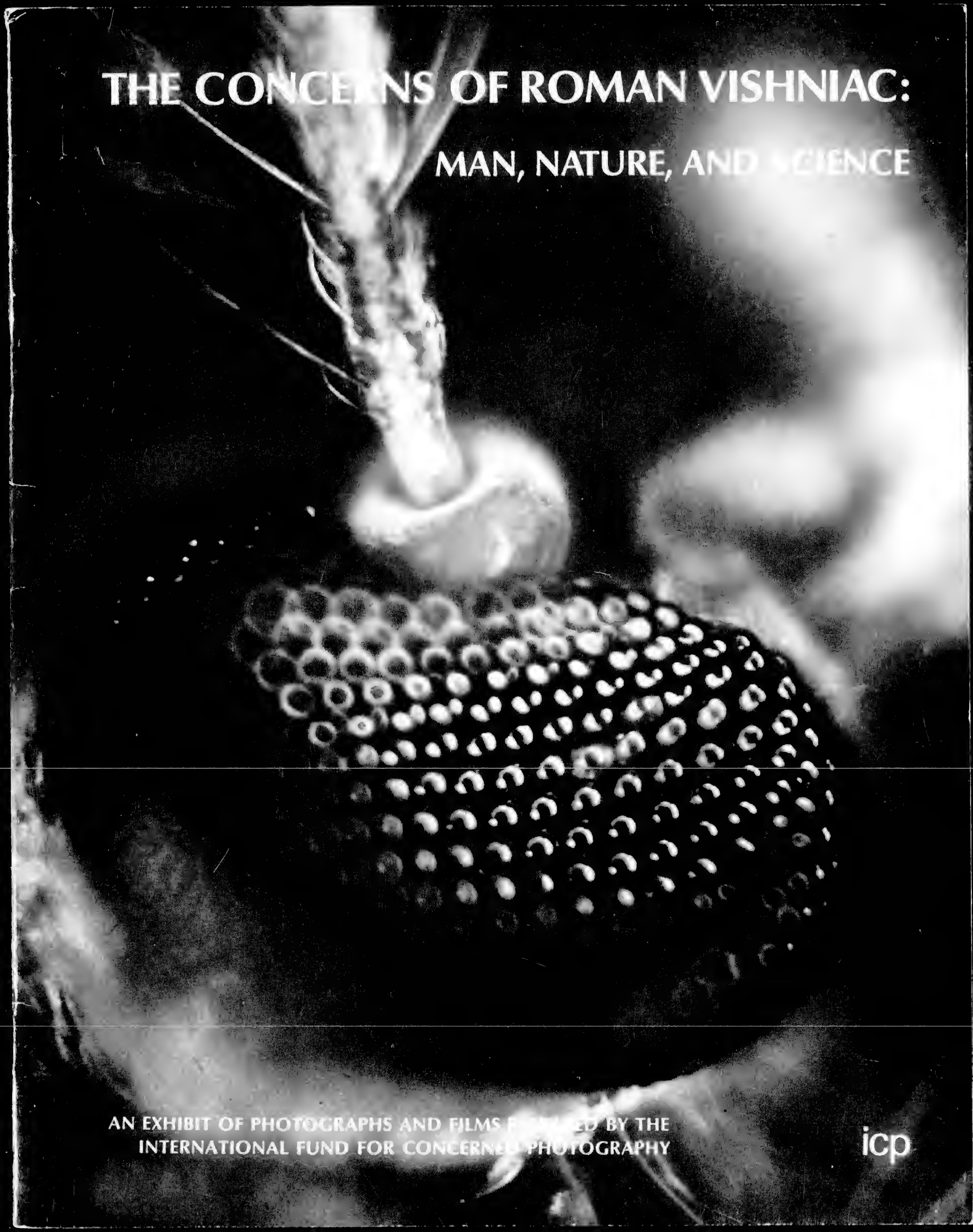
Contributions to this fund may be made by calling Mrs. Lou Berenstein, 171 So. Dexter, FL. 5-3387 or to Mrs. Joe Rubinson, 5740 E. Cedar, FR. 7-4439.

BOOK SHELF

Rand Philosophy

FOR THE NEW INTELLECTUAL PHILOSOPHY OF AYN RAND, by Ayn Rand, Random House, $3.95.

painter happens to be a Negro, and a Negro with a gigantic chip on his shoulder. His arrival will mean just one thing, dynamite.


THE CONCERNS OF ROMAN VISHNIAC:
MAN, NATURE, AND SCIENCE
AN EXHIBIT OF PHOTOGRAPHS AND FILMS
BY THE INTERNATIONAL FUND FOR CONCERNED PHOTOGRAPHY
icp

PROGRESS REPORT/
re: the vacuum in the art world
THE VACUUM HAS DIMINISHED/

A year ago, in this publication, I wrote, "Re: the vacuum in the art world . . ."

Many marvelous things have happened since! We have been able to collaborate with Look Magazine, Sierra Club, Audubon Magazine, Modern Photography, and Sports Illustrated on the sale of color photographs to the public. With Viking Press, we worked out a plan to provide Dye-Transfer prints from "The Hidden Sea" by Douglas Faulkner and from Ernst Haas' "The Creation." We shall be working on an exhibit of Haas' work to be shown at the Hallmark Gallery in January, 1972. We also have scheduled an exhibition for David Duncan entitled "One Generation of Peace & War," featuring some 50 mural size Dye-Transfers made from 35mm slides.

It has been our great honor and pleasure to have worked on the exhibit, "The Concerns of Roman Vishniac." Dr. Vishniac's incredible photographs of the once invisible world of micro-life represent that rarest of creative achievements — the fusion of beauty with great educational value. His contribution to our understanding of the relationship of nature, man and art is without parallel. Examples of this work, included in this issue, will be on exhibit at The Jewish Museum in New York from October 19, 1971 - January 23, 1972.

I strongly believe that much of the growth in the appreciation of photography (both color and black and white) made as a whole this past year has been due, in no small measure, to the strong efforts of The International Fund for Concerned Photography which has produced "The Concerns of Roman Vishniac" as well as the recent W. Eugene Smith retrospective. Our warm thanks are due to the Fund for all its work on behalf of photography.

I am still looking for help to carry our "art" even further. Hopefully I will have the opportunity to report once again next year about the gradual filling of the vacuum.

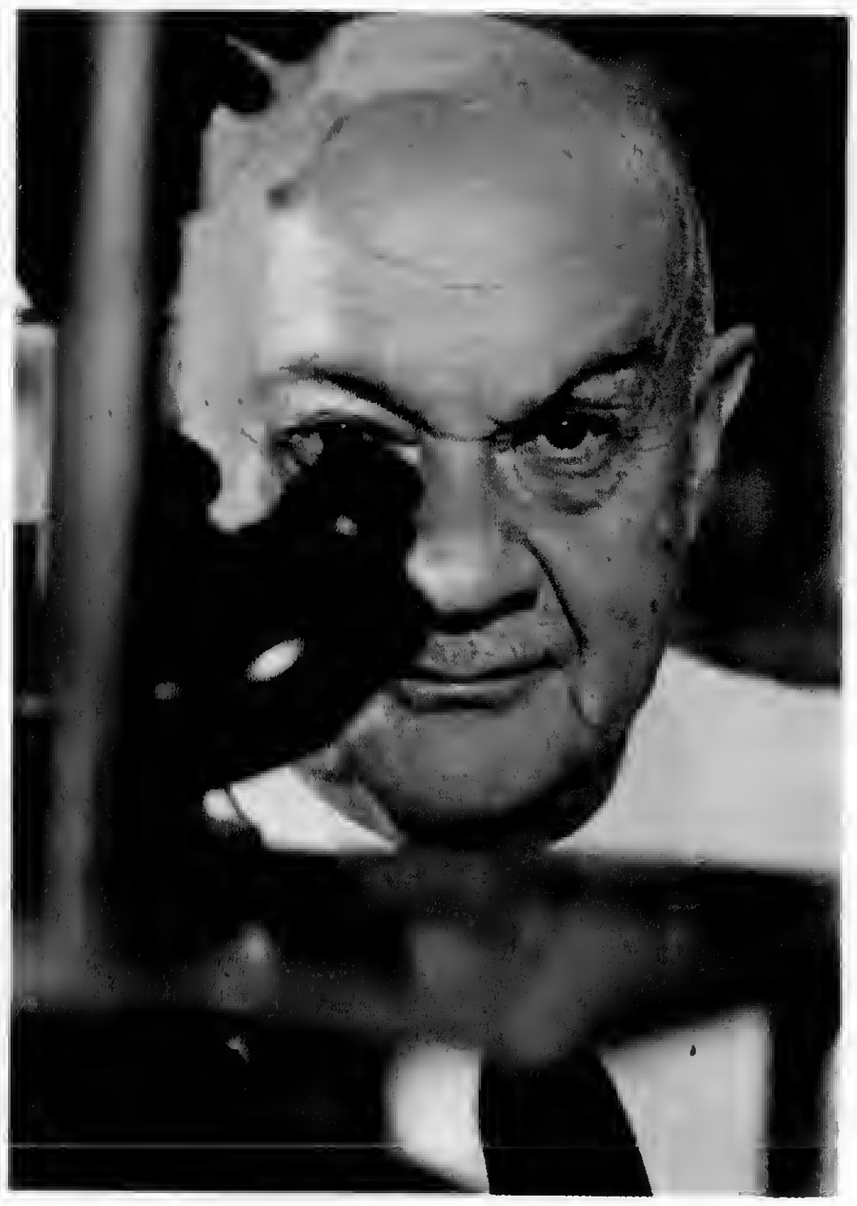
KEN LIEBERMAN
EXECUTIVE V.P.

BERKEY K+L 222 EAST 44TH ST., NEW YORK 10017

DIVISION OF Berkey PHOTO INC.

The Exhibit:

Photographs of Man:	The world of Eastern Europe's Jewry taken before World War II, 1936-1939
Photographs of Nature and Science:	Elements of life, some with high magnification, in color
"The Vanished World of the Shtetl":	A slide presentation with narration by Dr. Vishniac
"Roman's Legions":	A multi-media presentation showing how Dr. Vishniac makes the invisible visble, produced by Craig Fisher of the Fisher Film Group



Dr. Roman Vishniac, ASMP

To those of you who have seen the exhibit, it should be obvious why ICP decided to undertake the production of the first comprehensive exhibit of Vishniac's work. As a man, a humanist, and a photographer, he has so wondrously fulfilled the Lewis Hine definition of what we mean by a 'concerned photographer': "Things to be appreciated . . . and things to be corrected."

—Cornell Capa, Director of the exhibit

© 1971 ICP

COVER The eye of a mosquito under 30 times magnification by Dr. Roman Vishniac.

The International Fund for Concerned Photography, Inc., is proud to present portfolios from his first comprehensive exhibit, "The Concerns of Roman Vishniac." The exhibit is being produced at The Jewish Museum in New York from Oct.-Jan. by ICP under partial grants from The New York State Council on the Arts and The Joe and Emily Lowe Foundation. The show will be circulated throughout New York State by ICP.

The International Fund for Concerned Photography, Inc., which is presenting this exhibition, seeks to encourage and assist photographers of all ages and nationalities who are vitally concerned with their world and times. It aims not only to find and help new talent, but also to uncover forgotten archives of photographs and present such work to the public. Established in 1966 in memory of Werner Bischof, Robert Capa and David Seymour—"Chim", who died on photographic missions over a decade ago, the Fund is a non-profit, educational and charitable organization in accordance with Federal and State tax laws. Please address all inquiries to the Fund at 275 Fifth Avenue, New York, N.Y. 10016.

The exhibit was created under the direction of Cornell Capa, who is the Executive Director and Co-founder of the Fund.

Our grateful acknowledgement to *INFINITY* Magazine for their courtesy and permission to reprint Michael Edelson's article, "The Concerns of Roman Vishniac" and Dr. Vishniac's photographic portfolios, and advertisements, from their October 1971 issue.

All color pages are by courtesy of K+L Custom Services, Inc.

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The Concerns of Roman Vishniac

By Michael Edelson

Renowned in academic, scientific, and artistic circles, Dr. Roman Vishniac has been a fascinated and compassionate observer of life for most of his 74 years. Out of concern for the Jews in Poland before World War II, he created his now-classic book, "Polish Jews," depicting for all succeeding generations that unique world destroyed by the holocaust. One of the world's foremost photographers of microscopic life, his contribution to our understanding of the relationship of nature, man and art through his work in still photographs and films is without parallel.

To see a world in a grain of sand
And a heaven in a wild flower,
Hold infinity in the palm of your hand
And eternity in an hour.

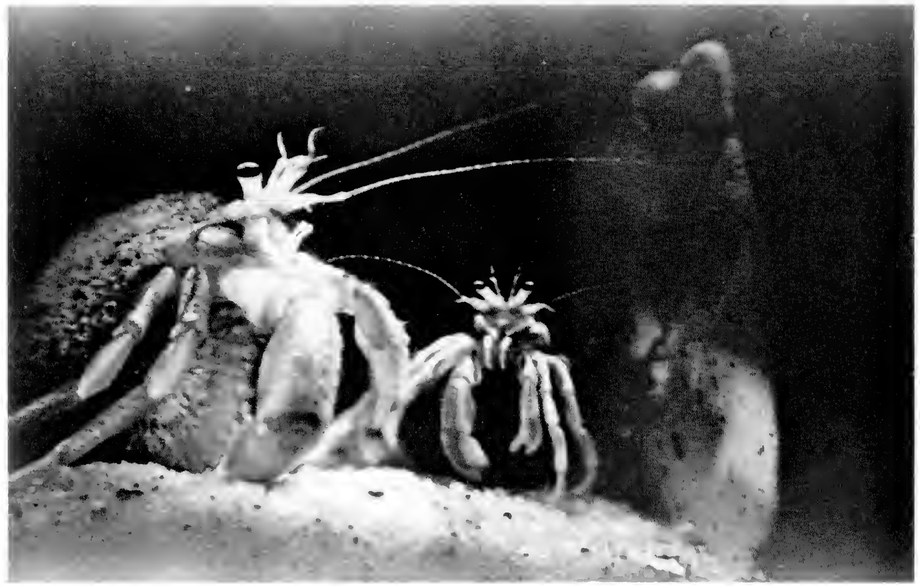
—"Auguries of Innocence" by William Blake

When confronted with a phenomenon, the Pennsylvania Dutch simply say . . . "It wonders me!" This exclamation of childlike amazement succinctly sums up the relationship of Dr. Roman Vishniac and the many worlds around him: the big ones and the small ones; the

(Color portfolio through p. 8; text continued on p. 9)



Beta-lipoprotein, associated with cholesterol found in plasma.

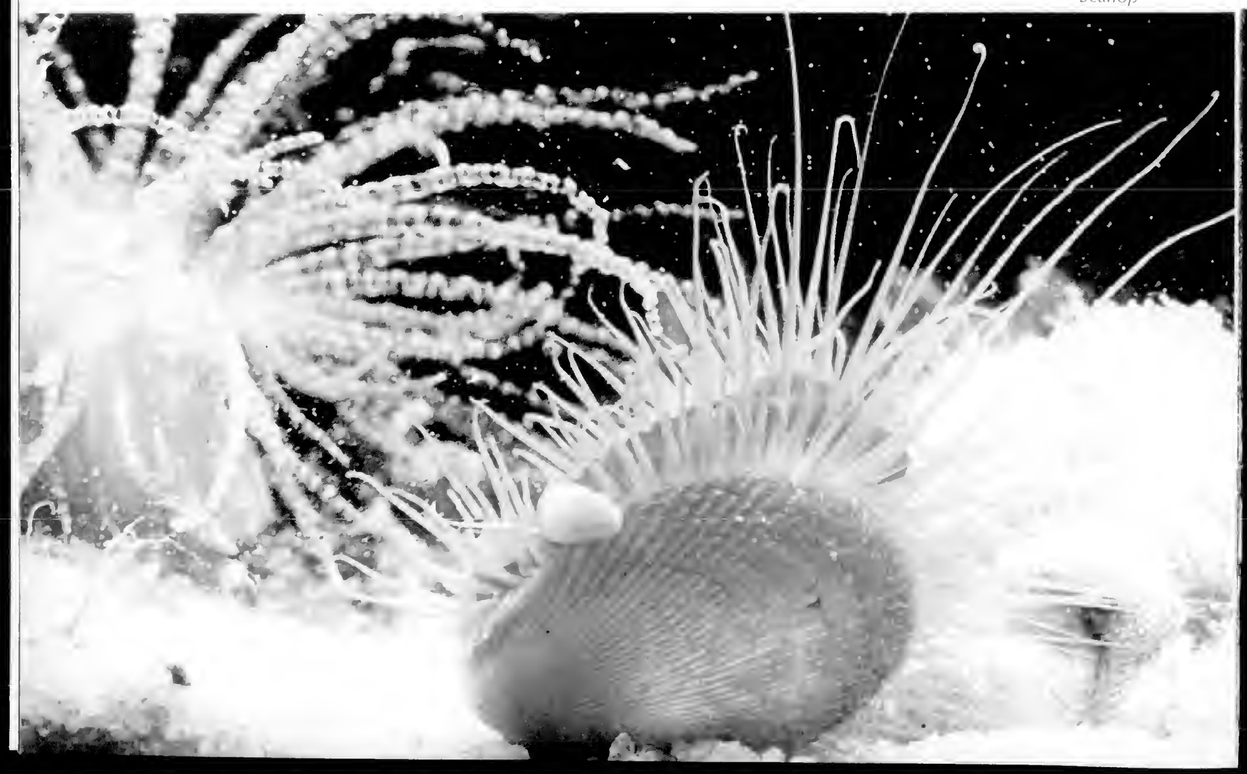


Hermit crabs



Insect in amber, 80-million years old.

Scallop



Modern garden fungus and moss





Fermentation of yeast, 15,000 times magnified as printed here.
From the book, Building Blocks of Life *by Roman Vishniac, permission of Charles Scribner's Sons.*



The Concerns of Roman Vishniac *continued*

pretty ones and the ugly ones; the obvious ones and the deeply hidden ones that only a camera and a lens can uncover for they are invisible to the naked mind and eye of man.

The culmination of a life-time's observations are being presented in an impressive exhibit entitled "The Concerns of Roman Vishniac," now being shown at The Jewish Museum in New York from October 20, 1971 –January 2, 1972. It is produced by The International Fund for Concerned Photography, Inc., and has been made possible, in part, by a grant from the New York State Council on the Arts.

Seventy-four years of observation dealing with Man, Nature, and Science have been culled to produce the show; it consists of 100 black-and-white prints, about 60 color prints, a slide presentation on the vanished world of the *shtetl* narrated by Dr. Vishniac, and a multi-media projection especially created for the exhibit by Craig Fisher and John Martin of the Fisher Film Group that shows how Dr. Vishniac makes the invisible world visible.

To attempt a description of the show in the space allotted here would be as foolhardy as a six-page handout on the ideals of the Renaissance, especially since Vishniac is the closest thing I know to the personification of that Age. But how else do you talk about a man who holds degrees in biology, oriental art, zoology, and medicine? A man who has photographed the Polish Jewish ghetto that no longer exists or the digestive system of a simple organism that everyone knows exists *only* because of his photographs. A man who "borrows" swamp water so as to immortalize its inhabitants—then searches for hours for a similar place in order to return the creatures he has photographed to their "home" atmosphere.

Once asked about taking such pains, his half-serious, half-jest answer was, "If I had returned them to the wrong place, I would have been guilty of disrupting family life, and that is a terrible thing to do.... It is no laughing matter." He chides any incredulous souls by asking, "Don't you have a home and family? How would you feel if you were taken from them and carried to a strange land where living conditions were entirely different and where you know no one? Just because protozoa are so small," he says with humanistic logic, "it does not follow that they have no rights!"

Therein lies the key to understanding the man: he looks upon all living things as something wonderful, equal, and worthy of respectful observation. It is through this observing that we acquire a relatedness to all that surrounds us—both good and bad. His photographs of DNA or of the Polish Jews in their environment of the ghetto can teach us not only of our world, but also more of ourselves. It is this ever growing awareness of others that enables us to grow greater as human beings. As Dona Anna says in Shaw's *Don Juan in Hell*, "All souls are equal in the sight of the Lord."

And that is exactly what Roman Vishniac is talking to us about—this is *his* concern; another way of saying it should be *our* concern. He tells us through his work that we are only a part, possibly even a small part, of the world that engulfs us. To be in harmony with this universal environment, we have to be put into our proper place. And so, as you walk through the exhibit you acquire a rare perspective.... things have a way of falling into their rightful significance, or we into our sort of insignificance. Boeing jumbo jets don't seem all that great when put next to as magnificent an achievement as a single celled *living* creature.

This approach may be very unsettling to many—the hard-headed laboratorvists and Boeing, to name a few. How can one not marvel at a space walk? Easily, if you are honest. After all, the hermit crab is just as functional, certainly as beautiful, it has been around for a much longer time, and it needed no assist from human engineering.

One gazes at the children's faces of the Polish Jews haunted by the horrifying reminder that these innocents were eliminated by man's madness to man. Here too, it is impossible to walk on without acquiring a deeper understanding of ourselves. Even tragedy, especially the unnecessary kind, can make us more beautiful as human beings if we are open to the lessons that can be learned.

And *that* is possibly the greatest key to understanding Roman Vishniac. Above all he is a teacher. Like the learned professor in front of the classroom full of youngsters—us!, he wants to share his wealth. Through his images he says to us, "Look at the wonders I have found.... come and look so you will be beautiful and wonderful too."

Michael Edelson is Executive Editor of *Popular Photography*.

◄ *Vitamin B_{12}, 32,000 times magnified as printed here.*



Fermentation of yeast, 15,000 times magnified as printed here.
From the book, Building Blocks of Life *by Roman Vishniac, permission of Charles Scribner's Sons.*



The Concerns of Roman Vishniac *(continued)*

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(Michael Edelson is Executive Editor of *Popular Photography*)

◄ *Vitamin B_6, 32,000 times magnified as printed here.*

The Concerns of Roman Vishniac

In 1938, on the eve of World War II, Roman Vishniac traveled from the Baltic Sea to the Carpathian Mountains, photographing the Jewish communities of Eastern Europe. At that time they were only a year distant from catastrophe. The photographs he brought back constitutes the last pictorial record of the life and character of these people.



Boys in a one-room school in the Carpathian-Ukraine.

◄ *The Street of Izaaka (Isaac), Cracow, Poland, 1938.*

The Concerns of Roman Vishniac

On the streets of Warsaw, 1938. The man's hat is typical of the kind worn by the Jewish men of the area.



A water carrier in Lublin. The population was dependent upon carriers who sold the water at about two-cents a pail.



The Rabbi of Munkacs (under umbrella in center), descending stairway amongst the pupils of the Yeshiva.

◄ *A Warsaw inhabitant watching a youth station as lookout for the approach of the "Narodni Democrats"—street gangs, 1936*



The Concerns of Roman Vishniac

The Lublin wife of a burden carrier. The faces of the people reflect the anxiety and apprehension of their daily lives. This woman was 42 years old.

More About Vishniac...

By Michael Edelson

A long-time associate of Dr. Vishniac, Michael Edelson acted as editorial consultant to the exhibit

In the shadow world of 1601, Pierre Charron observed that "The true science and the true study of man is man." This *almost* describes Roman Vishniac. Almost, that is, because Vishniac has exploded the personal vision of his work to include *all* of life. For most of his 74 years, Vishniac has delved deeply into such diversified areas as medicine, biology, art, and philosophy; he has found that these man-made classifications are "prejudices" that attempt to sever the gossamer thread of life itself that runs through all that we experience and imagine. To Vishniac, all life poses the forever unanswered fundamental questions to man.

As he said in the introduction to his recently published book, *Building Blocks of Life**:

"Life consists of a variety of complex and perplexing phenomena. To describe the processes involved in fertilization, enzyme action, susceptibility and immunity, or growth and evolution is only to deal with separate aspects of the basic question—what is life? After learning the 'hows' man demands knowledge of 'why.' The most baffling questions still remain unanswered. The horizons of the human mind expand more rapidly than the information that can be gained from nature. For every question answered, a hundred new ones arise."

For how many years of hours has Vishniac sat Buddha-like over his microscopes? Probably even he cannot give you an estimate, but no matter. More important, these years of contemplative observation of a world alive with change has shaped his philosophy as surely as did the solitary contemplation of holy men. And today, after all these microscopic bits have fallen into place within his mind, he comes to us very much as Zarathustra came down from the mountain.

"Everything that you think will be wrong in 50 years!" he exclaims, knowing full well that the statement may sound like heresy coming from the mouth of a world-renowned scientist. But he is absolutely right, and after he explains, you wonder why this simple truth remained hidden from you for your whole life.

"All our knowledge is constantly being changed," Vishniac emphasizes. "So as long as the human race exists, we will be wrong. If we know something to be true for 1971, will it be so for 1981?" he asks, and answers, "Certainly not! All," he points out, "is temporary knowledge."

And amid this maelstrom of constant change there lies but one rock of permanence—the idea. And, to Vishniac, the question *is* the idea. The answer, he feels, is always changing and it never brings you to the final truth because after some time every answer is wrong again. The correct answer for today will not be the right answer for tomorrow. If it were, it would be the *end* of mankind.

"If we know all," Vishniac reasons, "humanity can no longer exist because then there is nothing to search for, nothing to look for, nothing to develop."

This questioning began for Roman Vishniac when he was a boy in Tsarist Russia. He crammed his room with his interests: plants, insects, fish, and small animals; the same way he does today in his West Side New York apartment with two additions—a breath-taking art and rare book collection. His first important photograph was taken, according to his reckoning, when he was seven years old. Not unexpectedly, it was a photomicrograph of cockroach's legs that he made by attaching his camera lens to a small microscope.

To both the world and Roman Vishniac, 1914 was a momentous year; he entered Shanyavsky University in Moscow and studied there for six years that were interrupted by solitary confinement in prison, being drafted into three armies—Tsarist, Kerensky, and Soviet—and numerous other adventures. Afterwards, he earned a doctorate in zoology and was appointed to the faculty as assistant professor of biology. During this time he pioneered work in time-lapse cinemicroscopy, and, in 1917, undertook a three-year course in medicine sponsored by the government to relieve the shortage of doctors at the war front. He acquired his degree and then left Russia following two hair-raising escapes from the firing squads of the Tsarists by the February Revolution, and from the Soviets by the lack of necessary incriminating documents that were burnt during the storming of the Winter Palace in October.

Until the outbreak of World War II, he made his home in Berlin where he continued research in endocrinology and studied Oriental Art at the University of Berlin. Even though he qualified for a degree, it was never awarded to him because he was a Jew. Strangely, the University of Berlin has never seen fit to rectify the situation.

While immersed in these activities, Vishniac began an investigation of optics that led him to use serious photography outside of his laboratory resulting in one of his greatest contributions to the world. Living in Berlin, he was painfully aware of Hitler's plans, and, unlike many of his fellow Jews who chose to ignore the magnitude of the impending horror that lay before them, he undertook a four-year program in 1936 to photograph the Jews of Eastern Europe whom Hitler had vowed to eliminate. Even though much of his work was destroyed by

**Building Blocks of Life*, photographs and text by Roman Vishniac. A Scribner Portfolio in Natural History, Charles Scribner's Sons, New York, 1971.*

continued

the holocaust or lost, some of the surviving material was published in a book in 1947 entitled *Polish Jews.** It was reissued in 1965.

Following many imprisonments, he escaped to Vichy France where he was placed in a concentration camp for four months as a stateless person. Finally, in 1940, he left Europe for America with his family.

Even in comparison to those dark years in Germany and France, the early years in the United States were also hard. At one time he worked as a photographic printer earning a few cents for each print on a "piece" basis in order to provide for his family. He also turned to free-lance portrait photography since he could not work as a photo-journalist; it seems English was not one of the seven languages he spoke at the time. By 1942, he began to achieve some success with his experiments in photo-microscopy and eventually gave up portraiture in 1950. Starting in 1952, for three years in a row, he won the best-of-the-show award at the annual exhibition of the New York chapter of the Biological Photographic Association. From then on, his work grew in reknown.

Lighting is even more important in photomicroscopy than it is in ordinary photography. Vishniac has developed many revolutionary techniques in this area and it appears that his imagination is limitless. As late as September, 1971, he discovered another technique that enables him to record that which was previously invisible. His most famous technique involves the use of polarized light that is called "colorization."

To understand this "colorization" technique, Vishniac explains that "ordinary light is made up of all the colors of the spectrum, and since these cancel each other out, ordinary light appears colorless. Another thing about ordinary light," he goes on, "is that it vibrates in all directions, or planes, at once. Under most circumstances this is a very fortunate thing, for it means that the rays of light are evenly diffused, but when ordinary light is used in sufficient quantity to penetrate the translucent interior of a microscopic organism, it obliterates the detail with its dazzle. Unrestrained light assassinates microscopic structures.

"So we turn to polarized light," Vishniac points out, "that is ordinary light that has been passed through a calcite prism, to make it vibrate in one plane only. It is still colorless, but when it comes in contact with the crystal-like formations of the inner cell structure, it is broken down into its constituent wave paths—all with vibrations in different planes.

"Now," he explains, "I pass these colors through devices that speed up some wave lengths and slow down others, and what happens is that the detail and the color of the image that reaches the eye are greatly intensified."

Polish Jews, by Roman Vishniac, with introductory essay by Abraham Joshua Heschel, Schocken Books Inc., New York, 1965 and 1969. Roman Vishniac presently is working on a book, *The Six Millions*, utilizing 200 of these historic photographs for Holt, Rinehart and Winston, Inc.

The underlying motivation for Vishniac's work in these techniques can be found in his reverence for life. "Everybody must feel the responsibility for oneself and also for others. We should not destroy life in any form," he stresses. In contrast to the accepted usual procedure of observing and photographing *dead* specimens under the microscope's objective, Vishniac insists that any life form being investigated must be alive and in its free-living state. While he has learned much from work done with dead specimens and the electron microscope due to its significantly greater magnification, he uses this knowledge as an adjunct to his own investigations with live creatures. Vishniac also avoids the use of the cover glass over his specimen slides for the same reason and relies instead on semi-natural conditions using the water-immersion objectives that are submerged into the environment contained within the dish.

This very same reverence for a living specimen under the microscope applies to his photography of another specimen—Man. As his complex microscopic techniques are utilized to capture the world of microbes in a free state, so does he use what he terms "psychological photography" to capture man in a free state.

Technique must provide freedom, he feels, and not bind the artist to arbitrary rules that are temporary truths and fads. "Photography is more fundamental," Vishniac stresses. "I look above and beyond. For me, photography is a philosophy. It is so much more than that which is just usually called photography."

To Vishniac, "there are photographs that are *not* photographic, and there are paintings that *are* photographic. Why there is a painter today whose work I saw in Minneapolis recently that, on first seeing the canvas, made me think it was color enlargement. I could see every hair! For me," he continues, "photographic vision and photographic interpretation means much more than what the camera is doing. It is not important to ask 'Is it done by the camera?' It is both wrong and weakness to analyze photography, and *all* art for that matter, from the point of view of technique. Instead," he underlines, "we must start from the point of *thinking*."

This concept of a "thinking" approach was born from Vishniac's involvements into so many diversified fields; and it has culminated in his "thinking" or meaningful approach to all his work, be it a Jew of the shtetl or an amoeba.

Returning to his philosophy that all is ever changing, he includes the medium when discussing art and science. What comes through for him is the idea, the actual communication between the artistic creator and the viewer. To Vishniac, this communication spans centuries so that we can appreciate an ancient art work. We do not concern ourselves with the rules of composition when we look at a Renaissance painting, they are known to but a few, but we do concern ourselves with the fact that the image enables the idea to speak to us.

To Vishniac, these old and new rules are the prejudices of man, "an artificial specialization" that is external.

MORE ABOUT VISHNIAC...

"If you think we see with our eyes, you are wrong. It is with our brain. We do not hear with our ears, but with our brain; and we believe in God not with our soul, but also our brain." And, to Vishniac, the brain is triggered by the idea that is carried by the image.

According to Vishniac, "There are many photographs by famous photographers that have absolutely no value at all." Because of these "prejudices" and empty rules that we accept all too readily in order to function in society and be accepted by doing the accepted things without thinking, "we do not realize the worthlessness of them and that the emperor has no clothes! What we can appreciate if we are open-minded to it in art and life, is the content behind the surface. What is on the paper and the canvas is not important."

It is not difficult to realize, therefore, that Vishniac's concern for the threatened life of all Jews of Eastern Europe before the war grew out of a desire to communicate and stimulate in the viewer the same response he felt. Unlike his fellow Berliner, photographer Erich Salomon, who felt that he must record the people who made the historic decisions, Vishniac wanted to record a lifestyle that appeared doomed to him.

The very same applies to his photographs of the hidden microscopic world. Through his camera, Vishniac has been able to trigger the same responses in any and every man that he would experience during those many hours in the early morning spent with the microbe world, alone and bent over his microscopes. By looking at his photomicrographs and films, you are there with him, peering over his shoulder. He is one and the same with such a photographer as William Henry Jackson who spent years photographing the West. When Jackson brought his photographs to Washington and showed them to Congress, the images triggered that august body into creating Yosemite National Park. So, too, has Vishniac shown us the riches of an unknown world through his mind-expanding images in order that soul-brains may be enriched.

As he says, "Everything made by human hands looks terrible under magnification—crude, rough, and unsymmetrical. But in nature, every bit of life is lovely. The more magnification that we can use, the more details are brought out, perfectly formed."

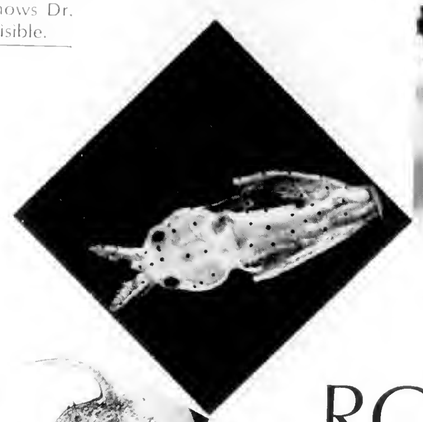
It is significant not that Vishniac received the Memorial Award of the American Society of Magazine Photographers in 1956, but that the prize was for "showing mankind the beauty of the world it cannot see."

Art Selby, NBC





A multi-media projection which shows Dr. Vishniac making the invisible world visible.

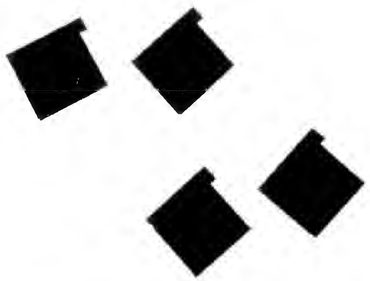






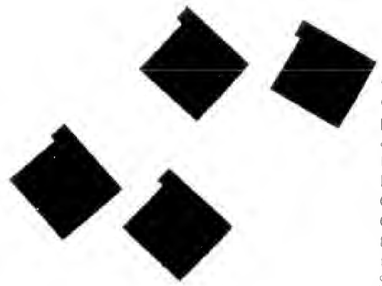














ROMAN'S LEGIONS

by Craig Fisher

Here marches an army—across the known and unknown world—fighting, mating, reproducing, dying, sometimes ravaging the countryside—living organisms with purpose, force, excitement, power. Yet while these legionnaires have no Caesar or Pompey to command them, they, and we, do have our Pliny, our Tacitus, to chronicle their actions, record their victories and defeats, to probe and ponder and finally decipher their life styles.

Of course Amoeba and Volvox, Fairy Shrimp and Paramecium do not have human attributes. They are not ancient Latin, nor contemporary American, nor are they even elderly Russian. Yet I believe it is not anthropomorphizing to suggest that while these organisms do not reason themselves into a phalanx, they do attack with similar precision and effectiveness. They do not build viaducts or coliseums, yet some of their structures are as artistically pleasing to us today—and as enduring. The study of their lives can be as exciting and dramatic as any Caesar's—and also as remote and difficult to piece together accurately.

The only man I know who has so totally become a part of this alien, timeless world, capturing its excitement and power while delving into its scientific mysteries, is Roman Vishniac. The purpose and the style of this exhibit is to suggest to the viewer the total immersion of Dr. Vishniac into the lives of the army of creatures he sees through his microscopes and through his cameras. By his ability to be a part of his subjects' world, Roman Vishniac produces films of bizarre, arresting beauty. From more than half a century of photographic and microscopic experimentation and from his vast scientific background, he plucks out the very essence of the animals' physiological function and behavioral patterns.

To portray the dynamism of Vishniac's photography—and of the organisms themselves—we have designed a motion picture and slide presentation using 16mm film projectors and 35mm slide projectors, computer controlled, in order to be in frame-for-frame synchronization. In this way we attempt to surround you with Dr. Vishniac's eye for beauty, quest for knowledge, and exuberance for life. Vishniac is the unique coming together of the artist's soaring vision and the scientist's patient expertise . . . which is the heart and mind—and too the soul—of Roman's legions.

Craig Fisher and his associate, John Martin, who designed and produced "Roman's Legions," are documentary filmmakers. Their productions have won numerous awards including (among others) the N.A.E.A.S. "Emmy," the George Foster Peabody Award, the Writers Guild of America Award, the C.I.N.I. Golden Eagle (eight times), the American Film Festival (nine times, two blue ribbons), and the Silver Osceila, La Biennale Di Venezia.

THE INTERNATIONAL FUND FOR CONCERNED PHOTOGRAPHY, INC.

Perhaps the best definition of Concerned Photography was given half a century ago by a pioneer documentary photographer, Lewis W. Hine, when he wrote: "There were two things I wanted to do. I wanted to show the things that had to be corrected. I wanted to show the things that had to be appreciated."

The Fund was born out of a respect for the images of the past, anxiety for the photographic direction of the present and concern about the existence of true documentation of the future:

1. To promote and sponsor the use of photography as a medium for revealing the human condition, commenting on the events of our time, and improving understanding among people.

2. To assist photographers, regardless of age or nationality, whose work shows personal commitment, through grants and purchase awards.

3. To rescue from oblivion many notable and historically important photographs, and to present this work to the public through an active program of exhibitions, books, periodicals, film, television and other visual media.

4. To work with existing cultural and academic institutions and collections in order to establish a major resource for the exchange of information on important photographic work and allow greater accessibility of such work to the public.

5. To establish a world-wide network of autonomous, national affiliates of the Fund, each with its own center and national program supported by public-spirited people, who, in turn, are vitally interested in the preservation and creation of the visual documents of their own history and culture.

During its short history, the Fund has produced seven major photographic exhibitions including "The Concerned Photographer;" "Eyewitness: Czechoslovakia;" "America in Crisis;" the recent W. Eugene Smith retrospective, "Let Truth Be the Prejudice;" and, currently, "The Concerns of Roman Vishniac."

Since its first presentation in New York City in 1967, "The Concerned Photographer" exhibit has been appreciated by countless viewers in all the principal cities of Japan, at the Smithsonian Institution in Washington, D.C., the Israel Museum in Jerusalem, The Triennale in Milan, Italy and at The Centre Corbusier in Zurich.

Two editions of the exhibit are presently in circulation: one, throughout Europe under the Fund's auspices, and the second, throughout the United States under the aegis of the Smithsonian Institution Traveling Exhibition Service. We are now at work on three major exhibition projects scheduled for production during 1972 and 1973.

In the field of photographic education, the Fund has presented two series of lectures in collaboration with the New York University School of Continuing Education; among the speakers were Ernst Haas, Diane Arbus, Ken Heyman, Paul Fusco, Leonard Freed, Donald McCullin and W. Eugene Smith. A third series is being presented during the Fall, 1971, together with an expanded program of seminar/critiques and master classes by Ruth Bernhard, Arthur Rothstein and Dr. Roman Vishniac. Speakers for this third series include Eliot Porter, Berenice Abbott, Walker Evans and Robert Frank. In addition, the Fund has produced a month-long workshop, "The Concerns of Photography" (in collaboration with The Center of the Eye in Aspen, Colorado) and is just now completing the pilot program for a series of educational film-strips geared to circulation in high schools and colleges (which will be done by Scholastic Magazines. Participants: Bruce Davidson, W. Eugene Smith, Donald McCullin and Cornell Capa).

A new series of books, "The ICP Library of Photographers" is scheduled for publication during 1972 with seven monographs appearing during its first year: Robert Capa, David Seymour—"Chim", Werner Bischof (all in newly reprinted editions of the Fund's original monographs on these photographers), Dan Weiner, Lewis W. Hine, and others in preparation.

Considering the extremely limited number of creative institutions or groups presently engaged in producing and presenting the kinds of visual materials our programs provide, the Fund is fulfilling a most needed and important artistic/educational/social/historic function. Each project serves to assist photographers in a direct way by providing them with the opportunity to work in areas where there is usually no commercial support – work which would otherwise not appear before the viewing public. These projects are supported, in part, by grants from foundations and through individual contributions.

The International Fund for Concerned Photography, Inc., is a non-profit, educational and charitable institution; all contributions are deductible for income, gift or estate tax purposes in accordance with Federal and State tax laws.

THE CONCERNS OF ROMAN VISHNIAC

Director of Exhibit:	Cornell Capa
Editorial Associates:	Mrs. Edith Vishniac, Yvonne J. Kalmus and Michael Edelson
	Arnold Skolnick
Exhibition Design:	Berkey K+L Laboratories, New York
Colour Enlargements:	Compo Photocolor, Inc., and Igor Bakht, New York
Black and White enlargements:	
"Roman's Legions" multi-screen combined films and slide presentation	Craig Fisher and John Martin, The Fisher Film Group, Inc., New York
Produced by:	
"The Vanished World of the Shtetl" slide presentation narrated by Dr. Vishniac	ICP with Sheila Turner and Robert Mack
Produced by:	Len Spiegel, ASAP Photolab, Inc., New York
Technical Production:	
Catalogue	John Trevor
Design Consultant and Publisher:	

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nov. 18—jan. 7

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"THE FAMILY OF MAN" Created by Edward Steichen Museum of Modern Art ★ "THE MAGNIFICENT ENTERPRISE" Centennial Exhibit Vassar College ★ "PROFILE OF POVERTY" U.S. Office of Economic Opportunity ★ "PEOPLES OF THE WORLD" Nicholas Muray

★ "MEMORABLE LIFE PHOTOGRAPHS" Life Magazine

★ "CHARLES DARWIN" Museum of Natural History

★ "ACHIEVEMENT IN THE BUILDINGS ART" Architectural League of New York

★ "MY IMPRESSIONS OF THE UNITED STATES" United States Information Agency

★ "THE CONCERNED PHOTOGRAPHER" Riverside Museum

★ "VIRGINIA GAZETTE" Colonial Williamsburg

★ "FRANK LLOYD WRIGHT" Milan Fair United States Information Agency

★ "THE HEROIC ENCOUNTER" Dorothy Norman

★ "WAR IN FOCUS" Robert Capa Magnum

The Concerns of Dr. Roman Vishniac: Man, Nature and Science

The Jewish Museum ∽ New York City

Compo is honored in having been selected to produce the photographic enlargements dealing with Dr. Roman Vishniac's "Vanished World of the Shtetl." This unique record of Eastern Europe Jewry is a world which only lives on in Dr. Vishniac's poignant photographs.

Compo believes in the power of photographic exhibits to deal with the world and relevant social issues. Compo's involvement in preparing photographic exhibits goes back to the "Family of Man" when its people worked with Captain Edward Steichen on that pioneering exhibit, which illustrated the graphic power of photographs to depict in beautiful images man in his environment.

Compo has also produced other great and distinguished photographic exhibits dealing with various aspects of the 'Human Condition"–; "Profile of Poverty" with the U.S. Office of Economic Opportunity, "Lower Eastside–Portal to American Life," for the Jewish Museum, photographer Eric Hartmann's "Our Daily Bread" for Pillsbury Milling Co., "Carl Sandburg," for Hallmark Gallery, "Charles Darwin" for the Museum of Natural History, "Look at America" for Look Magazine, "Memorable Life Photographs," for Life Magazine, "The World through Magnum Photographers' Eye," to mention only some of the major ones.

Compo is proud of its long standing friendship and collaboration with photographer Cornell Capa, the executive director and co-founder of the International Fund For Concerned Photography. Together we have planned and produced traveling exhibits on the late Robert Capa, David Seymour–"Chim" and Vytas Valaitis, all three killed in action as "Witnesses to our Times," the "Concerned Photographer" exhibit at the Riverside Museum, now circulating throughout the United States through the Smithsonian Institution's Traveling Exhibit Service. This year we had a chance to work with the "Fund" on the exhibit for "W. Eugene Smith:" Let the Truth be the Prejudice" and now on "The Concerns" of Dr. Roman Vishniac: Man, Nature and Science."

Compo has the most complete and extensive facilities and skills to satisfy the exacting needs of its clients and prospective customers both in black and white and color photography. We offer our services and assistance in the planning and producing of such exhibits.

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HOW TO USE YOUR INCOME ANALYSIS AND CONTROL CHART

Few of us can devote the necessary time and attention required to plan and carry out a detailed domestic budget. Yet most of us realize that some kind of control over our expenditures is desirable if we are to meet our obligations regularly and without undue hardships at certain seasons of the year.

In recognition of this need Midland Federal Savings and Loan Association has developed this simplified Income Analysis and Control Chart, the use of which requires no bookkeeping or budgeting experience. Only one page is required to record all expenditures, both anticipated and actual, for the entire year. When complete it will serve as a quick and accurate reference sheet and will aid materially in helping you to compile your Income Tax reports, or to compute housing costs, investment accumulations, entertainment expense or any other item over a period of time.

You will note that we have segregated what we choose to call "Fixed or Essential Expenses" from the other items of living cost which are liable to vary in size and are more difficult to budget from month to month. With rising living costs there is not a great deal that we can do about our fixed expenses. Knowing what this total is, however, and deducting it from income, we are thus in better position to determine where economies can be effected with the surplus available.

No chart of this kind could be so drawn up that it would serve each individual's specific needs. By judicious alteration, however, you can adapt it to your own requirements. For example, you may prefer to group Real Estate Taxes and House Insurance expense under the listing Home Loans. Also, if you feel that Subscriptions should be a Fixed rather than a Semi-Fixed expense, merely make that transposition.

Insurance, water rent, etc., which may be payable semi-annually or quarterly, should be entered in the month columns when such payments fall due. In this way you can anticipate future obligations and plan accordingly.

Bills should be entered as received and checked off when paid. Cash expenses, as represented by receipts, may be totaled and entered at the end of the month, or entirely ignored, depending upon how accurately and completely you may wish to keep your record. In view of the certainty of increased taxation, however, we recommend a complete and accurate record of costs so as to justify deductions claimed.

Midland hopes that you will derive pleasure and profit through the use of this Income Analysis and Control chart Additional copies are available to you and to those of your friends who may be interested.

Because you will be keeping this chart for future reference, this is a convenient place to record the serial or factory numbers on your personal property which you may some day want to identify:

Social Security No. _____ Auto License _____ Operator's License _____

Auto Title No. _____ Mfg. No. _____ Motor No. _____

Tires: Make _____ No. _____ Make _____ No _____ Make No _____

Make _____ No. _____ Make No. _____ Make of Battery _____

Watches: Owner _____ Case No. _____ Works No. _____

Owner _____ Case No. _____ Works No. _____

Safe Deposit Box at _____ No. _____ Typewriter Serial No. _____

War Savings Bonds:

Date Bought	Mat. Value	Serial No.	Date Bought	Mat. Value	Serial No.

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We Make
Home Ownership easier for you. FHA or Midland Plan

We Are
Authorized Agents for U. S. War Bonds and Stamps

We Pay
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MIDLAND FEDERAL SAVINGS AND LOAN ASSOCIATION
17TH AT GLENARM TAbor 0191

ITEMS AND EXPLANATION Fixed or Essential Expenses	Total Per Annum	Average Per Month	MONTH IN WHICH BILLED OR DUE — YEAR 19____ Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Total	
1. War Bonds	$	$	$	$	$	$	$	$	$	$	$	$	$	$	$	1.
2. Savings and Investments																2.
3. Life Insurance																3.
4. Rent or Home Loan																4.
5. Real Estate Taxes																5.
6. Personal Property Taxes																6.
7. House Insurance																7.
8. Gas and Electricity																8.
9. Fuel																9.
10. Telephone																10.
11. Water Rent																11.
12. Income Tax, Federal																12.
13. Income Tax, State																13.
14. Auto Insurance																14.
15. Church and Charity																15.
16. Education																16.
17. Clubs and Dues																17.
18. _____																18.
19. _____																19.
20. _____																20.
21. _____																21.
22. _____																22.
23. Totals of Fixed Expenses	$	$	$	$	$	$	$	$	$	$	$	$	$	$	$	23.
24. Income	$	$	$	$	$	$	$	$	$	$	$	$	$	$	$	24.
25. Surplus Available	$	$	$	$	$	$	$	$	$	$	$	$	$	$	$	25.

Semi-Fixed Expenses

Variable items of expense or budget. It is suggested that you list in the left column the names of the stores regularly patronized and from which you receive monthly statements. If preferred you may set up such a list as Laundry, Clothing, Subscriptions, Auto Repairs and Maintenance, Medical, Drugs, Entertainment, Groceries, etc.

26. _____	$	$	$	$	$	$	$	$	$	$	$	$	$	$	$	26.
27. _____																27.
28. _____																28.
29. _____																29.
30. _____																30.
31. _____																31.
32. _____																32.
33. _____																33.
34. _____																34.
35. _____																35.
36. _____																36.
37. _____																37.
38. _____																38.
39. _____																39.
40. Totals of Semi-Fixed Expenses	$	$	$	$	$	$	$	$	$	$	$	$	$	$	$	40.
41. Enter Item No. 23																41.
42. Totals, All Expenses	$	$	$	$	$	$	$	$	$	$	$	$	$	$	$	42.
43. Enter Item No. 24	$	$	$	$	$	$	$	$	$	$	$	$	$	$	$	43.
44. Surplus Available	$	$	$	$	$	$	$	$	$	$	$	$	$	$	$	44.

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55M -11-42

Mit Gott, Dienstag 2. [illegible]



1

Monat Februar 1925.

1

Soll				M.	Pf.	Konto				M.	Pf.
Kassa-											
Febr.	1.	An	Kassabestand		1946	Febr.	1.	Per	Zahlung f. Herrenstoffe	1303	93
"	1	"	Ablösung		303 93	"	1	"	Wechselspesen	80	—
"	3	"	do		900 —	"	3	"	Frau Rupp	75	—
"	4	"	do		1320 —	"	4	"	Stadtbank	870	—
"	5	"	do		1100 —	"	4	"	do	1320	—
"	5	"	do		900 43	"	6	"	do	900	43
"	6	"	do		900 —	"	6	"	do	2000	—
"	6	"	do		200 —	"	6	"	do	200	—
"	7	"	do		1024 80	"	6	"	do	1024	80
"	9	"	do		10500 —	"	9	"	do	8288	67
"	10	"	do		560 —	"	9	"	Depositenbank	216	20
"	11	"	Postscheckabhebung		119 85	"	10	"	Stadtbank	1816	22
"	11	"	Ablösung		562 90	"	10	"	Frau Dr. Rupp	100	—
"	11	"	do		2719 20	"	10	"	Sidney Rupp	20	—
"	11	"	do		2400 —	"	11	"	Stadtbank	620	—
"	11	"	do		45 —	"	11	"	Arthur Kühn Stein & Co 158	119	85
						"	11	"	Stadtbank	562	90
						"	11	"	do	2719	20
						"	12	"	Depositenbank	2448	50
						"	12	"	Sidney Rupp	45	—
				M.	25760 79					M.	25,670 70

2

Soll

Monat Februar 1925.

Kassa-Konto

2

Haben.

Febr.	12	An	Transport	M.	25760.79	Febr.	12	An Transport	M. 25670.70
"	12	"	Ablösung	"	720.—	"	12	" Frau Adele Stoppe	" 80.—
"	13	"	do	"	1050.—	"	13	" Danzbank	" 1632.30
"	13	"	do	"	1350.—	"	13	" do	" 1350.—
"	15	"	do	"	1000.—	"	13	" Schmiedebank	" 20.—
"	16	"	do	"	810.—	"	13	" Sidney Stoppe	" 40.—
"	17	"	do	"	1050.—	"	15	" Gehalter Rispe 15.—	
"	18	"	do	"	1116.87			Rinklau " 50.—	
								Fritzky " 75.—	
								Fuchs " 75.—	
								Alfred " 100	
								James " 100.	
								Kopunsky " 115.—	
								Christen " 150	
								Fabian " 165.—	825.—
							15	Danzbank	50.—
							15	Sophie Stein	30.—
							15	Danzbank	237.35
							16	Handbank	533.95
							16	Fabian	10.—
				M.	32857.66				M. 30478.70

3

Monat Februar 1925

Soll — Kassa-Konto — Haben

3

Soll					Haben				
Feb	18.	An Transport	M.	3 28576	Feb	18.	Per Transport	M.	3 0478.70
"	18.	" Intabulament	"	525.18	"	18.	" Bankbank		2442.06
"	18.	" Volizeg	"	830.—	"	18.	" Kassastein		328.—
"	18.	" do	"	600.—	"	18.	" Eisenbahnstein		136.13
"	20.	" do	"	1000.—	"	18.	" Gewerbestein		68.05
"	21.	" do	"	389.75	"	18.	" Staatsbank		810.—
"	23.	" do	"	1726.60	"	18.	" do		600.—
"	24.	" do	"	540.	"	19.	" Frau Johanna Ruppe		100.—
"	24.	" do	"	1050.—	"	19.	" Wahlkst. Dr. Schubert Villingen		20.—
"	24.	" do	"	625.86	"	20.	" Staatsbank		1000.—
"	24.	" do	"	237.82	"	20.	" do		389.75
"	25.	" do	"	1350.—	"	20.	" Ruppe		30.—
"	26.	" do	"	900.—	"	20.	" Schmidt		1690.60
"	27.	" do	"	415.50	"	24.	" do		540.—
"	28.	" Fr. R. Volizeg	"	100.—	"	24.	" do		1635.61
					"	24.	" do		237.82
					"	25.	" do		1350.—
					"	27.	" do		436.25
					"	27.	" do		579.21
					"	28.	" do		76.19
			M.	42842.37				M.	42944.37

Monat Mai 1925

Soll — Kassa-Konto — Haben

Soll					Haben			
Mai 1	An	Cassabestand	M	761.9	Mai 2.	per Ende Februar 1925		
" 2	"	Landbank	"	1200.—		Klimpl Marie	115.—	
" 2	"	Ablieferg	"	2300.—		Rotheim "	50.—	
" 3	"	"	"	1260.—		Fiedler "	75.—	
" 4	"	"	"	319.—		Jungbert "	75.—	
" 4	"	"	"	1500.—		Reyer "	100.—	
" 5	"	"	"	1265.10		Hamm "	100.—	
" 6	"	"	"	2483.45		Wohlmuth "	115.—	
						Christian "	130.—	
						Neubauer "	165.—	
								825.—
						Fanny Landbauer		50.—
						Lanfried		30.—
						Johanna Klapfer		100.—
						Simmerl		5.—
						Sidney Klapfer		30.—
						K. J.		1/2—
						Landbank		2053.50
						Rosa Klapfer		300.—
						Krankenkasse für Kar		270.—
					Mz 3.	Landbank		1000.—
				10083.74			M.	3057.50
			M.	10103.74				

Monat März 1925

Soll — Kassa-

Mai 6	An	Transport	M. 10103.74
" 9	"	Unsere Cassa	1050.—
" 10	"	do	1050.—
" 11	"	do	900.—
" 12	"	do	1800.—
" 12	"	do	2700.—
" 14/16	"	do	1416.18
" "	"	do	709.39
" "	"	do	1565.—
" 17	"	do	586.52
" 17	"	do	1200.—
" 18	"	do	973.02
			M 24,053.85

Konto — Haben

Mai 6	Per	Transport	M 3057.50
" 6	4	" Darlehnskasse	1350.—
" 6	5	" do	2100.—
" 6		" do	1200.—
" 6		" Staatsbank	2235.95
" 9		" do	1050.—
" 10		" Darlehnskasse	1050.—
" 11		" Staatsbank	900.—
" 12		" do	1401.57
" 12		" Darlehnskasse	57.54
" 12		" Kassa Rückst. 50.— 20.—	70.—
" 13		" Staatsbank	3000.—
" 15		" Kassa Rückst.	60.—
" 14/16		" Staatsbank	1416.18
" 11		" do	709.39
" "		" Kassa Rückst.	150.—
" 17		" Staatsbank	586.52
" 18		" Darlehnskasse	1405.67
" 18		" "	666.35
" 18		" Kassa "	30.—
			M 24,053.85

6

Monat März 1925

Soll — Kassa-Konto — Haben

6

Mai 18	An Transport	ℳ 24053.85	März 18	Per Transport	ℳ 22490.37
			" 18	" Spar-Einlagen	" 50.—
			" 18	Abschreibung Gebäude	
				Weiher ℳ 90.—	
				Rech " 80.—	
				Sand " 80.—	
				Kopenhof " 60.—	
				Christian " 40.—	
				Friedrich " 60.—	" 410.—
			" 18	Halbmonatsgehälter "Mai"	
				Lenz ℳ 15.—	
				Rohstein " 50.—	
				Fischer " 75.—	
				Friedrich " 90.—	
				Ulrich " 120.—	
				Hannes " 120.—	
				Kopenhof " 130.—	
				Christian " 140.—	
				Weinstein " 185.—	925.—
		ℳ 24053.85			ℳ 23875.37

Monat Mai 1925.

Soll — Kassa-Konto — Haben

Soll					Haben				
Mai 18	An	Transport	M.	2405385	Mai 18	An	Transport	M.	2387537
" 19	"	Lindenau	"	600.—	" 19	"	Stadtbank	"	600.—
" 19	"	do	"	150.—	" 19	"	Spar-Kasse	"	100.—
" 19	"	do	"	342.25	" 19	"	Stadtbank	"	342.25
" 19	"	do	"	750.—	" 20	"	Darlehnskasse	"	750.—
" 21	"	L. do	"	725.24	" 21	"	do.	"	47789
" 21	"	do	"	47789	" 21	"	Stadtbank	"	725.24
" 23	"	do	"	720.—	" 23	"	Darlehnskasse	"	720.—
" 23	"	do	"	1080.—	" 23	"	Kindelschaft Jgr.	"	10.—
" 24	"	do	"	1000.—	" 25	"	Darlehnskasse	"	66485
" 25	"	do	"	500.—	" 25	"	do	"	1620.—
" 26	"	do	"	630.	" 25	"	Frau Joh. Meyer	"	100.—
" 26(27)	"	Postscheckamt L.)	"	46056	" 25	"	Vermögenssteuer	"	228.85
" 27	"	do	"	650.—	" 25	"	Mehrwertsteuer	"	314.88
" 29	"	do	"	360.—	" 25	"	Einkommensteuer	"	97.13
					" 25	"	Gewerbesteuer	"	48.53
					" 26	"	Meyer Reisch 360.—	"	2935
					" 26	"	do	"	540.—
					" 26	"	Stadtbank	"	4370
					" 27	"	Darlehnskasse	"	600.—
			M.	3249979				M.	3215266

8

Soll — Monat Kassa- — Mai 1923 — Konto — Haben

8

Soll					Haben				
März	29.	An	Transport	M. 32499.79	Mai	29	Per	Transport	M 32152.66
"	29	"	Abschlag	" 432.30	"	29	"	Johann Deppe	100.—
"	30	"	do	" 1201.72	"	29	"	Landbank	432.30
"	31	"	do	" 700.—	"	29	"	Nitsch Alfons Deppe	70.—
"	31	"	do	" 300.—	"	30	"	Landbank	301.72
"	31	"	do	" 1383.09	"	30	"	Frau Johann Deppe	540.—
"	31	"	do	" 1000.—	"	30	"	Erben Deppe	300.—
					"	31		Rest Monatsgehalt:	
								Pfarrer M 15.—	
								Kirchenrat " 50.	
								Lehrer " 90.	
								Kantor " 75.—	
								Organist " 120.—	
								Küster " 120.—	
								Hofmeister " 130.—	
								Schulden " 140.—	
								Diverse " 190.—	930.—
								Lampen	30.—
								Frau Hamburger	50.
					"	31		Landbank	238.09
								Landbank Zinsen	227.13
				M 37516.90					M. 37516.90

Soll		Kassa-		Konto		Haben	
April 1.	An Cassabestand	M	227 13	April 1.	Per Erwa Darlehen	3%	10.–
" 2.	" Ablösung	"	1500.–	" 2.	" Bankkonto		1500.–
" 3.	" do	"	1900.–	" 3.	" do		1900.–
" 6.	" ü. C. Prinz Alfons	"	70.–	" 3.	" Berlin 20.– Prinz 15.–		35.–
" 6/4.	" ü. C.	"	1866 90	" 4/6.	" Bankkonto		1866.90
" 6/7.	" ü. C.	"	2274 90	" 7.	" do		294.06
" 7.	" ü. C.	"	600.–	" 7.	" Hans Weiss		180.85
" 8.	" ü. C.	"	654.40	" 7.	" Staatsbank		427.65
" 10.	" ü. C. 26.89 + 44.75 + 27.26		100.–	" 7.	" Bankkonto		720.–
" 14.	" ü. C.		351.89	" 7.	" Staatsbank		890 24
" 15.	" ü. C.		870.–	" 8.	Kompfer & Co, Karlsruhe		387.56
" 16.	" ü. C.		1196 73	" 8.	Berlin M. 40.– Prinz 50.–		90.–
" 15.	" ü. C.		225.–	" 9.	Bankkonto		654.40
" 19.	" ü. C.		100.–	" 9.	Sidney R. 60.– Max M. 50.–		110.–
				" 14.	Berlin M. 20.–		20.–
				" 14.	Staatsbank		351.89
				" 16.	do		1196 73
				" 16.	Johann Weiss		90.–
				" 18.	Johann Weiss		225.–
				" 19.	Waldhotel 6 do + 24 20		100.–
			11936.95				11050 28

Monat April 1925

Soll — Kassa-

April 19	An	Transport	M 11936.95
" 19	"	Postscheckamt	57.70
" 19	"	do	428.35
" 20	"	Ablösung	330.—
" 20	"	do	1000.—
" 20	"	do.	578.99
			M. 14331.99

Konto — Haben

April 19	Per	Transport	M. 11052.28
		Gehälter am 15ten an	
		Kurz M 15.—	
		Kobbein " 50.—	
		Spindler " 90.—	
		Jungclaus " 75.—	
		Adelt " 120.—	
		Henning " 120.—	
		Rohwedder " 130.—	
		Christian " 140.—	
		Dierking " 185.—	925.—
		Für Jambalaya	30.—
		Für Stern.	30.—
April 19		Ausgabe M 312.88	
		Einnahme " 115.47	428.35
		Postscheckamt	57.70
" 20		Max Rusch	90.—
" 20		Sigismund Rusch	120.—
" 20		Hildebrand & Co	1000.—
" 20		Bankbank	578.92
			M 14331.99

Soll — Kassa-Konto — Haben

Soll				Haben			
April 21.	An	Transport	M. 14331.99	April 21.	Per	Transport	M. 14330.32
" 21	"	Ablieferung	" 1420.45	" 21	"	Postanweisung	" 1420.45
" 21	"	do	" 684.79	" 21	"	do	" 684.79
" 22	"	do	" 600.—	" 22	"	do	" 600.—
" 24	"	do	" 735.73	" 24	"	do	" 735.73
" 25	"	do	" 245.—	" 24	"	Max Ruß	" 20.—
" 27	"	do	" 600.—	" 24	"	Johanne "	" 120.—
" 27	"	do	" 600.—	" 24	"	Sidney Curtis Ruß	" 105.—
" 27	"	do	" 791.85	" 27	"	Amalie "	" 600.—
" 27	"	do	" 1050.—	" 27	"	Adelbert "	" 600.—
" 28	"	do	" 393.62	" 27	"	do	" 791.85
" 29	"	do.	" 1000.—	" 28	"	do	" 872.48
" 29	"	unterbliebene Reise-Rate	" 177.52	" 28	"	Marion Ruß	" 177.52
" 29		Ablieferung	" 900.—	" 29	"	Banabank	" 520.54
				Gehalter:		Max M 75.— v	
						Arthur " 120.— v	
						James " 120.— v	
						Ruß " 15.— v	
						Rothstein " 50.— v	
						Fiedler " 90.— v	
						Hofmeister " 130.— v	
						Christian " 140.— v	
						Daniel " 190.— v	
						Zulage " 75.— v	
							1005.—
			M. 23850.93				M 22883.68

12

Soll — Monat Kassa- — April/Mai 1925 — Konto — Haben

12

Soll				Haben			
April	30	Per Transport	23850.93	April	29	Per Transport	22880.68
"	30	" interest Conto	2100.—	"	30	" Henny Frankenstein	50.—
				"	30	" Leonhard-Tietzsch	30.—
				"	30	29 " Ernst Wagenknecht	100.—
				"	30	" Hauptbank	2760.—
				"	30	" Casabestand	127.25
			M 25950.93				M 25950.93
Mai	1.	An Casabestand	127.25	Mai	1.	Danatbank	600.—
"	1	" Ablösung	600.—	"	2	" Handbank	574.39
"	2	" do	574.39	"	3.	" Post Scheck 100 Lit 5.—	105.—
"	3	" do	306.30	"	3	" Danatbank.	306.30
"	4	" do	520.30	"	4	" Jos Stern	50.—
"	5	" do	1050.—	"	4.	" Danatbank	1103.30
"	6	" do	1350.—	"	5	" do	1345.56
"	7	" do	1140.—	"	6	" Handbank	1350.—
"	8	" do	2441.14	"	7	" do.	1140.—
"	9	" do	2729.52	"	7	" Egon Rudof. Fink St 35 13 5	17.30
"	9	" do	4093.66	"	7	" Fichtner Berlin	60.—
				"	8	" Johanna Kurzer	100.—
				"	8	" Handbank	2441.14
			M 8772.46				M 8139.99

Monat Mai 1925.

Soll — Kassa-Konto — Haben

Soll				Haben			
Mai 11	An	Transport	14872.46	Mai 11.	Per	Transport	8139.99
" 11	"	Adolfsen	1327.55	" 11.	"	Staatsbank	2729.42
" 11	"	do	776.16	" 11.	"	Landkasse	4093.66
" 12	"	do	6.80.47	" 11	"	Wahlperson	210.—
" 12	"	do	810.—	" 11	"	Staatsbank	1327.55
" 14	"	do	616.49	11	"	do	776.16
" 14	"	do	291.35	" 12	"	Landsbank	6.80.47
" 15	"	do	1050.=	" 13	"	Staatsbank	810.—
" 15	"	do	105.—	" 13	"	[illegible]	[illegible]
" 15	"	do	345.65	" 14	"	Staatsbank	616.49
" 15	"	do	717.19	" 14	"	Landwirtsch. Bank	291.35
" 18	"	do	1650.=	" 15	Gehälter: Max 75.—	Alfred 120.—	James 120.—
" 20	"	do.	360.—		Rino 15.—	Rinal 50.—	Finken 90.—
					Hermann 130.—	Christian 140	Pauline 185
					Jürgen 75.—		1000.=
				" 15.	von Landbank		50.=
				" 15.	von Stern		30.=
				" 15.	Sidney Rahn		105.—
				" 15	Landbank		345.68
				" 15	Einn. do		64.30
			M 23602.52				M 21414.07

Monat Mai 1925

Kassa-Konto

Soll					Haben				
Mai	21	An	Transport	23602 52	Mai	21	Per Transport	21141 07
"	25	"	Ablösung	1000.—	"	21.	18. " Staatsbank	697 19
"	25	"	do	828.02	"	21.	18 " do	1650.—
"	25	"	do (Treuhand)	1789 95	"	21	(20) " Johann Hofer	90.=
"	25	"	do	217.—	"	21	" do	90.=
"	25	"	do	300.—	"	22	" Max Hofmeister	145.—
"	26	"	do	2239 85	"	25	" Staatsbank	1000.—
"	27/28	"	do	1200.—	"	25	" do	828.02
					"	25	" Darlehen	1789 95
					"	25	" Staatsbank	217.—
					"	26	" Staatsbank	2365.16
					"	26	" Johann Hofer	135.=
					"	26	" Sidney Hofer	45.—
					"	27	" Gemeinde Thaur	250.—
					"	27	" Gehaltsabzug Max Hofer 75.— V	
							Hans " 120.	
							Hans " 120.	
							Rupp " 15. V	
							Riedlen " 50 V	
							Fritzler " 90. V	
							Hofmeister 150. V	
							Christian 140. V	
							Pancari 190. V	1005.—
							Pichler 75. V	
							Ing. Hofer Innsbruck	50.—
							Hans " Innsbruck	30.—
				31770 34				31802.39

15 — Monat Mai 1925 — 15

Soll			Kassa-	Konto			Haben
Mai 27	An	Transport	3177734	Mai 27	Per	Transport	318039
" 27	An	Ablieferung	114129	" 27	"	Staatsbank	236516
" 28	"	do	139340	" 28	"	Landbank	114129
" 29/30	"	do	750.—	" 28	"	Staatsbank	139340
" 31	"	Ernte Staatsbank	236516	" 31	"	Landabfindung	72595
			374217				374217
Juni 1	An	Landabfindung	72595	Juni 1	"	Waldsperre	360.—
" 3	"	Ablieferung	1080.—	" 2	"	Johann Rahn	900.—
" 4	"	do	1879.—	" 3	"	Staatsbank	1080.—
" 5	"	do	1000.—	" 4	"	Darlehn	1879.—
" 5	"	do	282.—	" 5	"	do	1000.—
" 6	"	do	982.38	" 5	"	Staatsbank	282.—
" 8	"	do	808.75	" 6	"	Darlehen	982.38
" 9	"	do	3532.12	" 8	"	do	808.75
" 10	"	do	1450.30	" 9	"	do	3532.12
" 11	"	do	540.—	" 10	"	do	1450.30
" 11	"	do	377.—	" 11	"	do	540.—
" 12	"	do	7164.06	" 11	"	Staatsbank	377.—
" 13	"	do	450.—	" 12	"	Gelsenkirchen	7164.06
" 13	"	do.	7544.76	" 13	"	Rahn Rein	450.—
			21836.32				20825.61

16 **Soll** — **Monat Juni 1925** — **Kassa-Konto** — **Haben** 16

Soll					Haben			
Juni 15	An	Transport	M.	21 836.32	Juni 15.	Per	Transport	20825.61
„ 15	„	do		758.80	„ 15	„	Danatbank Bl. XXVII	154476
„ 15	„	do Fl. 1000 — / Fl. 50 — / Fl. 30 —		1080.—	„ 15	„	do	758.80
„ 16	„	do		1043.61	„ 15	—	Schecks —	1080.—
„ 16	„	do		884.80	„ 16	„	Danatbank	1043.61
„ 17	„	do		1168.46	„ 16	„	Staatsbank	884.80
„ 18	„	do		29.57	„ 17.	„	Staatsbank	1168.46
„ 18	„	do		1000.—	„ 18		do	29.57
„ 18.	„	do		386.44	„ 18	„	Danatbk	1000.—
„ 19	„	do		725.06	„ 18	„	Mieteinnahmen	386.44
„ 20	„	do		918.01	„ 20	„	Staatsbank	725.06
„ 21	„	do		820.94	„ 22	„	Danatbank	918.01
„ 23	„	do		1492.33	„ 23	„	do	820.94
„ 23	„	do		450.—	„ 23	„	do	1492.33
„ 23	„	do		600.—	„ 23	„	Staatsbank	450.—
„ 24	„	do		917.96	„ 24	„	Rein Reine	600.—
„ 24	„	do		600.—	„ 24	„	Staatsbank	917.96
„ 26	„	do		200.38	„ 26	„	Danatbank	600.—
„ 27	„	do		447.96	„ 27	„	do	200.38
„ 29	„	do		1780.—	„ 29		do	447.96
			M.	37407.64				M. 36161.69

Soll — Kassa-Konto — Haben

Juni	30	An	Transport	M.	37407.64	Juni	30	Per Transport 36161.69
"	30	"	Ablösung	"	1000.—	"	30	" Damalbank 1780.—
"	30	"	do	"	450.—	"	30	" do 1000.—
"	30	"	do	"	1005.—	"	30	" Ruben Reise 450.—
July	1	"	do	"	2782.56	"	30	" — Gehälter — 1005.—
"	2	"	do	"	2105.73	July	1	" Damalbank 2782.56
"	3	"	do	"	2405.98	"	2	" do. 2105.73
"	6	"	Pathehemt 1036.+37	"	100.—	"	3	" do. 2405.98
"	6	"	Ablieferung	"	1046.54	"	6	Jahrzeit Vaters:
"	7	"	do	"	1258.70			Liebelt 10— Schimpke 10— Abelmann 3— 33.—
"	7	"	do	"	1127.99			Fritzmann 5— Friedländer 5—
						July	6	Loge Nr. 36 — M 50 — Fräul. Häusler 50— 100.—
						"	6.	Kölner Bertha 10.—
						"	6.	Tante Danny pro 30 Juni 50.—
						"	6	Tante Danny pro 15 July 50.—
								Vorauß.
						"	6	Leonhard pro 30 Juni 30.—
						"	6	Johannes Rasch 100.—
						"	6	Damalbank 616.54
						"	6	Sidney Ruben Berlin 100.—
								(Abzüglich Provision M 1.60)
				M.	50690.14			M. 48780.50

18

Soll

Monat **Kassa-**

July	7	An Transport.		5069014
"	7/8.	" Ablieferung.		600—
				5129014
July	8	An Transaction 4½%	M.	122.95.
July	8	" Ablieferung	"	216.5.—
"	9	" do	"	2533.93
"	11	" do	"	487.—
"	13	" do	"	487.95
"	14	" do	"	2526.—
"	14	" do	"	200.—
			Mp	8542.83

July 1928.

18

Haben

Konto

July	7	Per Transport		48780.50
"	7.	" Danabank		1258.70
"	8	" Hauptbank		1127.99
"	8	" Saldo		122.95.
				572 90.14
July	9.	" Danabank		1965.—
July	9/10	" do		2533.93
	13	" do		600—
	13.	" do		487.—
	13	" do		487.95.
	15	" Rinp3 M. 15—		
		Rzepnin " 50—		
		Prusko " 75.—		
		Prusinj " 90.—		
		Slem " 75.—		
		Acpo " 120.—		
		Stuer " 120—		
		Zarubi " 190.—		
		Koprivkop " 130.—		
		Apiptiem " 140.—		1005.—
15		Jovo Kamberov nike 6 M.		—.—
15		" Slem		30.
15		" Johanne Rospi		100.—
			Mp	7228.88

19 — Monat Juli 1925 — 19

Soll — Kassa- — Konto — Haben

Juli				M.		Juli				M.	
Juli	14	An	Transport	M.	8542.83	Juli	14	Per	Transport	M.	7228.88
"	14	"	Ablieferung	"	1284.53	"	14	"	Bankhaus	"	1496.48
"	15	"	do	"	219.10	"	14	"	Dr. G.	"	10.—
"	17	"	do	"	530.95	"	15	"	Bankhaus	"	1084.53
"	17	"	do	"	308.30	"	15	"	do.	"	219.10
"	18	"	do	"	3132.60	"	15	"	Rentkontrolle Kirchhofkasse	"	10.—
"	20	"	do	"	1500.—	"	16	"	Dr. W.	"	25.—
"	21	"	do	"	112.11	"	17	"	Bankhaus	"	839.25
"	22	"	do	"	150.—	"	18	"	Staatsbank	"	302.70
"	22	"	do	"	404.20	"	18	"	Bankhaus 1830.20	"	2029.20
"	22	"	do	"	1000.—	"	20	"	do.	"	1612.11
"	23	"	do	"	750.—	"	21	"	Johannes Hesse 150 =	"	100.—
"	24	"	do	"	1540.59	"	21	"	Sidney Kalmi	"	50.—
"	25	"	do		1207.23	"	22	"	Bankhaus	"	404.20
"	25	"	do		1951.16	"	23	"	do.	"	1000.—
"	26	"	do		900.—	"	24	"	do	"	1540.59
						"	24	"	do	"	750.—
						"	24	Diamant 19 to Casino 10.— Walzer 20.—			59.40
						"	25		Staatsbank		1207.23
						"	25		Bankhaus		1951.16
				M.	23533.60					M.	22720.53

20 **Soll** — Monat **Kassa-** — July 1925 — **Konto** — 20 **Haben**

July	27	An	Transport	235	33	60	July	27	Per Transport	22720	53
"	27	.	Auflösg	600	—		.	27	. Depositenbank	900	—
"	28	.	do	1116	43		.	27	. Johanne Hirsch	150	
"	29	.	do	396	49		.	27	. Sidney Hirsch	30	—
"	30	.	do	300	—		.	28	. Danabank	600	—
"	30	.	do	359	14		.	28	. do	1116	43
"	30	.	do	119	80		.	29	. do	396	49
"	31	.	do	1800	=		.	30	. do	570	—
"	31	.	do	1350	=		.	30	. do	269	10
							.	30	. do	89	04
							.	30	. Israel. Kultusgemeinde	119	80
							.	31	. unters Cons	500	=
							.	31	Kirsch M 15. — v		
									Röthmann " 50. — v		
									Ziegler " 75. — v		
									Friedrich " 90. — v		
									Max " 75. — v		
									Arthur " 120. — v		
									James " 120 — v		
									Dreilein " 190. — v		
									Kopnotke " 130. — v		
									Schuljan " 140. — v	1005	—
							.	31.	Frau E. Fernbacher	50	—
							.	31.	Lenhard	30	—
							.	31	Danabank	991	18
							.	31	Cassabestand	97	89
				29575	46					29575	46

Monat August 1925

Kassa-Soll

Aug	1.	An Cassabestand	97.89
"	1	" Ablösung	752.85
"	1	" do	580.53
"	3	" do	1322.87
"	3	" do	2708.92
"	6	" do	1213.76
"	6	" do	300.—
"	7	" do	2215.06
"	10	" do.	1200.—
"	11	" do	1500.—
"	12	" do	300.—
"	13	" do	3336.17
"	13	" do	1500.—
"	14/17	" do	100.—
"	17	" do	349.72
"	17	" do	1200.—
			15,677.79

Konto-Haben

Aug	1	An Rubin	16.50
Aug	1.	" do Kniß	300.—
Aug	1.	An Mex	50.—
"	1.	" Fiduca Augsb	100.—
"	3	" Dandtbank	752.85
"	3	" do	580.53
"	4	" Ges. Kurs	100.—
"	3/5	" Dàmstadt	1122.87
"	3/5	" do	2708.92
"	5	" Staatbank	300.—
"	6	" Dandbank	1213.76
"	7	" Staatbank	2215.06
"	10	" do	262.—
"	10	" Dandbk.	562.26
"	10	" do	1800.—
"	13	" do	3336.17
"	13	" do	1500.—
"	14	" do	750.—
"	14	" S. Kurs 50 — Schanna 100.	150.—
"	17	" Dandbk	349.72
			17,870.66

Soll — Kassa-Konto — Haben

Soll				Haben			
Aug 18	An	Transport	M. 18677.79	Aug 18	Per	Transport	M. 17870.66
" 18	"	Ablieferung	" 1500.—	" 18	"	" Rupp M. 15.—	
" 19	"	do	" 1202.11	" "	"	" Pöpke " 50.—	
" 18	"	do	" 2480.90	" "	"	" Jingler " 75.—	
" 19	"	do	" 600.—	" "	"	" Max " 75.—	
" 21	"	do	" 1500.—	" "	"	" Friedrich " 90.—	
" 21	"	do	" 1200.—	" "	"	" Hans " 120.—	
" 21	"	do	" 1461.17	" "	"	" Alfred " 120.—	
" 24	"	do	" 2019.72	" "	"	" Hofmarkt " 130.—	
				" "	"	" Christian " 140.—	
				" "	"	" Heinrich " 190.—	1005.—
				" "	"	Frau Sophie Stern	30.—
				" "	"	Frau Henry Fornbacher	50.—
				" 19 (18)	"	Bankhaus	" 600.—
				" 19	"	do	2115.69
				" 19	"	do	1800.—
				" 19	"	Stadtbank	1180.90
				" 21	"	Frau Rupp	50.—
				" 21	"	Darmstädter	2700.—
				" 21	"	do	1461.17
			M 30641.69				M. 28863.42

Monat August 1925

Kassa-Konto

Soll					Haben				
Aug.	24	An	Transport	M 30641.69	Aug.	24.	Per	Transport	M. 28863.42
"	24.	"	vint Cassa	" 1200.—	"	24	"	Frau Pfeiffer	" 100.—
"	25/26	"	do	" 1120.62	"	24	"	Bankhaus	" 1919.72
"	27	"	do	" 1463.84	"	25	"	do	600.—
"	28/29	"	vint Cassa	1405.66	"	26	"	do	1120.62
"	31.	"	vint. Cassa	936.—	"	27.	"	do.	1463.84
"	31	"	vint. Cassa	1221.—	"	28	"	do	600.—
					"	30	"	Cassa Pfeiffer	150.
					"	30	"	Bankhaus	1405.66
					"	31.	"	Raiffeisenbank M 15.—	
								Roiblen " 60.—	
								Ziegler " 75.—	
								Max " 75.—	
								Buchalb " 90.—	
								Immenstadt " 120.—	
								Illerbeuren " 120.—	
								Kempten " 130.—	
								Christazhofen " 140.—	
								Isny " 190.—	1015.—
					"	31.		Frau Feuchtner	50.—
				M. 37988.81					M. 37988.26

Monat August 1925 / September 1925

Soll — Kassa-Konto — Haben

Aug.	31.	An Transport	M 37988 81	Aug.	31.	Per Transport	37288 26
				"	31.	" Frau Johanna	100.—
				"	31	" Leonhard	30.—
				"	31	" Stiftung Pfarrer	50.—
				"	31	" Landesbank	520 55
			M 37988 81				M 37988 81
Sept.	1.	An Kassabestand	M 520 55	Sept.	1.	Per Wechsel Mäuder	M 238 63
"	1.	" Ablösung	129 647	"	2.	" Bankhaus	1000.
"	1	" do	1350.—	"	2	" Fräulein Hauleiter	25.—
"	3	" do	1200.—	"	2/3	" Landesbank	136 681
"	3	" do	1762.50	"	3	" do	129 647
"	4	" do	1260.—	"	3	" do	1200.—
"	5	" do	300.—	"	3	" do	1912.50
"	7	" do	300.—	"	5	" do	1052.49
"	7	" do	627.55	"	5-(4)	" Tante Jenny (birthday)	50.—
"	8.	" do	1260.—	"	7.	" Johanna Pfarrer	100.—
				"	7.	" Landesbank	627 55
				"	8.	" Sidney Berlin	45.—
			M 39877 07				M 39877 07

Monat Septbr 1925.

Soll — Kassa-Konto

Septbr.			
8	An	Transport	9877.07
" 8	"	mit. Cassa	392.08
" 8.	"	"	1500. =
" 9/10	"	"	2566 67
" 10	"	"	1236 63
" 11	"	"	711.13
" 11	"	"	500. =
" 12	"	"	1613.60
" 14	"	"	1350. =
" 15	"	"	1900. =
			21647.19

Haben — Kassa-Konto

Septbr.				
8	Per	Transport		8915.45
" 8	"	Staatsbank Scheck		935.08
" 8.	"	" Baar		720. —
" 9	"	Bayrische Bank		386 63
" 9	"	Staatsbank		1200. =
" 10	"	do		2566.67
" 11	"	do Baar		420. —
" 11	"	Scheck		1241.23
" 11	"	Johanne Stuffer		100 =
" 11	"	Staatsbank		580. —
" 12	"	do		1613.60
" 14	"	Bayrische Bank		1350. =
" 15	"	Rien M 20. —		
		Rösslein " 60. —		
		Ziegler " 75. —		
		Frau Rehm " 75. —		
		Friedrich " 90. —		
		Danner " 120. —		
		Alfred " 120. —		
		Hofmeister " 130. —		
		Christian " 140. —		
		Daniel " 190. —		1020. —
" 15	Frau	Stern		30. —
" 15	—	Feuerbacher		50. —
				Ma: 21128.66

Soll — Monat Kassa- — September 1925

Sept. 16	An	Transport	M. 21647.18
" 16	"	Ablösung	1249.22
" 17	"	do	1000.—
" 18	"	do	135.—
" 18	"	do	720.70
" 21	"	do	280.—
" 21	"	do	1181.96
" 22	"	do	905.17
" 23	"	do	4075.60
" 24	"	do	1788.10
" 25	"	do	7867.17
" 26	"	do	1712.50
" 29	"	do	1062.50
" 30	"	do	1200.—
" 30	"	do	7726 60
			M 45597.70

Sept. 16	Per	Transport	M 21128.66
" 16	"	Dänabank	141.93
" 16	"	do	1867.08
" 16	"	Werbespesen	180.—
" 17	"	Danabank	1000.—
" 18	"	Kasse	135.—
" 18	"	Danabank	720.70
" 21	"	Kasse Kurs	180.—
" 21	"	Spes Kasse Geschäftsf.	100.—
" 21	"	" " Kassaspes.	100.—
" 21	"	Djanabank	1181.96
" 22	"	do	905.17
" 23	"	do	1707.03
" 23	"	Staatsbank	2366.58
" 24	"	Danabank	1788.10
" 25	"	Danabank	7867.17
" 26	"	Dänabank	1712.50
" 29	"	Danabank	1062.50
" 30	"	Spes Fambaker	50.—
" 30	"	Lembaw	30.—
			M 44226.38

Soll — Monat Kassa- — September 1925. — Konto Haben

Sept 30	An	Transport	M. 45597.70	Sept 30	Per	Transport	M. 44226.38
" 30	"	Ablösung	" 1080.—		"	Rieß M. 20.	
					"	Rinderle " 60.	
					"	Fuchs " 75.—	
					"	Mayer " 75.	
					"	Friedrich " 90.—	
					"	Hamm " 120.	
					"	Alfred " 120.	
					"	Hofmeister " 130.	
					"	Christian " 140	
					"	Heinle " 190	M. 1020. 1020.—
					"	Staatsbank	772.60
					"	Frau Hirsch	50.
							608.72
			M. 46677.70				M. 46677.70
Ost. 1	An	Landesdeckungs	M. 608.72	Ost. 1	Per	Staatsbank	M. 1829.30
" 1	"	Ablösung	" 1829.30	" 2	"	Landesbank	" 1030.—
" 1	"	do	" 1650.—	" 2	"	Johanna Hirsch	" 90.—
" 2	"	do	" 698.02	" 1	"	Bankhaus	" 1650.—
" 3	"	do.	" 1644.12	" 2	"	Staatsbank	" 698.02
			M. 6430.16				M. 5297.32

Monat Oktober 1925

Soll — Kassa-Konto

Okt.	3.	An Transport	M.	6430 16
"	3	" Ablösung		272.365
"	6.	" D. Handelsbank, Ablösung		591.72
"	6	do		1650.—
"	7	" St. L. Kasse	M	3048.88
"	7	" Ablösung		1301 80
"	8	" do		1828 66
"	9	" do		1236.16
"	12	" do		2643 08
"	13	" do		1648 26
"	13	" do		4350.—
			M	27452.37

Haben — Kassa-Konto

Okt.	3	Per Transport		5297.32
"	3.	" Staatsbank		1644.12
"	5	" do		1800.—
"	5.	" Darlehnsbank		623.65
"	6	" do		591.72
"	6	" do		3048 88
"	6	" do		353.13
"	6	" do		1260.—
"	6	" Kartoffeln		35.—
"	6	" F. W. Brandtt.		36.—
"	7	" Darlehnsbk		200.—
"	7	" do		1301.80
"	7/9	" do		1828 66
"	7/9	" Staatsbank		1125.66
"	7/9	" Kriegsfürsorgeamt		100.—
"	9/12	" do do		100.—
"	12	" Staatsbank		1503.49
"	12	" do		931.39
"	12	" Darlehnsbk		108.20
"	13	" Staatsbank		1648.26
			M.	23539.28

Soll — Monat Kassa- — Konto — Haben

October 1925

Soll					Haben				
Acto 14.	An	Transport	M.	2452.37	Acto 14.	Per Transport	M.	2353.28	
" 15.	"	unsere Casse	"	1500.—	" 14.	" Staatsbank		4350.—	
" 16/17.	"	do	"	4992.89	" 15.	" Rimpf 3 M 20.			
" 19.	"	do	"	5200.—		Kohlstein " 60.			
" 20.	"	do	"	1800.—		Bringfeld " 75.			
" 21.	"	do	"	117.11		Friedrich " 90.			
" 21.	"	do	"	100.—		Max " 75.			
" 23.	"	do	"	1508.10		Alfred " 120.			
						Hans " 120.			
						Wegmeister " 130.			
						Christian " 140.			
						Paulsen " 190.	M.	1020.=	1020.=
					" 15.	" Hans Stern			30.—
					" 15.	" Hans Tannbaum			50.—
					" 16.	" Landbank			465.85
					" 18.	" Johanne Nissen			200.—
					" 18.	" Albert Petersen			220.—
					" 17.	" Staatsbank			4992.89
					" 19.	" Kirchenbuch Depot			2672.40
					" 19.	" Landbank			911.06
					" 19.	" Landbank			2008.31
					" 20.	" do			283.35
					" 20.	" Girokonto			553.50
				4267047					4129714

Monat Oktober 1925

Kassa-

Soll					Konto			Haben
Cts	23	An	Transport	426.047	Cts	21	Per Transport	4129.14
"	26	"	Ablösung	1894.75	"	21	" für Porto	1.20
"	27	"	do	1200.—	"	21	" Staatbank	544.05
"	28	"	do	851.10	"	23	" Staatbank	1355.—
"	28	"	do	3000.—	"	23	do	145.60
"	28	"	do	1547.93	"	26	do	1107.70
"	29	"	do	500.—	"	26	" Staatbank	787.05
"	29	"	do	1535.—	"	27	" Staatbank	1851.10
"	29/30	"	do	1000.—	"	27/28	do	2700.—
"	30	"	do	1000.—	"	28	do	2002.93
"	31	"	do	221.52	"	29	do L 1605.— + 500.—	2105.—
d/o	1	"	do	540.—	"	30	" Schäffer. Reis M: 20.—	
							" Rüchlein " 75.—	
							" Ziegler " 75.—	
							" Ebert " 75.—	
							" Friedrich " 90.—	
							" Jannes " 120.—	
							" Alfred " 120.—	
							" Hoffmeister 130.—	
							" Christian 140.—	1035.—
							" Daniel 190.—	
					"	30	Frau Johanna Porto	100.—
					"	30	Lombard 30.— + frau Lombard 50.—	80.—
					"	30	" Siebig Porto	90.—
					"	31	" Saldovortrag.	660.20
				Cts 559.80.77				Cts 559.80.77

Monat Kassa- Soll

Novembra 1925 Konto Haben

Soll					Haben				
Novbr	An	Kassabestand	M	660.20	Novbr	1.	Per	Staatsbank	1000.—
"	2	"	Ablösung	83.30	"	1	"	Konto do	304.82
"	2/3	"	do	2700.—	"	3	"	Staatsbank	2700.—
"	4	"	do	3018.25	"	4	"	do	3018.25
"	5	"	do	950.—	"	5	"	do	950.—
"	6	"	do	2643.42	"	6	"	do	2643.42
"	6	"	do	90.—	"	6	"	Johanne Mayer	90.—
"	7	"	do	1197.34	"	7	"	Staatsbank	1197.34
"	9	"	do	1200.—	"	9	"	do	1200.—
"	10	"	do	2100.—	"	10	"	do	2100.—
"	10	"	do	2100.—	"	10	"	do	2100.—
"	10	"	do	415.47	"	10	"	do	415.47
"	11/12	"	do	3150.—	"	12	"	do	3150.—
"	12	"	do	4038.15	"	12	"	do	4038.15
"	12	"	do	4355.—	"	12	"	do	4355.—
"	13	"	do	526.—	"	13	"	do	526.—
"	13	"	do	1067.63	"	13	"	M. Fr. Braun Nfr.	1067.63
"	14	"	do	2176.86	"	13	"	Hans Wirsing	28.95
"	14	"	do	190.32	"	13	"	"	120.—
"	15	"	do	110.75	"	13	"	" (Asche)	26.40
				32772.69					31031.43

Monat November 1925

Soll — Kassa-Konto — Haben

Soll				Haben			
Nov. 15.	An	Transport	M. 32772.69	Nov. 15.	Per	Transport	M. 31031.43
" 15	"	do	" 1200.—	" 16	"	Staatsbank	" 247.93
" 17	"	do	" 758.—	" 17	"	Rieß M 20.—	
" 17	"	do	" 1733.19			Röthlein . 75.—	
" 18	"	do	" 979.59			Jäger . 75.	
" 18	"	do	" 1585.—			Friedrich . 90 —	
" 19	"	do	" 875.—			Max . 75.—	
" 20	"	do	" 1133.—			Alfred . 120.—	
						Damm . 120.	
						Kohnke . 130.	
						Christen . 140.	
						Daniel . 190.	1035.—
						Frau Stern	30.—
						Samuel	50.—
						Holzverteilung	10.—
				" 17.		Staatsbank	758.—
				" 17		do.	1733.19
				" 17		do	107.96
				" 18		do	979.59
				" 19		do	1585.—
			M. 4097647				M. 39798.10

Monat November 1925.

Soll — Kassa-

Nov 20	An	Transport	4097.62
" 20	"	Ablösung v. Lanz	779.03
" 21	"	do	209.—
" 23	"	do	1800.—
" 24	"	do	2835.91
" 24	"	do	147.—
" 25	"	do	1350.—
" 26	"	do	900.—
" 27	"	do	215.06
" 27 (26)	"	do	958.08
" 28	"	do	121.30
" 30	"	do	1350.—
" 30	"	do	600.—
			52241.85

Konto — Haben

Nov 20	Per Transport		39798.10
" 20	" Staatsbank		425.45
" 21	" Johann Burfeind		100.—
" 23	Zahnarzt Mütter:		
	(Waisenhaus M 12.) Peterbeck Lübeck M 10.— Abraham 3. Friedländer 5.— Diverse 2. " 1.50		21.50
" 24	Porto (Porto)		360.—
" 24 (20c)	Staatsbank		779.03
" 24 (21c)	do		209.—
" 24 (23c)	do		3357.57
" 24	do		40.—
" 29	Johann Burfeind		100.—
" 26	Staatsbank		1350.—
" 27	do		1432.89
" 27 (26)	do		958.08
" 30	Schäfer		1035.—
Reise 20 V	Rostlein 75 V	Zieler 75 V	Friedländer 90 V
M. 75.	A. 120.	J. 120	Z. 210.
Ch. 140.	Diverse 190 V		
			52066.62 V

Monat November 1925

Soll — Kassa

Nov 30	An Transport	M.	522 41 85
		M.	522 41 85
Dec 1.	An Kassa		15 23
" 1	" Ablieferung		2000. —
" 2	" do		1100. —
" 3	" do		666 25
" 4	" do		1530. —
" 7.	" do		477 01
" 8.	" do		481. 80
" 9	" do		450. —
" 9	" do		1500. —
" 9/12	" do		270 50
" 12	" do		445 02
" 13	" do		190. 29
" 14	" do		60. —
" 15	" do		900. —
			15084. 15

Konto — Haben

Nov 30	Per Transport	M.	520 66 62
" 30	" Ueberpreis		80. —
" 30	" Landrat		30. —
" 30	" Frau Fambacher		50. —
			15 23
		M	522 41 85
Dec 2	Per Stadtbank		600. —
" 2	" "		276 71
" 2	" Frau Rehm		100. —
" 2	" "		80. —
" 2	" Stadtbank		1850. 55
" 2	" Mutterstützpunkt Allee		100. —
" 3	" Stadtbank		666 25
" 4	" do		1530. —
" 7	" do.		377 01
" 8.	" do.		481 80
" 9	" do		1200. —
" 9/12	" do		905 86
" 12	" Sidney Stapf		60. —
" 15	" Stadtbank		600 —
			14796. 18

Monat November 1925

Soll — Kassa-Konto — Haben

			Soll		Haben
Dez. 15	An	Transport	15084.15	Per Transport	14796.18
" 15	"	Fanmeister	700.—	" Stadtbank	43.50
" 16	"	Transp.	754.—	" Fidelio Stiftg.	100.—
" 16	"	Cent Schmitz	3700.—	" Rips M 20.— v	
" 18	"	Chor	2240.94	Gehaltes Ristlein " 75.— v	
				Ziegler " 75.— v	
				Fuchsel " 90.— v	
				Max " 75.— v	
				Alpers " 120.— v	
				Janes " 120.— v	
				Kymmig " 130.— v	
				Christian " 140.— v	
				Fanlein " 190.— v	1035.—
				Frau Stern	30.—
				Frau Tony Fanderlik	50.—
				Mahlbeck	10.—
Dez. 16				Frau Johanna Rahn	100.—
" 16.				Stammbank	155.—
" 16				do	333.10
" 18				do	2240.94
			22475.09		19193.72

Monat Dezember 1925

Soll — Kassa-Konto — Haben

Soll					Haben				
Dez.	18.	An	Transport	M. 22473.09	Dez.	18	Per Transport	M. 19193.72	
"	18.	"	Ablieferung	" 245818	"	18	" Verband Aktiv	" 3700.—	
"	21	"	do	" 73905	"	21 (18)	" Staatsbank do.	" 739.05	
"	21	"	do (Postbest.)	" 1800.—	"	21 (18)	" (Zinsgutschrift)	" 1000.—	
"	22	"	do	" 160.—	"	18/21	" unsere Kasse	" 350.—	
"	24	"	do	" 1730.70	"	"	" Staatsbank	" 2240.94	
"	24	"	do	" 1200.—	"	"	" Donatbank	" 217.24	
"	29	"	do	" 323.95	"	22	" Frau Johann Ahrens	" 100.—	
"	29	"	do	" 606.05	"	24	" Frau P. Wannemann Effekten	" 36.—	
"	30	"	do	" 536.—	"	24	" Per Livl. Bank: Tausch	" 496.81	
					"	24	" Staatsbank	" 486.30	
					"	24	" Werbekosten	" 270.—	
					"	29	" Staatsbank	" 323.95	
					"	29	" Frau Kahn	" 10.—	
					"	29	" Fabrik Ostrau (Versicherung)	" 11.—	
					"	29	" Fr. Fl. Blinc	" 60.—	
					"	30	" Leo Seligsberger	" 165.—	
					"	30	" Nathan Rosenau	" 60.—	
					"	30	" Bernhard Heimbürger	" 60.—	
				M. 32029.02				M. 29520.02	

Soll — Monat — Kassa-

Haben — Konto — Dezember 1925.

Dez. 30	An Transport	M. 32029.02		
			Dez. 30 Per Transport	M. 29520.—
			" 30 " Weihnachten	
			Kinzl M 20.—	
			Koppelmann " 75.—	
			Mag " 75.—	
			Bingler " 75.—	
			Fuisting " 90.—	
			Alfred " 120.—	
			James " 120.—	
			Kohnke " 130.—	
			Christian " 140.—	
			Deinlein " 190.—	1035.—
			Johannstyp M 40—	
			Hans Ott " 48—	
			Kristyan " 40.—	
			Pat Ott " 75.—	
			Lenhard " 75.—	270.—
Dez. 30	An Transport	M 32029.02	Dez. 30 Per Gehälter Fix - Deinlein	1035.=
			" 30 " Frau Fambalan	50.=
				M. 31910.=

Soll — Monat — Kassa-

Dez 30	An	Transport	M. 32029.02
" 30/31.		Allerley	" 100.—
1926			M. 32129.02
Jan 1	An	Cassabestand	89.02.

Dezember 1925. — Konto — Haben —

Dez. 30	Per	Transport	M. 31910.—
" 30	"	Gratificahin zum Asylhaus f. Ziegler	" 100.—
Dez. 30	"	Lenhard	" 30.—
			" 89.02
			M 32129.02
Jan 1.	"	Saldo Rubr	89.02.

388 80
5.-
388 80
21 78 x
410 58 (1) = mancanza

Soll + Monat Kassa-Bar Scheck

Juni 1940

Konto

Haben

		Soll	Kassa-Bar Scheck	Haben	Bar	Bank
June 1	Kassabestand	2 3 3 405.58	1 3 1 42.22 $ 27.21	Barausgaben	84.21	
1	American National Bk	369.34 $		Scheckausgaben		103.09
1	Salary		21.78	Saldo	749.78	35.77
3	Dr. Stunde		1.50			
8	Salary	21.78				
11	Dr. Stunde		1.50			
17	Dividende Consolid. Edison	22.50				
"	" " Interstate Natural Gas	20.00				
	" " Gen. Cig. Co.	25.00				
	Rückzahlung Marg	2.47				
15	Salary Alfred	22.77				
17	Dr. Stunde		1.50			
22	Salary Alfred	22.77				
	Von Water / 11.2	75.00				
	Von Friedl	200.00				
24	Dr. Stunde		1.50			
29	Salary Alfred		22.77			
30	Von Johanna	35.00				
		852.87 +	92.77 / 27.21		852.87	119.98

Monat Juli 1920

Soll

			Kassa-Scheck	Bar
July	1	Kassabestand		35.77
	1	American Nat. Bk.	749.78	
	1	Dr. Norma Hoffmann	7.50	
	1	Dr. Kunde		1.50
	6	Salary Alfred		22.77
	8	Dr. Kunde		1.50
	13	Salary Alfred		22.77
	16	Dr. Kunde		1.50
	20	Salary Alfred		22.77
	27	Von Lockfflers	75.00	
	"	Salary Alfred		22.77
	31	Von Johanna	35.00	
			867.28	131.35
		~~Saldovortrag~~	~~722.28~~	~~16.12~~
~~Aug.~~	~~4.~~	~~Salary Alfred~~		~~22.77~~
	~~6.~~	~~Dividends Home Insurance~~	~~48.~~	
		~~" Dividend Shares~~	~~4.50~~	
	~~7~~	~~Von Hugo B~~	~~75.00~~	
	~~10~~	~~Salary Alfred~~		~~22.77~~
	~~12~~	~~Dr. Kunde~~		~~1.50~~

Konto

Haben

July		Barausgaben	115.23
		Scheckausgaben	145.- ~~145.~~
		Saldo	722.28 16.12
			867.28 131.35

Monat August 1920

Soll

			Kassa-Scheck	Bar
Aug.	1	Saldovortrag	722.28	16.12
	4	Salary Alfred		22.77
	6	Div. Bank Insurance	48.00	
		" Div. Shares	4.50	
	7	Von Lager B. / Nr 3	75.00	
	10	Salary Alfred		22.77
	12	Dr. Schmidt		1.50
	17	Salary Alfred		22.77
	19	Dr. Schmidt		1.50
	24	Salary Alfred		22.77
	26	Dr. Schmidt		1.50
	31	Salary Alfred		22.77
	31	Von Johanna	36.80	
			885.58	134.47

Konto

Haben

Aug.		Barausgaben		75.61
		Scheckausgaben	131.11	
		Salden	755.47	58.86
			886.58	134.47

Monat September 1910

Soll

			Kasse Scheck	Bar
Sept.	1	Saldovortrag	755.47	~~66.59~~ 58.86
	3	Dr. Stunde		1.50
	7	Salary Alfred		22.77
	9	Dr. Stunde		1.50
	15	Salary Alfred		22.77
	16	Div. Gen. Cig. Co.	25.00	
	17	Div. Cocs. Edison	22.50	
	28	Salary Alfred		22.77
	"	" Lilli		2.32
	19	Dr. Stunde		1.50
	23	Dr. Stunde		1.50
	21.	Salary Alfred		22.77
	30.	Dr. Stunde		1.50
		Von Johanna	35.-	159.76
			837.97	
			837.97	159.76

Konto

Haben

Sept.	1	Barausgaben		85.25
		Scheckausgaben	86.36	
		Saldo	751.61	73.51
			837.97	159.76

Monat

192

Soll

1940

			Kassa-Scheck	Bar
Okt.	1	Saldovortrag:	751.61	73.51
		Div. Norma-Hoffmann	7.50	
		Von Hugo B. [#4]	75.–	
	5	Salary Alfred		22.77
		" Lilli		9.24
	7	H. Kunde		1.50
	12.	Salary Alfred	22.77	
	12.	" Lilli		11.55
	16.	H. Kunde		1.50
	19.	Salary Alfred	22.77	
		" Lilli	879.65	13.86
	26.	" Alfred		22.77
	"	" Lilli		13.86
		Von Johanna	35.–	170.56
			914.65	170.56

Konto

Haben

Okt		Barausgaben	102.90
		Scheckausgaben	85.36
		Saldo	829.29 67.66
			914.65 170.56

45 Monat 192 45

1940 Soll			Kassa-Scheck	Kassa-Bar	Konto	Haben	
Nov.	1	Saldovortrag	829.29	67.66	Nov. Barausgaben		110.03
	1	Div. Dividend shares	4.50		Scheckausgaben	78.23	
	2	Salary Lilli		13.86	Salden	934.22	77.37
		" Alfred	23.22				
	9	" Lilli		13.86			
		" Alfred		23.22			
	16	" Lilli		13.86			
		" Alfred		23.22			
	12	Dr. Stunde		1.50			
	19	Dr. Stunde		1.50			
	23.	Salary Lilli		13.86			
	16.	Dr. Stunde		1.—			
	28.	Von Hugo #5	75.—				
	30	Salary Alfred	23.22				
	23.	" " (23.22 f. Nickl Cross)	22.22				
	30.	Salary Lilli		13.86			
	"	Von Johanna	35.—	187.40			
			1012.45	187.40		1012.45	187.40

Monat

Soll

1940			Kassa Scheck	Kassa Bar
Dec.	1	Saldovortrag	934.22	77.37
	3	Dr. Stunde	"	1.00
	7	Salary Alfred		23.22
	"	" Lilli		13.86
	13.	" Lilli		13.86
	20.	" "		13.86
	26	" Alfred	23.22	
	"	" "	23.22	
	"	Bonus "	24.75	
	"	Dividende J.C.C	125.—	
	"	" Consol. Edison	22.50	
	"	" Interstate Nat. Gas	20.—	
	28.	Salary Lilli		13.86
	28.	" Alfred		23.22
	30.	Dividende Norma-Hoffmann	17.50	180.25
	"	Von Johanna	1190.41 35.—	
			1225.41	180.25

..... 192.

Konto

Haben

Dec.	Baranzahlen		120.05
	Scheckanzahlen	90.64	
	Salden	1134.77	60.20
		1225.41	180.25

Monat 192

Soll

1941		Scheck	Kassa-Bar
January 1	Saldovortrag	1134.77	
	ab Übertrag an Roman Wischnitz (sein Guthaben) : 50.54		
	ab Übertrag 4/Garkto 500.-	550.54	
	Salden am 1-1-1941 + Diffz.	584.23 1.-	60.20
4.	Salary Alfred		23.22
	" Lilli		13.86
11.	" "		13.86
	" Alfred		23.22
18.	" "		23.22
"	" Lilli		15.34
25.	" "		15.85
"	" Alfred	23.22	188.77
29.	Von Johanna X	49.-	
		657.45	188.77

Haben

1941	Konto		
January	Barausgaben		90.76
	+ Bar an Mutter		14.-
			104.76
	Scheckausgaben	90.46	
	Salden	566.99	84.01
		657.45	188.77

Monat

192

Soll

1941		Scheck	Kassa-Kassa
Februar	Saldovortrag	566.99	84.01
1.	Salary Alfred	23.22	
	" Lilli	-	19.80
8	" "		14.85
	" Alfred	23.22	
8.	Von Hugo (#6)	75.-	
-	Dividend Home Insurance Co	48.-	
-	" Dividend Shares	6.-	
		742.43	
12	Ein Dl. Stunden Lilli		3.00
15	Salary Lilli		14.85
"	" Alfred		23.22
22.	" "		23.22
"	" Lilli		14.85
28.	Von Johanna	14.-	19.80
		~~35.-~~ 777.43	
		~~777.43~~	197.80
		756.43	

Konto

Haben

Febr.	Barausgaben		119.71
	Scheckausgaben	44.- 150.44	
	Saldo	591.99	78.09
		~~777.43~~ $	197.80
		756.43	

Monat

1941 Soll

Scheck | Kassa | Bar

March 1.	Saldovortrag	$ 591.97		78.09
1	Salary Lilli			14.86
8.	" "			5.—
1.	" Alfred	23.22		
8.	" "	23.22		
15.	" "	~~23.~~		23.22
"	" Lilli			11.97
22	" "			14.86
"	" Alfred			23.22
	Dividende G.C.C	25.—		
	" " Consol. Edison	22.50		
	Von Hugo (Nr 7)	75.—		
29.	Salary Lilli			14.86
"	" Alfred	23.22		186.08
	Von Johanna	787.13		
		25.—		
		819.13		
		819.13		186.08

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Konto

Haben

March.	Barausgaben		101.91
	Scheckausgaben	89.67	
	Salden	729.46	85.17
		819.13	186.08

Monat

Soll

Kass Scheck | Bar

			Kass Scheck	Bar
April	1.	Saldovortrag	729.46	85.17
	5.	Denver University (Lilli)	30.–	
		Div. Norma Hoffmann	7.50	
		Salary Alfred	23.22	
	5.	" Lilli		14.86
	12.	" "		12.47
	"	" Alfred	"	23.22
	18.	Lessons Lilli	14.–	
	"	Salary Lilli		5.73
		Von Johanna	~~48.50~~ 23.–	
			852.68	141.45

192

Konto

Haben.

April		Barausgaben		82.23
		Scheckausgaben	geschafft: 204.50 93.94	
		Salden	554.24	59.22
			852.68	141.45

Monat

Soll

~~Scheck~~ Kassa- | Bar

Mai	1	~~Salary Lilli~~ Saldovortrag	554.24	59.22	
	3	~~Salary Lilli~~		~~7.42~~	
	10	" "		7.42	
	17	" "		7.42	
		Dividend Shares	4.50		
	24	Salary Lilli		7.42	
	30	" "		7.42	
	31	Von Johanna	48.50		
		" Scheckkonto	607.24	50.-	
			607.24	138.90	

192 .....

Konto

Haben

51

May		Barausgaben		59.18
		Scheckausgaben	119.55	
		Bar v. Bank abg.	50.-	
		Salden	437.69	79.72
			607.24	138.90

52 — Monat — 192 — 52

Soll — Konto — Haben

1941			Scheck	Kassa Bar
Juni	1.	Saldovortrag	437.69	79.72
	18.	Von Sparkonto		73.49
	23.	" Hugo (#8)	75.–	
	6.	Salary Lilli		12.27
	14.	" "		12.03
	19.	" "		7.42
	28.	" "		7.42
		Div. Gen. Cigar Co	25.–	
		von Mara	2.–	
		Consol. Edison	22.50	
		Interstate Nat. Gas	20.–	
		Von Johanna	48.50	
			630.69	192.35

			Scheck	Bar
Juni	30	An Johanna		13.50
		" Ruth Marion (Sparkonto)		12.–
		Barausgaben		64.43
		Scheckausgaben	101.35	
		Salden	529.34	102.40
			630.69	192.35

1941 Soll

			Scheck	Kasse Bar
July		Saldovortrag	529.34	102.40
	2	Liv. Norma-Hoffmann	7.50	
	5	Salary Lilli		11 44
	12	" "		14 61
	19	" "		7 42
	26	" "		7 42
		Von Johanna	35.-	143.29
			571.84	143.29
Aug.	1	Saldovortrag	467.28	58.84
	2	Salary Lilli		7 42
	4	Speech Lilli (Denver Women's Club)		5 00
	"	Dividend Shares	4.50	
		Home Insurance	48 00	
	14	Von Bank		50.-
	9.	Salary Lilli		7.42
	16.	do		7.42
	23	do		7.42
	30	do		7.42
	30	Von Bank		50.-
	"	Johanna	35.-	200.94
			554.78	200.94

Konto Haben.

July	31	Barausgaben		84.45
		Scheckausgaben	104.56	~~84.45~~
		Salden	467.28	58.84
			571.84	143.29
Aug.	31.	Barausgaben		91.20
		Scheckausgaben	bar, alg. 80 67.55	~~60~~ ~~67.55~~
		Salden	393.23	109.74
			554.78	200.94

Linke 130.
Rechts 50.–
Rel gut 80.–

Soll — Monat — Kassa-

Sept.	6	~~Salary Lilli~~ Saldovortrag	393.23	109.74	
	6	Salary Lilli		30.00	
	13	do		12.–	
	20	do		10 89	
	27	do		8.00	
	30.	General Cigar Co		170.63	
	"	Consol. Edison Co	25.–		
	"	Goldberg Bros.	18.–		
	"	Von Johanna	65.02		
			35.–		
			536.25	170.63	
Oct.	1	Salden	80.– Eisenwire	459.12	101.82
	3.	Norma-Hoffmann		15.–	
	4	Salary Lilli			
	11	" "		9.90	
	18	" "		11.88	
	25.	" "		9.90	
		Von Johanna		11.88	
			35.00	145.38	
				507.12	145.38

192

Konto — Haben.

					68.81
					~~457.12~~
Sept.	30	Barausgaben			
		Scheckausgaben		79.13	
		Salden		457.12	101.82
				536.25	170.63
Oct.	31.	Barausgaben			86.40
		Scheckausgaben		59.56	
		Salden		447.56	58.98
					~~85.18~~
				507.12	145.38

55 — Monat — 192 — 55

11/30: $100. Musc für Roosevelt

Soll — Kassa-Gas

1941				
Nov. 1	Saldo		447.56	58.98
	~~Für Roosevelt~~		~~7.00~~	
	~~Für Willkie~~		~~3.00~~	
1.	Salary Lilli			12.41
8.	" "			11.88
15.	" "			12.63
22	" "			8.31
				~~8.40~~
"	Allied Display Material		43.42	
29.	Salary Lilli			12.28
	Von Johanna		35.00	
	Bar zu Bank		538.73	50.—
			538.73	172.49
Dec. 1	Saldo		$443.12	87.89
6	Allied Display & Creative		115.35	
6	Salary Lilli			11.88
13.	" "			12.77
"	Guaranteed Prod. Co.		11.06	
15.	Consol. Edison		18.—	
15.	Interst. Natural gas		24.—	
23.	General Cigar Co		150.—	
20.	Salary Lilli			7.92
27	" "			14.88
31.	Norma-Hoffman		20.—	35.00
	Von Johanna		781.53	100.—
	Bar von Bank			
			781.53	270.34

Konto — Haben

Nov. 30	Gas an Mutter			15.50
	Barausgaben			71.10
	Scheckausgaben		95.61	
	Saldo		443.12	87.89
			538.73	172.49
Dec. 31	Barausgaben			93.27
	Scheckausgaben		181.58	
	Saldo		599.95	177.07
			781.53	270.34

Monat

Soll — Scheck — Kassagr

1942			Scheck	Kassagr
Jan.	2.	Salden	599.95	177.07
	3.	Allied Display	16.57	
	3.	Salary Lilli		9.90
	-	Raw Mex	3.00	
	12.	Creative	22.04	
	17.	B.M.H. (Lilli)	4.00	
	-	Hoves. Station	21.05	
	10.	Salary Lilli		11.88
	17	do		11.88
	24	do		11.88
	31	do		11.88
	30	Translation Lilli	4.56	
		Von Johanna	731.17	35.-
			$731.17	269.49
febr.	3.	Home Insurance	48.-	
	-	Div. Shares	6.60	
	2.	Salden	659.99	164.32
	5.	Williams	42.49	
	9.	Transporter Service	4.20	
	14.	Allied	6.34	
	20.	Piedmont Coal	30.-	
			797.62	
			797.62	164.32

192

Konto — Haben

1942				
Jan.	31	Barausgaben		105.17
		Scheckausgabe	71.18	
		Salden	659.99	164.32
			$731.17	269.49

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Soll

Monat

Kassa-

Feb.	1	Salden	797.62	164.32	
	14	Salary Lilli.		696	
	21	" "		954	
	24	" "		318	
		Von Johanna		35.—	
			797.62	219.—	
March	1	Salden	740.01	144.51	
	17.	General Cigar Co	25.—		
	—	Consol. Edison	18.00		
	11.	Waterbury	3.83		
	11.	von Bank	726.24	100.—	
	31.	" Johanna		35.—	
			786.84	279.51	
April	1	Salden	625.04	182.35	
	2.	Worms - Hoffmann	10.00		
	7	Div. (Geschäft)	208.99		
	18.	do	32.40		
	30	von Bank	876.43	100.—	
		von Mutter		35.—	
			876.43	317.35	

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Konto

Haben.

Febr.	28.	Barausgaben			75.49
		Scheckausgaben	57.61		~~57.61~~
		Salden	740.01		144.51
			797.62		219.—
March	31.	Barausgaben			97.16
		Scheckausgaben	161.80		
		Salden	625.04		182.35
			786.84		279.51
April	30	Barausgaben			118.37
		Scheckausgaben	204.48		
		Übertrag a Midland Sav. Bk	300.—		
		Salden	371.95		198.98
			876.43		317.35

Soll — Monat — Kassa-

1942

May	1	Saldo	371.95	198.98
	5	Denver University	12.—	
	–	Div. Shares	4.50	
	–	Williams : 194.23		
	–	Waterbury : 38.57	232.80	
	7	Creative Plastics Corp.	36.37	
			657.62	
	22	von Bank		150.—
	30	– Mutter		35.—
			657.62	383.98
June	1	Saldo	199.32	168.90
		m. Breit (Loan):	27.51	
		Placita	67.—	
		Williams:	81.65	
		Phillips:	42.52	
		Creative Plastics:	–.66	
		Renwal Mfg. Co	16.68	
		Denver University (Lilli)	12.—	
			447.34	
		Consol Edison	18.—	
		General Cigar Co	25.—	
		Interst. Nat. Gas	20.—	
		Dept. Credit Corp	103.43	
		Allied	37.11	
		Cikra	20.41	
			671.33	
		von Mutter		35.—
		von Bank		100.—
			671.33	303.90

192

Konto — Haben.

58

May	5	Übertrag a Midland Sav. Bk.	$ 250.00	
		Barausgaben		215.08
		Scheckausgaben	208.30	
		Saldo	199.32	168.90
			657.62	383.98
June	30	Barausgaben (100.– Case)		53.61
		Scheckausgaben	197.50	
		Saldo	473.83	250.29
			671.33	303.90

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Monat

Kassa-

Soll

July	1	Saldeln	473.83	250.29
		Norma-Hoffman	7.50	
		Zolo	5.12	
		Renwal	14.60	
		Williams	378.04	
		Phillips	66.95	
	17.	Lilli-University i. 63.- g. 40 Jan	53.60	
	25.	Great American	12.50	
		Cleveland	3.42	
		x. Mutter		22.50
			1015.56	272.79
Aug.	1	Saldeln	425.86	142.28
		Lilly-University	12.00	
		Waterbury	.74	
		Plastic Creations	13.88	
		Allied	3.58	
		Dividend Shares	4.50	
		Home Ins. Co	48.-	
		Williams	456 28	
		Phillips	61.46	
		Denver University	65.65	
		Hugh Lyons & Co	13.11	
		Rembal mfg Co	20.61	
		Allied Raymd & Son	9.66	
		Zeiger	12.94	
		Mutter	5.47	35.-
		Bank		10.-
			1153.74	277.28

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Konto

Haben

July	6.	Übertrag a/ Midland Sav. Bk.		$ 500.00 250.00
		Barausgaben		130 √1
		Scheckausgaben	89.70	
		Saldeln	425.86	142.28
			$ 1015.56	272.79
Aug.	5.	Übertrag a/ Midland Sav. Bk.		$ 600.-
		" " a/ John S. Worthington		- 100.-
		Barausgaben		112.92
		Scheckausgaben	176.54	
		Saldeln	277.20	164 36
			1153.74	277.28

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Monat

192

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1942 **Soll** — **Kassa-** — **Konto** — **Haben**

Sept.	1	Salden	$ 277.20	164.36	Sept. 30	Barausgaben		118.42
	4.	Williams	101.31			Scheckausgaben 50.- Cash	133.25	
	15.	Allied Display	8.16			Salden	328.04	130.94
	17	Consol. Edison	18.—					
	17.	General Cigar Co	25.—					
	26	Renwal Creative [illegible]	30.62					
			1.—					
			461.29					
		D. Mutter		35.—				
		D. Bank		199.36				
				50.—				
				249.36				
			461.29	249.36			461.29	249.36
Oct.	1	Salden	328.04	130.94	Oct. 31	Barausgaben	150.- Gruiner	Bar 96.40 Scheck 270.75
		Norma - Hoffman	7.50				50.- bar	
		Williams	184.47			Scheckausgaben		
		Brown + Berthein	1.—				146.46	
		Desch - Franger	6.25			Salden		50.88
		Phillips (126.92)	100.—	26.92				
		Renwal	64.43	157.36				
		Roy F. Franger	35.20					
		Lilli - Denver University	13.00					
		H. + B	12.62					
		Renwal	50.09					
		D. Dry G.	5.88					
		J. C. Penney	23.35	503.79				
			831.63					
		D. Mutter		35.—				
		D. Bank		192.86				
				50.—				
				242.86				
			831.63	242.86			831.63	242.86

Monat

1942 Soll

			Bank	Kassa
			561.08	
Nov.	1	Salden	560.08	146.46
	7.	Nice for Lessons	3.—	
		D. University	13.—	
		Dir. Shares	3.90	
		Williams	104.20	
	12	Profit on 2 Cas Coal	36.75	
	27.	Roy F. Tranger	52.11	
	✓	Lilli - D. University	16.00	
	30	von Mutter	7.00	35.—
		von Bank		150.—
			780.04	331.46
Dec.	1	Salden	563.71	240.46
	3.	Williams	201.92	
	8.	Piedmont Coal	29.80	
	9.	Carson Cockey	22.48	
	18.	Consol. Edison	18.—	
	✓	Interstate Nat. Gas	15.—	
	22.	general Cigar Co	150.—	
	✓	Marsh Supply Co	25.05	
	24.	Tranger	451.48	
	30.	Norma - Hoffmann	17.50	
	31	von Mutter - Bank	1494.94	35.— 100.—
			1494.94	375.46

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Konto

Haben

		1942		
Nov.	30.	Barausgaben		91.—
		Scheckausgaben 150.— bar	216.33	
		Salden	563.71	240.46
			780.04	331.46
Dec.	31	Abschlag of John S. Worthington	70.00	
		Barausgaben		122.55
		Scheckausgaben	172.02	
		Salden	1252.92	252.91
			1494.94	375.46

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1943 Soll — Bank — Kassa Bar — Konto — Haben

Jan. 1	Saldeen		1252.92	252.91	April 1	Balance	139.06
	von Bank			100.—		von Bank	100.—
	" Mutter	35.— / 22.50		12.50		von Mutter 30.— / 1.12.50	17.50
				365.41			256.56
	Spent in January Cash			101.65		Spent Cash in April	169.98
Febr. 1	Cash on February 1st, 1943:			263.76			86.58
	Salary Lilli Rosenstock +	14.00 / 6.00				von Bank	100.—
	less V-Tax 10c, Social Sec. 20c	20.00 / 30		19.70		" Mutter (à conto)	10.—
				283.46			196.58
	Spent in Febr. Cash			97.32		Spent in May	103.99
				186.14			92.59
March 15.	to Mutter for last month			30.—		von Bank	100.—
	" " " this "			30.—		von Mutter	30.—
				246.14			222.59
	Spent in March			107.08		Spent in June	126.28
				139.06			96.31
April 19	to Mutter a Stockholm $450.— #9				Aug. 1	von Bank	100.—
						" Mutter	30.—
							226.31
						Spent in July	149.60
							76.71

Soll

Monat Kassa-

..... 192

Konto

Haben

		16.71
Cash		100.—
		176 71
Spent in August		103.21
		73.50
2/ [illegible]	[illegible]	[illegible]
11	[illegible]	[illegible]
	[illegible]	100.—
	[illegible]	40.—
	[illegible]	50.—
	[illegible]	20.—
1/ 14	[illegible]	450 —

64 Monat

Soll

Kassa-

192

64

Konto Ida Beckman

Haben

1950			
Dec.	20	Cash	2500.—
1951			
Jan.	2.	do Interest $125.- paid to Ida on 1/2/51	2500.—
Nov.	15.	do (Lilli)	50.—
Dec.	14.	do (from Germany)	1345.43
	31	Interest on $5000.- from 7/1 to 12/31/51	125.—
			6520.43
1952			
Jan	9	Cash	50.—
	24	"	50.—
			6620.43
May	10	Check, mailed to Ida, NYC	50.—
			6570.43
May	26	received from Ida	100
			$ 6670.43
Aug.	1	received from Ida	50.00
Sept.	19	" " "	50.00
Nov.	3	" " "	40.00
Dec.	22.	interest on $ 6670.- from 11/1/52 to 12/30/52	250.—
			$ 7060.43

repaid to Ida B.'s account
Midland Savings Bk on 12/30/1952

Soll Vermögensbestandteile		Kl.	Saldo	1 Kjøbenhavn 1941. Haben		Kl.	Saldo
1941				1941			
Januar 1.	Shares		$ 6165.75	Jan. 1.	FHA Loan on house 1195 Holly St.		4720.28
	Savings - Account # 128820		2008.32		Saldo (Vermögen) am 1.1.1941		9949.76
	Savings - Account #128810		550.54				
	Check - Account		585.23				
	Cash at home		60.20				
	House 1195 Holly St. $ 5300.-		5300.-				
			$ 14670.04				$ 14670.04
1942				1942			
Januar 1	Shares		$ 4927.-	Januar 1.	FHA Loan on House 1195 Holly Street		4556.57
	50 great Am. Ins. Co.		1237.50		Vermögen am 1.1.1942		10457.67
	Checking - Account Am. Nat. Bk.		599.95				
	Cash at home a.)		1700.-				
	do. b.)		177.07				
	John J. Worthington Company		1022.72				
	House 1195 Holly St.		5300.-				
			$ 15014.24				$ 15014.24

192 Monat

1943 Soll — Kassa-

Januar 1	Shares (same as 1942)	$	5549.-
	50 great American		1350.-
	Checking Am. Ntl. Bk		1252.92
	Cash at home		252.91
	House 1195 Holly St		5300.-
			13704.83
	Savings Acct. Midland Savings Bk		3414.99
			17119.82
1944.			17119.82
1944			
Jan. 1.	Shares (same as 1943)	$	6634.00
	50 great American		1350.00
	Checking Acct. Am. Ntl. Bk.		1825.15
	Cash at home		175.00
	Savings Acct. Midland Savings Bk		4965.37
			756.87
	House 1195 Holly St.		5300.00
			21006.39

192 Konto

1943 Haben — 192

Januar 1	FHA Loan on House 1195 Holly	4384.45
	Vermögen am 1. Januar 1943	12735.37
1944.		17119.82
Jan. 1.	F.H.A Loan on House 1195 Holly St.	4203.61
	Vermögen am 1. Januar 1944	16802.78
		21006.39

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1948 Soll — Monat — Kassa-

January 1	Shares	$	14430.00
	American Nat. Bk		3232.34
	Midland Savings Bk		6940.83
	$1100.- War Bonds ca		800.00
	House 195 Holly		5300.00
		$	30703.17
1947:			
January 1.	Shares	$	3785.-
	American Nat. Bank		871.29
	Midland Savings Bank		3034.31
	ca $1100.- War Bonds		800.-
	House 195 Holly Street		5300.-
			47890.60
1950 1949:			
January 1	Shares	$	28684.-
	Central Bk. & Trust Co		411.29
	Midland Savings Bk 14249.09 + 1640.63		15889.72
	ca $1100.- War Bonds	ca	900.-
	House 195 Holly		5300.-
			51184.01
	+ Loan an Werber		2000.-
			53184.01

192

1945 Konto — Haben — 193

Jan. 1	F H A Loan on 195 Holly	3969.60
	~~Vermögen am 1/1/1945~~	
	Income Tax due about	1500.00
	Vermögen am 1/1/1945	$ 25233.57
		$ 30703.17
1947:		
January 1.	F. H. A. Loan on 195 Holly Street	3549.44
	Reserve for Tax & Risk on Shares	2000.-
	Vermögen am 1/1/1947:	42341.16
		47890.60
1950 1949		
January 1.	F H A Loan on 195 Holly St.	2843.96
	Vermögen am 1/1/1950:	48340.05
	+ Loan an Werber	2000.-
		~~50340.05~~
		$ 53184.01

194

Monat

Soll Assets AHR. on 1/1/1952 Kassa-

Central Bk. & Trust Co ($982.03)	ca $		1000.—
Midland Sav. Bk. ($12.130.93)	—		12000.—
various Shares, about	~		32000.—
Bonds	~		1000.—
½ Equity on Chatean Clamant	$15500.— 83000.— mortg	½ =	34000.—
	$69500.—		
Equity on 441/445 Jackson St.	~		15000.—
Equity on 1195 Holly Street	$17300.— 2300.— mortg	~ =	15000.—
balance loan Werber			1750.—
		$	111.750.—
less debt to Tola	ca		6500
		$	105250.

(Tola loan repaid to Jola on 12/30/1952)

192

194

Konto Assets, AHR on 1/1/1953. Haben

Central Bank & Trust Co	ca $	1000.—
Midland Savings Bk ($8542.28)	—	8500.—
various Shares, about	~	41.000.—
Bonds	~	1000.—
½ Equity on Chatean Clamant	~	30000.—
~ ~ Jackson Street	~	15000.—
~ ~ Holly Street	~	15000.—
balance loan Werber		

199

Soll

Monat

Kassa-

July	18.	Mrs. Miller (bar)	$	40.–
Aug.	2.	do.		60.–
Aug.	18.	do		100.–
Sept.	18	do		100.–
Oct.	18	do		100.–
		Bar to Master		20.–
Nov.	18	Mrs Miller		100–
		Bar to Master (Br. invoice)		20.–

1945 Konto Account Max. Haben

199

192

July		Received on Max (Cigars)	52.06
Aug.	26.	" " " Check	147.94
		for 7/18 & 8/18/1945:	$ 200.–
Sept.	15	won Max for Master.	100.–
Oct.	15	" "	100.–
Nov.	15.	" "	100.–
Dec.	15.	" "	100.–
			$ 600.–
		less div MAX received	175–
			425.–
		1/2 to be carried by myself:	212.50
			212.50
1946.		Guthaben Max am 1/1/46:	
		won Max in 1946 1200.– = 1200.–	
		35% Div. received by Max 350.–	
		100.– 10 25	425.–
		1/2 to be carried by myself 85.–	512.50
		Guthaben Max 1/1/47:	725.– 637.50
		won Max in 1947 = 1200.–	
		Div. received by Max 350.–	425.–
		850.–	
		1/2 to be carried by myself	
		Guthaben Max 1/1/48	10 62.50

= 2. 3. 5
= 1. 5. 5 — 10.— Schätz.!
= 3 8. 2 — 2 —
= 16 11. 1 — 17 —
7 —
13 —

Attention!

Wys Muller & Co.
Mutua Confidentia

Gegründet 1862

Schätz. No. 10443

Fürth, den 27 Mär 1925

Firma: W. S. Farrnbacher

Zur möglichst weitgehenden Erfüllung unserer Aufgaben gestatten wir uns, Sie um recht eingehende Beantwortung der umseitigen Fragen zu bitten. Seien Sie versichert, daß wir hierbei Ihr eigenes Interesse im Auge haben.

Für eine sachgemäße Verwendung Ihrer Angaben bürgt das Ansehen unserer altbewährten Organisation.

Hochachtungsvoll

1. Schätzmann Farrnbacher Wirtschaft
2. Meyer Farrnbacher Sekretär
3. Hermann Farrnbacher Onkel ?
4. Sidney Stöhr

20000. 11. 24. M. Sch.

M.S. FARRNBACHER
FÜRTH (Bayern)

M.S. Farrnbacher history

1. Genauer Wortlaut der Firma:	
Ist sie handelsgerichtlich eingetragen?	Ja. / Seit 21. July 1862
Domizil:	Fürth
Wer ist Inhaber?	Sidney Farrnbacher
Teilhaber od. Gesellschafter?	
Mit welchen Anteilen?	
Wer ist zeichnungsberechtigt?	
2. Seit wann besteht das Geschäft?	1825.
Von wem wurde es begründet?	Solomon Farrnbacher
Seit wann sind Sie Inhaber?	1895 Theil; 1908 Ganz.
Erwerbspreis, Anzahlung usw.	Mark 360.000.—
Genaue Branche?	Eisen Blech Metallen
Engros oder Detail?	Engros und Detail
Umsatz? Engros, Detail?	
Welche Artikel werden vorzugsweise geführt?	Eisen Blech Metalle
Personal?	9 Comptoir, 6 Magazin
Wenn Fabrik: Art der Fabrikation?	
Maschinen?	
Arbeiterzahl?	15 zusammen
Umsatz?	
Wert und Belastung?	Bauplatz: Nürnberg Rich. Wagner - Allegat - Carbinus - Straße ca. 110.000 ℳ gekauft 1906 = ℳ 1,60 pro ℳ Geschäftshaus: Königstraße 129 - Brandversicherung ℳ 18000 - à 4½ % laut 16 April 1895 Versicherungsschein No. 446. Volumen II
4. Sind stille Teilhaber vorhanden?	Nein
Mit welchem Kapital?	
Bankverbindungen?	Staatsbank Filiale Fürth
5. Bei Agenten:	
Welche Verbindungen sind heute vorhanden:	
In welchen Artikeln?	
Kommissionslager?	
Von wem?	
Inkassobefugnis?	
Werden auch Geschäfte für eigene Rechnung gemacht?	Fabrikate von Bolzen Thym - Kämmler - Hüttenwerke Pittsburg Kalkwerken Dolomit Akt. Ges.
Referenzen:	

Fürth, den 27 Juli 1908

(Stempel)

Bayerische Vereinsbank Filiale

(Unterschrift)

M. S. FARRNBACHER
FÜRTH (Bayern)

1. Genauer Wortlaut der Firma:	
Ist sie handelsgerichtlich eingetragen?	Ja! = 21. July 1862
Domizil:	Fürth
Wer ist Inhaber?	Sidney Farrnbacher
Teilhaber od. Gesellschafter?	
Mit welchen Anteilen?	
Wer ist zeichnungsberechtigt?	
2. Seit wann besteht das Geschäft?	1825.
Von wem wurde es begründet?	Selig. Simon Farrnbacher
Seit wann sind Sie Inhaber?	1895 Theil: 1908 Inhaber
Erwerbspreis, Anzahlung usw.	Mark 360.000.—
Genaue Branche?	Eisen Blech Metalle
Engros oder Detail?	en gros und en détail
Umsatz? Engros, Detail?	
Welche Artikel werden vorzugsweise geführt?	Eisen Blech Metalle
Personal?	2 Comptoir, 6 Magazin
Wenn Fabrik: Art der Fabrikation?	
Maschinen?	
Arbeiterzahl?	15 zusammen
Umsatz?	

3. Herkommen und Alter des Inhabers? der Teilhaber oder Gesellschafter?	Baumeister: Architekt Richard Wagner - Elegant-Carolinum-Firma Summa c. 110.000 ℳ Zukunft 1906 = ℳ 1.60 per ℳ
Kaufmännische Laufbahn?	
Bei welch. Firmen konditioniert?	
Heiratsgut?	
Herkommen und Mitgift der Ehefrau?	Geschäftshaus: Königstraße 129 belastet mit ℳ 180.000 - à 4½ % Friedensmarke Zahlt 16 April 1895 Geschäft No 440. Volumen II
Jetziges Vermögen?	
Grundbesitz?	
Wert und Belastung?	
4. Sind stille Teilhaber vorhanden?	Nein!
Mit welchem Kapital?	
Bankverbindungen?	Staatsbank Darmstädter Bank
5. Bei Agenten:	
Welche Verbindungen sind heute vorhanden:	
In welchen Artikeln?	
Kommissionslager?	
Von wem?	
Inkassobefugnis?	
Werden auch Geschäfte für eigene Rechnung gemacht?	Fabrikate und Bedarf Thyssen-Konzern-Mülheim Röhrenwerke Differdingen Luxemburg
Referenzen:	

Fürth, den 27 Juli 05

(Stempel)

Farrnbacher
(Unterschrift)

1st Nat. Bk.

RECEIVED FROM **THE NATIONAL CITY BANK OF NEW YORK** THEIR CASHIER'S CHECK No. FT 985870

FT 505-10 PARTS REV. 5-42
S. C.

APR 15/43 CJC

ORDERED BY

STOCKHOLMS ENSKILDA BANK
STOCKHOLM SWEDEN

1195 HOLLY ST
DENVER COLORADO

SIGN HERE

LIC NO. NY 530046M

INSTRUCTIONS
LETTER MAR 10



Lilli Rahn

UNIVERSITY OF DENVER

COLORADO SEMINARY

THE ENDORSEMENT OF THE DETACHED CHECK CONSTITUTES A RECEIPT IN FULL FOR ITEMS LISTED BELOW

DATE	INVOICES	AMOUNT		DEDUCTIONS		NET	
	Travel expense prior to August 9 University of Denver - Regis - El Jebel 108 miles @ 5¢	5	40			5	40

DETACH BEFORE DEPOSITING

NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS						TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	WITHHOLDINC TAX			
9-30-43	194.53				38.80			233.33

UNIVERSITY OF DENVER
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DENVER, COLORADO

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THIS STUB

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS						TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	WITHHOLDING TAX			
10-30-43	194.53				38.80			233.33

UNIVERSITY OF DENVER
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COLORADO SEMINARY

THE ENDORSEMENT OF THE DETACHED CHECK CONSTITUTES A RECEIPT IN FULL FOR ITEMS LISTED BELOW

DATE	INVOICES	AMOUNT		DEDUCTIONS		NET	
	For books purchased from American Council of Learned Societies	3	51			3	51

DETACH BEFORE DEPOSITING

BARGAIN BOOK STORE
406--15th St.
DENVER, COLORADO
84-0012630

EMPLOYEE WAGE RECEIPT

NAME Lilli B. Rahn ACCOUNT NUMBER 521-26-7990

PERIOD Sept. 28-1940 to January 31-1942

TOTAL WAGE $832.49 DEDUCTION $8.42 NET WAGE $824.07

SIGNED Bargain Book Store
By Fred a. Rosenstock

NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS					TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS			
1-31-43	44.00						44.00

UNIVERSITY OF DENVER
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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS						TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	WITHHOLDING TAX			
3-31-44	191.70		1.50		46.80			240.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS						TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	WITHHOLDING TAX			
2-29-44	191.70		1.50		46.80			240.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS						TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	WITHHOLDING TAX			
1-31-44	69.20				9.80			79.00

UNIVERSITY OF DENVER
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DENVER, COLORADO

Marie Fuller

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS						TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	WITHHOLDING TAX			
1-31-44	191.70		1.50		46.80			240.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS						TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	WITHHOLDING TAX			
12-31-43	198.40				46.80			240.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS						TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	WITHHOLDING TAX			
11-30-43	188.00				52.00			240.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS						TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	WITHHOLDING TAX			
8-31-43	32.87				6.00			38.87

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS					TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS			
Acct. 1st Qr.	13.00						13.00

UNIVERSITY OF DENVER
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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS					TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS			
Balance Fall Quarter	14.00						14.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS					TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS			
10-31-42	13.00						13.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS					TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS			
4-30-43	12.00						12.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS					TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	Victory Tax		
4-30-43	97.60				2.40		100.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS					TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS			
2-28-43	44.00						44.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS					TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS			
5-31-43	12.00						12.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS						TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	WITHHOLDING TAX			
8-26-43	223.40				24.80 24.80			140.00 133.00

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DENVER, COLORADO

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS						TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	WITHHOLDING TAX			
8-26-43	3.00							3.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS						TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	WITHHOLDING TAX			
7-31-43	33.00							33.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS					TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	Victory Tax		
5-31-43	97.00				.60 2.40	Adjustment - Univ. College	100.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS					TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	victory tax		
6-30-43	96.40				3.60		100.00

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NAME

PERIOD ENDING	AMOUNT OF CHECK	DEDUCTIONS						TOTAL SALARY
		ANNUITY	HOSPITAL	WAR SAVINGS	WITHHOLDING TAX			
3-17-44	45.70				3.80		Wt. Jr. Fall Qr.	44.00 5.50

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AR 25538 3/19 FARRNBACHER FAMILY MEMBERS FILE - FARRNBACHER / RAHN GENEALOGY 1878-1935 ARCHIVES

Faist Lesser
Fürth, Königstr. 103

Babette Rosenzitz
Fürth, Königstr. 103

Hermann Lesser

Benjamin Lesser

Rosalie Herzfelder

Jette Fränkel

Anna Walter, München
(Mann: Sigmund Walter)

Bernhard Herzfelder
in Abembreit

Lisette Felsenhelt
Paris
(Mann J. Felsenh.)

Mein lieber Alfred! Fth 30/11/921

Die Mitteilung des Inhaltes von der
St in Deinem letzten Brief [illegible] ist
aus Professor Regierungsrat
der Stadt, der persönlich dem Freund
sehr nützen [illegible] wird ihre Bewe-
gründe bei den jetzigen Valuten zu Preise
[illegible] — d. h. eine Anleihe und verschieden
die ihnen nie Gute Dividende wird auf
etwas mehr in den Besitz [illegible] lassen.
Das Auto, das [illegible] abgeliefert werden
sollte ist uns nicht geboten, da das Fräu-
lein [illegible] Frau da [illegible] Neulich
ihre Schuhe nicht [illegible] werden, [illegible]
[illegible] müsste sie Farben liefern. Ich
schreib heute [illegible] Mutter folgenden Brief, [illegible]
in [illegible] und [illegible] [illegible] [illegible].

Ich finde Stadt nicht anders lassen,
[illegible] ein Kaufhaus [illegible]
Josef Böhm Hospitalstraße 18 Nürnberg
[illegible] der die Tage einkäufe, da wegen
der Auto abgeliefert wird, ist [illegible]

bei mein Kartoffel geschenkt in d Ly
Einsenden Vacuum d. Kämpfen bestätigt.
Für Mk 6.40 habe ich Dir danken
Inhalt plus 3.60 = Mk 10 –
Nun zum Tackles. Wenn Du
Weihnachten auf Frankfurt Main
kommst, bitte ich Dich bei Gebr. Trier
Eisenhandlung, Frankfurt Main Mayer
Hansen, bei denen ich am Mainufer
Spaziergang gemacht bin und Ihr dein
Namen, Freude Herr Kämpfelt mich
durch gute Lupen gestützt und mir
allen Wissen mit Dir meinen geziehlten
Neubau gezeigt. Auch habe Dir Einblick
erklärt und mit Rat an die Hand
gehen und mir und Dir und seinem
Architekt gestattet in Frankfurt und
in Darmstadt, wo gegenwärtig ein respektables
größtes Architekturbüro der mit Frankfurt
eine Empfehlung

gebürtig mir, für Besichtigung. Auch stelle
Dir und Architekten die Pläne dieses
Architekten gern für Besichtigung.
Die Herr sind sehr Adelgeist. Ein
Empfehlungsrat Lange ist damit bei.
Beim Besuche Fräul. Sara Jungpeltz
bei Fa Walther & Frankel
und Frau Anna Hertt, Fichardstrasse 63.
Wir Damen sind Schwestern, und Cousinen
von mir. Sara Jungpeltz ist ein altes
Fräulein von C. 55 Jahren und wohnt mit
Anna Hertt zusammen Fichardstrasse 63.
Jene Jahre auch Offenbach zu Frau
Josephine Merzbach, Wwe des Bankiers
Hermann Merzbach in Fa S. Merzbach,
Bankhaus Offenbach. Frau zu Frau Betty
Stein geben Heirat Briefe an uns mit
nicht die Familie
Herr Friedrich Stein. Cousinen von mir
und von Frau Hertt
und Fräul. Jungpeltz

H. Hannebaum
Herzlichste Grüße Deine Dorle & Fritz

M. S. Farnbacher

Moses Farnbacher
Frau Lotte, geb. Lewin. -H.
1. Lisette Held
2. Therese Simon
3 Hannchen Löwenstein 8 —
4 Caroline Kahn
5 Mathilde Ypsilanti
6 Hermann Farnbacher
Ed. Simon als Pflegesohn
Ida Feigenbaum X
Max Salm Sigmund Adler

8 - Personen Wagen
8 - Arm Bänder

X mit Früh begraben



Monsieur & Madame
Charles Strauss ont
l'honneur de vous faire part
de la naissance de leur fille.
Henriette Marthe.

Montmorency, le 5 Juillet 1875.

5, rue de Paris.

Monsieur et Madame
Charles Strauss ont
l'honneur de vous faire part
de la naissance de leur fils
René Alexandre

St James, Neuilly, 21 juillet 1915
20 rue de Sabonadière.

Abstammt von Großmutter Rose geb. Lewin Abram Simon

Kinder: Hanna Simon (tot)
Lina Rachel
Max Lewin Siegbert
Lina Israel
Hanna Simon

Lina Rachel Max ist in Chile sie ist verw. Kronick ist in Berlin. Jetzt fährt sie statt den Wunsch nach Chile zu stand Max zu sehen. Sie war vor 1 Jahr dort u. wenn sie dort ist, will sie zu Hedwig. Sie hat 2 verheiratete Töchter in Berlin. Die eine heißt Germaine Marcus, die andere Gitta Vogelsdorf.

Laura Fischbein, ist Wwe. hat 2 Söhne u 1 Tochter. alle verheiratet. die Söhne heißen Otto u. Robert, die Tochter Marta Heidemann. sind alle gute Menschen.

Lina Israel stammt aus, nahe seinem Mann von Lodz- Berlin. Sie hat 2 Töchter u. 1 Sohn, alle verheiratet. Wie die Töchter heißen weiß ich nicht genau, der Sohn heißt Max war mit Helene Grün verheiratet, geschieden u. ist seit Kriegsende wieder verheiratet.

Die Anna Bernhard Simon heißt Trude sie hat 1 Tochter die in Bochum verheiratet ist u. 1 Sohn der noch ledig ist wie Onkel Alfred.

Also Laura Fischbein wohnt Kurfürstenstr 3. Küche rechts —

Lina Israel Königin Augustastr ist zu Hause 45

Marta ~~Fischbein~~ Heidemann Kurfürstendamm, ihr Mann heißt Siegfried.

Also ist der Arm dann nicht, Berge kommt besser. — Mensch sag mir nicht, wohin du gehst von den Anzeigen. Man schreibt schreibt nur alles weil mich alles interessiert, lieber mündlich u. nicht so oft, dann ja öfter ja lieber. — — —. Nun noch viele herzliche Grüße. Was soll ich für Euch Euch mit geben?

Eure Euch liebende Mutter.

Alberta Tortes Emma Isabel
Herman Isabel Lili
geboren Sohn
Valparaiso (Chile)

Beatrix Tortes Louise Fidelia
Wilhelm Walter Hermann Fidelia
Firma van Boeven
& Fidelia

Otto Tortes
Frau Irma, Gemahlin des
Herrn Simon Israel in
Fa Gebrüder Ill. Allé
St Gallen, Plauen
Hamburg & Berlin

Frau Linde Simon
Witwe des
Herrn Bernhard Simon

4) Frau Germaine Hartlin, geborene Isabel aus Kiel

b) Frau Marigitta Vogelsdorff geborene Isabel aus Kiel.

1) Otto Fidelia, verheirathet mit } Ehevertrag
Frau Irma Fidelia } 1 Kinder, 1 Knabe

2) Robert Fidelia verheirathet mit } Ehevertrag de dato -.
Frau Fidelia.

3) Martha Herrmann Gemahlin } Ehevertrag
des Herrn Hofrat Herrmann am Kunstinstitut } 3 Töchter
Fräulein de Fa Wolle & Co Plauen i/Vogtland

1 Tochter a) verheirathete .....
Olly b) verwittwete Lesbjerg
c) jetzt wieder verheirathete (Name unbekannt)

1 Tochter Anna a) geschiedene Tepperl
b) verheirathet mit Herr Israel Olly

1 Sohn Max Israel, geschieden von Frau Bella, geborene Simon
nennt sich jetzt Max Allé und hat später wieder geheirathet

lebt 1 Sohn

lebt 1 Tochter in Berlin verheirathet mit dem
Bruder der Frau des Herr Robert Fidelia

Lieben Brüder, Auf diesen Satz
sind alle Kinder Gottes sind Paulus
Herzen und Freude sein Glaube
sich zu bekennen vor Leben
auf zu glauben Leid nachdem
sind des Satz so und diesen
Paulus ist allein nach sein sie
sich gesetzt und auf Gesetz Leben
auf die Zeit Zeit zu Ihm
sein haben hier sich Söhne Wohnung
Leben Gnade Zeugnis und Paulus
Leben vor allen Herzen bei sein Gnade
Leben sich Leben Zeugnis sich Gnade
Leben Brüder Ihm Ihm nach Zeit
Leben Leben sollen sich auf Paulus
Paulus bei sich Leben Brüder Ihm
Leben selt Gnade nach setzen Ihm
sieben nach Leben auf Mein Leben
Sein mein mein Bote Weinstein

Ihre Hoheiten ist auf der Reise so weit
Gott sei Dank alles gut gegangen und
haben sie auch schon 2 mal Besuche von
Ihren Eltern gehabt. Gestern Abend
sind sie bei Dir[illegible] eingetroffen, und den
Rest der Nacht haben sie durchgetanzt
und Heute Morgen ist Prinz Carl
schon wieder abgereist. Prinz Leopold
ist heute Abend 8 Uhr Ihre Lebe Mutter
seine Frau ist Gestern Abend um
Viertel auf 8 Uhr mit einem
Prinz Carl Sohn Prinz Leopold
jetzt in Wien entbunden. Es ist
nicht schön Wetter. Prinz Carl, Ihre Kinder
für Mendelssohn kommen heute
Abend in Wien an und Sonntag
wird die ganze Familie
wieder in Wien sein. Prinz Leopold
kommt nun Sonntag Abend mit Gemahlin
Frau Tochter Mama mit Gefolge
Frau Tochter Wien hier Ostern

jetzigen Leben. Da ist Frau Mendelssohn
Mendelssohn ist auch da
in Wien sie sagten schon Ostern
müssen sie in Wien sein
Wenigstens müssen sie hier
Ihren Kinder Ihre Mutter
Sie Nachricht Liebe Kinder Liebe Mutter
[illegible]
[illegible]
[illegible]

Meine Schwester!

Deine liebe Karte vom [illegible] habe ich heute Morgen
[illegible] und freue mich, daß Du Dich so gut
[illegible] habe mich gefreut, daß Du Dich so gut
[illegible] Freuden [illegible] Du, [illegible]
[illegible] Du, daß Du [illegible] Du [illegible]
[illegible] Du [illegible] Du [illegible]
[illegible] Du [illegible] Du [illegible]
[illegible]

Familie Cahen,

Jacob Cahen, ändert in
England seinen Namen in
James Burgin.

Leer 30/4 21

copy for Gisela

Alter Frankfurter Friedhof

Helene Farnbacher ב ב ב

Tochter des Menachem Bärmann von Bergkheim

ב ל des פנחס (Wolf?)

Frau des Wolf Farnbacher † 29. Jar (2. Monat)
ca April Mai

Regr. 1. Siwan 1869

Feld A 22/23

Simon Farnbacher, Sohn des Schalom Farnbacher
Frau: Karoline F.

Heinrich Farnbacher (Chaim) Sohn des Simon
† ב ב ד (hinter Fritz Klugmann, 4 Reihe links gegenüber 14. W. v. H.)

Paula Farnbacher
3. Reihe v. der Mauer ca. Mitte

Ernst Farnbacher, Sohn des Schelomo Farnbacher
Babette " , geb. Wolfvogel
3-Reihe v. der Mauer, ca Mitte

Sigmund Farnbacher letzte Reihe an d. Mauer

Ernst Lewin, hinterste Reihe an der Mauer
2. Okt. 1797 – 15. Ny. 1875

Hanna Farnbacher hinterste Reihe a. d. Mauer
† 24. Jan. ~~1875~~ 1875

Babette Lowositz, geb. Lewin 10. Okt. 1792 – 1. Jan. 1875
Frau d. Abraham Lowositz
unter Jechiel, Fanny Bondi, neben Ernst/Babette jedermann

Laura Lowositz † 70 Jahre alt am 31. Dez. ~~1876~~ 1869
vor ihrem Mann

Wolf Farnbacher, Sohn des Hirsch F.
† 6. Iyar 5655

111

M. S. Farrnbacher, Fürth in Bayern

Eisen, Bleche und Metalle

Fernsprecher Nr. 10 und Nr. 500.
Telegramm-Adresse: „Emesmetall"

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Herrn .....

.....

den 192

.....

Erfüllungsort Fürth in Bayern.

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Gegenstand und Preis: .....

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Verpackung: .....

Lieferzeit: .....

Lieferungsort: .....

Zahlungsbedingungen: .....

Sonstige Bemerkungen: .....

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habe ich dankend Vormerkung genommen und lasse es mir angelegen sein, denselben bestens zur Ausführung zu bringen.

Ich empfehle mich Ihnen hochachtungsvoll

XII. 20. S. 3000.

Alter Fürther Friedhof. 2.

Wilhelm Farnbacher Sohn des Simon F.
3. Reihe v. Weg Ca 3/4 von vorn

Karoline Farnbacher Tochter des Wolf F.
4. Reihe v. Weg Ca Mitte

Salomon Farnbacher † 1886 4. Reihe vorn Weg
Grab gesichtet von Freunden

Copy to Gisela

Yahoo! Farnbacher
|
Mary (Ezra)

M. S. Farrnbacher, Fürth in Bayern

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Geburtsreg. I.

1.) Aug. 1752 Jesaia Farrnbacher ?
2.) Gumpel Farrnbacher 30. Dez. 1752 ?
3.) Tipele Farrnbacher, Sohn des Hirsch, Geburtsdatum.
4.) Gumpel, Sohn des Hirsch F.
5.) Gumpel 6.6.1756
6.) Jokef, Sohn des Löb Farrnb. 1738-45 ?
Geb Datum ?

Hirsch Farrnbach (Lauda)
Hof Farrnbach
Löb Farrnbach
Jesaia 8.1752
Gumpel 30.XII.1752
Gumpel 6.6.1756
Hirsch Farrnbach 3.I.1768
Hof Farrnbach 6Kind
Hof Nastel 15.9.1761
Hof Nastel 15.9.1763

Fürberg.

Simcha, Sohn d. Seligmann F. ∞ 6.I.1800
Jona Bechhofen + 1770, aber ab in Fürth?
Hirsch Farrnbach + nach 1748 wann
Jacob Farrnbach + nach 1801, wann, wo?
seine Frau in Fürth 1801, da lebte Jacob noch!

Löb
23.XII.1738

Jakob
6.7.1742
[Schlichter?]

Salomon
21.XII.1748

Jaroch
24.I.1748

Aron
9.7.1770
[Beisitzer]

Seligmann

M. S. Farrnbacher, Fürth in Bayern

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Lieferzeit: .....

Lieferungsort: .....

Zahlungsbedingungen: .....

Sonstige Bemerkungen: .....

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Ich empfehle mich Ihnen hochachtungsvoll

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Geburtsregister

Jessia Farnbacher — Aug 1752
Gumpel Farnbacher — 30. Dez. 1752
Gumpel Farnb. — 6 Juni 1756 (ev. Cwei Sohn des hirsch +?)
Jacob Farnb. — 6. Juli 1742 (Jokef?)

Sterberegister
Wolf Farnbacher (Dez. 1757 ? 1761 ?)

Welche Sohen d. Nachman Löb Buchhalter verstarben?

Die Frage ist: welcher Jacob war der Vater des Lebzeiten.[2]

1) Jacob, Sohn des Hirsch Ben Wolf Farnbacher
o 13. Juli 1748 (Genannt Jacob, Sohn d Löb Schächter)

2) Jacob, Sohn des Löb
o 6. Juli 1742 (Schächter?)

3) Jacob Sohn d. Löb (Schächter).[2]

Die Schächter fallen damals, dem Jacob F.
der Periode.

Welches sind die Briefe von Rabbi Jehuda Löb Farnbach?

M. S. Farrnbacher, Fürth in Bayern

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Verpackung: .....

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Lieferungsort: .....

Zahlungsbedingungen: .....

Sonstige Bemerkungen: .....

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Ich empfehle mich Ihnen

Hochachtungsvoll

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Probably in
Hiltburghhausen

~~Laura Linon~~

Ludwig Bernhard Linon
Frau: Therese Linon - Farnulbacher

Emma Linon
o 1857

Lackel

Liliana Linon
o 1858

Fischbein

Martha Reidemann

Robert F.

Otto F.

Linon Israel
o 1859

Weshmann

Bernhard
o 1860

Linon

Falk

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Gegenstand und Preis: .....

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Verpackung: .....

Lieferzeit: .....

Lieferungsort: .....

Zahlungsbedingungen: .....

Sonstige Bemerkungen: .....

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.....

habe ich dankend Vormerkung genommen und lasse es mir angelegen sein, denselben bestens zur Ausführung zu bringen.

Ich empfehle mich Ihnen Hochachtungsvoll

XII. 20. S. 30004

Lucca Simon- ~~Fischbein~~ Israel

geb. Fürth 4. April 1858
Mann: Hermann Fischbein, Berlin
Hochzeit 18. Aug. 1879
konfirmiert: 26. Mai 1871

Lina Simon- Israel

geb. ~~Fürth~~ (24. Okt. 1859.
Aschaffenburg)

Bernhard Simon
geb. 6. Okt. 1860 Fürth

Emma Simon- Seckel
geb. Fürth, 3. März 1857

6.5.1879 ein Kind geboren
Dieses Kind (~~Tochter~~?) 24 Stunden
nach Geburt +.

Jette Favreuhaber, Frau d. Moses
+ 28. April 1872 ad. 1871

M. S. Farrnbacher, Fürth in Bayern

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Firma

Herrn .....

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Erfüllungsort Fürth in Bayern.

Auftrags-Bestätigung.

Von dem mir ..... gefl. erteilten Auftrag auf:

Menge: .....

Gegenstand und Preis: .....

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Verpackung: .....

Lieferzeit: .....

Lieferungsort: .....

Zahlungsbedingungen: .....

Sonstige Bemerkungen: .....

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.....

habe ich dankend Vormerkung genommen und lasse es mir angelegen sein, denselben bestens zur Ausführung zu bringen.

Ich empfehle mich Ihnen Hochachtungsvoll

XII. 20. s. 3000.

Frau A. Rud. Reichel

Frau Hermann Falkenhorst

Herrn Dr. Rudolf Mendel

Berlin a. M.

Alte Oberhausen



Farnballs
family
Line -
3pp
stressed for success...

P-917 © 1988 3M

	Denis ed. Vaters.	Denis ed. Mutter	Großvater Goldmann	Großmutter Goldmann	Urgroßvater G.	Urgroßmutter G.
Name:	Abraham Goldmann	Sara Goldman	Mendel G.	Luise G. geb Schlesinger?		
Geb. Ort:	Mürnberg b/M.	Kissingen		Walldorf?		
Geb. Tag:	1 Januar 1845	19. Juni 1853				
Name des Vaters	Mendel Goldman	Herman Rosenau				
" " Mutter	Luise G. (Lea?)	Karoline Rosenau				
Gewerbe						
Wohnort:	Meiningen	Meiningen u. Fürth	Gepl. Bauerbach 1866 ausg. Meiningen	Meiningen		
Beruf:	Kaufmann		Kaufmann	—		
Todestag:	3/März 1880	20. Aug 1915	10 April 1891	OKA 1888		
Todesursache:		Bruch-Bauchfellentzg	Meiningen	Meiningen		
Beerdigt:	Meiningen	Fürth	"	"		
Begräbnisort:	"	"	"	"		
Grab-Nr:						
Verheiratet mit:	Sara G geb. Rosenau	A. Goldman	Luise Goldman	Mendel G.		
Trauung:	13 Nov. 72	13. Nov. 1872				
Kinder	Hauchen	1 Kind	Abraham G Jettchen Speier	Abraham Jettchen		

	Isaak Rosenau	Hermann Rosenau	Urgroßvater Rosenau	Urgroßmutter Rosenau	Ur selbst
Name:	Hermann Rosenau	Karoline R.	Josef Weißenfeld	Babette R.	Hermann R.
Geb Ort	Kissingen	Schornweisach	Schornweisach?		Meiningen
" Tag:		11 Juli 1830			20. Dezb 1873
Name d. Vaters	Mathias R.	Josef Weißenfeld	Joel		Abraham G.
" " Mutter	Jendlein	Babette "			Therese G.
Gewerbe					
Wohnort:	Kissingen	Fürth früher Kissingen			M. v. Fürth
Beruf	Kaufmann				
Todestag:	Febr 1868	April 1908			
Sterbeort:	Kissingen	Fürth			
Begräbnisort:	"	"			
Todesursache:					
Geb-Nr:					
Verheiratet mit:	Karoline T.	Herman R.			Sidney G.
Trauung:	17 Juni 1857 in Oberwaisach				12. April 1896
Kinder:	Sara Simson, Hauchen Nathan, Julius				James Alfred Max.

2 kleine Kinder starben

Franz Michael Leuchsenrings Biographie für die seinen ersten 40 Lebensjahren, die uns hier vor allem beschäftigen werden, darf durch die ausführliche Studie von M. Bollert [Titel!] als gesichert betrachtet werden, sodass die folgenden Ausführungen auf eine bewusst verzichten, biographische Darstellung, soweit sie nicht zum gelegentlichen Verständnis des Dargestellten notwendig erscheint. ~~bewusst verzichten~~. Auch soll hier nicht ~~eine Betrachtung~~ alle Beziehungen und Freundschaftsbünde ~~mit mehr oder weniger bedeutenden Persönlichkeiten seiner Zeit~~, die F.M.L. während seines langen und bewegten Lebens unterhalten hat, ~~aufgezählt werden~~ mit mehr oder weniger bedeutenden Persönlichkeiten seiner Zeit aufgezählt betrachtet werden vielmehr habe ich mich bemüht einige dieser Beziehungen nach bestimmten Gesichtspunkten herauszugreifen und zu analysieren, um das Verhältnis Leuchsenrings und des Typus, den er darstellt zu einigen andern markanten Typen, sei es der Zeit, sei es der Menschheit überhaupt zu darzulegen und so einen kleinen Beitrag zu dem Gesamtbild jener siebziger Jahre des 18.Jahrhundert zu ~~geben~~ liefern, die in der deutschen Literatur- und Geistesgeschichte einen so bedeutenden Platz einnehmen,

Wie aus dem Gesagten hervorgeht, rechtfertigen zwei Umstände die eingehende Beschäftigung mit einer so unproduktiven Gestalt, wie Leuchsenring, nämlich erstens die Tatsache, dass er einen fest umrissenen Typus seiner Zeit verkörpert, zweitens aber, dass er persönlich mit den bedeutendsten seiner Zeitgenossen in nahe Berührung gekommen und durch die freudige Aufnahme oder die heftige Ablehnung, die er erfuhr ein bedeutsames Licht auf viele von ihnen zu werfen imstande ist.

Joel F.
1/ Löb, ledig.

Jakob F.
1/ Joël ~~23.XI.1771~~ verheiratet

Moses F.
1/ Joël, ° 30.8.1773

Moses F.
/
[Akiba Jacob F. (Falkenhob.)
° 1746
1/ Lina Chajum, 20.XI.1772]

R. Jehuda Löb Fassenbad
1/ Isaak, ° 20.XI.1769

Joseph
/
Peser Fassenb.
1/ Isaak, ° 12.10.1769
2/ Moses, ° 27.X.1773

Samson Löb F.
1/ Emmpel ° 9.3.1765
2/ Moses ° 30.9.1770

Löb Farnb.

Jakef F.
1) Wolf ○ 4.8.1763
2) Samuel ○ 18.9.1765
3) Chaimm Löb 17.Dez.66

Joseph Farnb.
1) Abraham Wolf ○ 16.II.1762

Simon Farnb.
1) Moses Hirsch ○ 29.9.1755
1) Simon ○ 25.XII.1778
2) Jos. Löb ○ 28.V.1789
3) Abraham ○ 3.II.1797

Hirsch Farnbach
1) Tefele Farnbach
1) Lase ○ 19.9.1757
2) Löb ○ 18.4.1756
3) Moses ○ 19.5.1758
4) Abraham Löb ○ 22.II.1768
5) Feifisch, ○ 18.III.1770

Moses Farnbach
1) Chaimm ○ 13.XI.1739

Samuil Farnbach
1) Chaimm ○ 30.8.1750
2) Moses ○ 4.8.1754

Löb Farnbach
1) Berg ○ 23.XI.1738
2) Jakob ○ 6.7.1742 – 21.III.1770
3) Salomon ○ 21.XII.1743
4) Baruch ○ 24.I.1748
5) Jesaia ○ 8.1752
6) Emmpel ○ 30.XII.1752
7) Emmpel ○ 6.6.1756
8) Elieser ○ 30.XI.1757
9) Wolf ○ 15.9.1761
10) Nakel ○ 15.9.1763
11) Abraham ○ 3.I.1768
12) Jokef

1) Jecheskel ○ 22.6.1759
2) Samuel ○ 28.12.1761
3) Jesaias ○ 5.9.1763
4) Ezekel Baz ○ 26.1765
5) Jehuda Löb ○ 2.4.1767
6) Jecheskel ○ 1.7.1769
7) Jokef ○ 19.4.1772
8) Maluele, ○ 5.XII.1773

Wolf (1757–1761)

Moses Farnbach

1) Chaimm ○ 13. XI. 1739

Samuel Farnbach

1) Chaimm ○ 30.8.1750
2) Moses ○ 4.8.1754

Löb Farnbach

1) Zerig ○ 23. XI. 1738
2) Jakob ○ 6.7.1742 – 21. III. 1770
3) Salomon ○ 21. XII. 1743
4) Baruch ○ 24. I. 1748
5) Jesaia ○ 8.1752
6) Shmuel ○ 30. XII. 1752
7) Shmuel ○ 6.6. 1756
8) Ahlisch ○ 30. XI. 1757
9) Wolf ○ 15. 9. 1761
10) Nakel ○ 15. 9. 1763
11) Abraham ○ 3. I. 1768
12) Jokef ?

Jecheskel ○ 22.6.1759

1) Jecheskel ○ 22.6.1759
2) Shmuel, ○ 28.12.1761
3) Jesaia, ○ 5.9.1763
4) Nickel Beer ○ 2.6.1765
5) Jehuda Löb ○ 2.4.1767
6) Jecheskel, 1.7.1769
7) Jokef, ○ 19.4.1772
8) Maluele, ○ 5. XII. 1773

Hirsch (Lewike) Farnbach

1) Schmajal ○ 1. II. 1743(2)
2) Jacob ○ 13. 7. 1748
3) Tefele ?
4) Shmuel ?
5) Abraham 24.5.1740 ?

Jacob

1) Aron ○ 9.7.1770
2) Seligmann ○ 6.6.1774 – 25. II. 1849
3) Hirsch ○ 18.1784 – 14. II. 1855 ?
4) Mendel ○ 13.8.1790 ?

Seligmann

1) Moses ○ 12.4.1804
2) Jette (Dinkelsbühl) 8.8.1802 – 4. III. 1841
3) Simcha, Sohn des Seligmann F. ○ 6.Mai.1900 ?

Jona (Jonas) Bechhofen von Ansbach

|

Nachman Löb Bechhofen-Berg 1740 – 16. XI. 1828
Frau: Hanna, Tochter des Wolf Sulzberg, 1744 – 1836

1.) Nath. Sal. Löb Bechhofen-Bech 29. V. 1790 – 19. III. 1852
Frau: Esther

2.) Josua (Jehoschuah) Bechhofen 15. V. 1776 – 13. VI. 1856

3.) Nath. Hirsch B.-Bechmann
Frau Esther, T. d. Jakob Neuhaus

Jona (Jonas) Bechhofen von Ansbach

|

Nachman Löb Bechhofen-Berg 1740 - 16. XI. 1828
Frau Hanna Bechhofer-Berg, Tochter des Wolf Sulzberg 1744 - 1836

1) Nathan Salomon Löb Bechhofer-Beh 29.4.1770 - 19. III. 1852 2) Josua B.
Frau Esther

Jacob, ° 13 Juli 1748
Vater Küfer, Sohn d Wolf lg. Aug. 1782 +
Frau lebt Laurels noch

Moses Farnbacher

o 24. 12. 4. 1804 in Fürth

+

Eltern: Seligmann F.
Reder, geb. Rindskopf

Beruf: Metallhändler

Gehaud a. 29. II. 1828 m. Jette Levin
(geb. 23. Juli 1803 in Fürth)
deren Eltern: Herman Levin
Reka, geb. Baumberger

Seligmann Jacob Fürth

o [redacted] Juni 1774 in Fürth
+ 25. Feb. 1849 in Fürth
an Altersschwäche, 74 J. 8 Mon. 9 Tage alt
(Dr. Braun)

verh. seit 1801 m.

Bela Tochter d. Bär Rindskopf
o 1776 + 27. 5. 1840
an Brustkrebs (Dr. Feust)
74 Jahre alt
wohnhaft Mohrengasse T/161

mit Bela Natte Seligmann
2 Kinder

1) Moses T o 12. 4. 1804
2) Jette (Dinkelbühler, Frau d. Metallhändlers Seligmann D.) + 4. März 1841, ledig 5 Kinder.

Jakob Farnbacher ○ 13.7.1748

Frau: Güttel (Gette, Gitl) + 13.4.1801
Tochter des Joseph im Spital
(Dieser Joseph ist Gerade von
Jacobs ältestem Sohne Aron)

Jakob ist Beisitzer

Meine Großeltern väterlicherseits

meinen Herrn Carl und Frau
Sara Cahen geborne Schwab.

Herr Carl Cahen war geborener Franzose
aus Metz

Sara Cahen war geboren zu Schambek
ihre Kinder waren:

Stephan Heinrich
James Rahm
Albert Cahen
Clara Gumprecht

M. S. FARRNBACHER

EISEN, BLECHE UND METALLE

FÜRTH IN BAYERN

Königstrasse 129

Telephon 10 u. 500

Telegramm-Adresse: Emesmetall

Überreicht durch

S. 78. Nr. 291.

Praduerent Jacob Binsel Fernbacher
ist gegenwärtig mit Anna Maria, weiland
Nicolaus Klemmer'sch. Ehe-leiblichen
Legitimationes attestor

Fürth, 3. XII. 1870

Salvator Cohn
Rabbinus Fürthensis.

Zeugnisse d. isr. Gemeinde
Fürth 1804–1812.

M. S. Farrnbacher, Fürth in Bayern

Eisen, Bleche und Metalle

Fernsprecher Nr. 10 und Nr. 500.
Telegramm-Adresse: „Emesmetall"



Eingetragene Schutzmarke

Postscheckkonto 882
beim Postscheckamt Nürnberg.
Girokonto: Bayer. Staatsbank Fürth i. B.

Firma

Herrn

Notizen aus Fürther Gemeindebüchern

Wolff bar Israel (Farnbacher), darnach stets Seligmann

Isak ben Samuel Farnbacher

Samuel Farnbacher

Moses ben Seligmann Farnbacher 1912

Seligmann, Sohn des Jakob Farnbacher
Bela Farnbacher, Tochter des Meier Kopf

Hermann Levin 6.6. 1794 – 10.5. 1860
Luise Rosalie Ehrlich

Jesaia Farnbach
Abraham Farnbach

Salomon Farnenbach † Dezember 1671

Lea Feinle, Tochter des Nathan Ehrenreich Ehefrau
des David Tabakspinner Farnenbach † Febr. 1682

Seligmann Wolf, Sohn des Joel
verh. F.... 6 † 7.4. 1793

Seligmann Jakob Farnbacher, verheir. seit 1801
Schutzbrief von 1802/3
1 Frau, 1 Sohn, 1 Tochter

2109 Sara Farnbacher, Witwe des am 9. Nov. 1846
verstorb. Handelsmannes Moses F. wohnung in
Unterfarnbach † 4. Juli 1859, 74 Jahre alt,
Kinderlos

M. S. Farrnbacher, Fürth in Bayern

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beim Postscheckamt Nürnberg.
Girokonto: Bayer. Staatsbank Fürth i. B.

Eingetragene Schutzmarke

Firma
Herrn .....

.....

den 192

.....

Erfüllungsort Fürth in Bayern.

Auftrags-Bestätigung.

Von dem mir .....

gefl. erteilten Auftrag auf:

Menge: .....

Gegenstand und Preis: .....

.....

.....

Verpackung: .....

Lieferzeit: .....

Lieferungsort: .....

Zahlungsbedingungen: .....

Sonstige Bemerkungen: .....

.....

.....

.....

habe ich dankend Vormerkung genommen und lasse es mir angelegen sein, denselben bestens zur Ausführung zu bringen.

Ich empfehle mich Ihnen hochachtungsvoll

XII. 20. S. 3000.

1721 Salomon Jakob Farrenbach, Handelsmann in Untersteinbach Nr. 43, gest. an Abzehrung am 14. Nov. 1842, 60 Jahre alt, geb. 1783

Jacob Farrenbach, Sohn des Löb F. + 21. II. 1770
Schgmann F. aber erst 1773 geb. dies also nicht sein Vater

Blümle, Ehefrau des Jakob aus Farrenbach
+ 9. Sept. 1804

1702 Joseph Farrenbacher, Sohn des Jacob Farrenbacher, geb. Nov. 1702
Gevatter: Salomon

1707 April Israel Sohn des Löb Farrenbach geboren
Gevatter: Simschan

1710 + Lea, Frau des Löb

I 1738 Ewig, Sohn des Löb Farrenbach
geb. 23. Nov. 1738

1739, 13. Nov. Chaimm, Sohn des Moses Farrenbach geboren
Gevatter: Löb, Sohn des Joel Farrenbach, ledig

1742 6. Juli geboren: Jakob, Sohn des Löb Farrenbach
Gev.: Samuel Adelsdorf, Schwager des Löb, also onkel des Jacob.

1743 1. II. geb. Schmarjah, Sohn des Hirsch Farrenbach
Gev. Löb Farrenbach, Bruder des Hirsch

1743 21. Dez. geb. Salomon, Sohn des Löb,
Gev. Josef Allfeld, Schwager des Löb

M. S. Farrnbacher, Fürth in Bayern

Eisen, Bleche und Metalle

Fernsprecher Nr. 10 und Nr. 500.
Telegramm-Adresse: „Emesmetall"

Eingetragene Schutzmarke

Postscheckkonto 882
beim Postscheckamt Nürnberg.
Girokonto: Bayer. Staatsbank Fürth i. B.

Firma

Herrn .....

.....

den 192

.....

Erfüllungsort Fürth in Bayern.

Auftrags-Bestätigung.

Von dem mir .....

gefl. erteilten Auftrag auf:

Menge: .....

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.....

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Verpackung: .....

Lieferzeit: .....

Lieferungsort: .....

Zahlungsbedingungen: .....

Sonstige Bemerkungen: .....

.....

.....

.....

habe ich dankend Vormerkung genommen und lasse es mir angelegen sein, denselben bestens zur Ausführung zu bringen.

Ich empfehle mich Ihnen Hochachtungsvoll

XII. 20. 8. 3000.

1742

Jacob, Sohn des Löb Farnberg II
, 6. Juli 1742
Gv. Samuel Adelsdorf, Schnyder
des Löb, des Enkel

Schmuel Sohn d. Birnes Farnberg
o d. VII. 1743
Gev. Löb Fyrnbaus Bruder d. Birnes

1743 Salymon Sohn d. Löb III
o 21. Dez. 1743
Gev. Jakob Adelsdal, Schnyder des Löb

Bernd, Sohn d. Löb, Sohn d. Wolf Fürnberg IV
o 24. Jan 1748
Gev. Bernd Lewis, Bruder d. Löb

Jacob, Vater Birnes, Sohn d. Wolf Fürnberg
o 13. Juli 1748
Gev. Jacob, Sohn d. Löb, Schneider
1845

Schmuel
Chaim Samuel Fürnbach
o 30. Aug. 1750
Gv. Chaindel, T. d. Mordachi,
Papperheim Schwäg. des
Samuel

Jesaia Sohn d. Löb Fürnbach
o 4. Aug. 1752
Gv. Mariam Schwäg. des Löb

(Sein Schwiegervater Fürnbach ist
Gevatter des Abraham den Joseph
o 27. Juni 1752)

Gumpel Sohn d. Löb Fürnbach
o 30. Dez. 1752
Gv. Abraham Schenders

Moses Sohn d. Samuel Fürnbach
o 4. Aug. 1754
Gv Moses Wesel

Lase Sohn d. Tefele Fornbue
o 19. Sept. 1754
Gev. Birsch Fornbach, Vate d.
T. Tefele

V

Moses Birsch, Sohn d. Simon Fornbach
o 29. Nov. 1755
Gev. Löb Fornbach

V

Löb Sohn d. Tefele Fornbach
o 18. April 56
Gev. Fatel d. Jonides

V

Emmel, Sohn d. Löb Fornbach
o 6 Juni 1756
Judel, Diene
Sohn gewesene d. Löf

V VII

Eliese, Sohn d. Löb Fornbach
o 30 Nov 1757
Gw. Birsch Fornbach Lewite

V VIII

Moses, Sohn d. Tefele Fornbach
o 19. Juni 1758
Gev. Kallmann Lewite, Tehterge, d. Tefele

V

Jacobsohn Sohn d. Berg Fürnbach
° 22. Juni 1759
Gev. Löb Fürnbach, Vater d. Berg

Fürnbach.
Wolf, Sohn d. Löb Fürnbach
° 15. Sept. 1761
Gev. Berg F., Sohn d. Löb

Fischer
Samuel, Sohn d. Berg Fürnbach
° 28. Dez. 1764
Gev. Mirjam Fürnbach, Enkel d. Berg

Fischer
Abraham Wolf, Sohn d. Joseph F.
° 16. Febr. 1762
Gev. Trumpeldor, Sohn d. Mirjam

Wolf, Zwillingsbruder, Sohn d. Josef Fürnbach
° 4. Aug. 1763
Gev. Löb Fürnbach, Vater d. Josef

Zwillings, Sohn d. Berg Fürnbach
° 5. 9. 1763
Gev. Josef, Bruder des Berg

Nakel, Sohn d. Löb Fornbach
o 15 Sept. 1763
Ger. Elyah Klef

Gumpll, Sohn d. Samson Löb Fornb.
Reisiter
o 9. III. 1765
Ger. Elyah Klef

Seckel Bär, Sohn d. Berl Fornbach
o 2. Juni 1765
Ger. Josef Hilfeld, Seckel d. Brög

Samuel Bär, Sohn d. Josef Fornbach
o 18 Sept. 1765
Ger. David Mülhausen, Schriegerin
d. Josef

Lucie
Chanina Löb Sohn d. Josef Fornbach
o 17. Dez. 1766
Ger. Observatrice dahin

Lucie
Jehuda Löb Sohn d. Berl Fornbach
o 2. 4. 1767
Ger. Marum Fidelen

bacche
Abraham, Sohn d. Löb Fornbaeg
o 3. Jan 1768

Abraham Löb F..er, Sohn d. Tefele
o 22. II 1768
Ges. Aron, Schwge d. Tefele

Jechiehel, Sohn d. Binj Fornbaeg
o 1. Juli 1769
Ges. Jael Krakau

Baak 1. Sohn d. Peter Fornb.
12. Okt. 1769
Ges. Jos. Fornbaeck, Großv. d. Kindes

Baak, Sohn d. Juda Löb Fornbaeck
o 20. Nov. 1769 | Rubbina
Ges. Chaimun Bär Berlin

Fefzsch, Sohn d. Tefele Fornbaeg
18. März 1770
Ges. Moses, Sohn d. Jaakele

Aron, Sohn d. Jacob Fornbach, Bürstenbinder
o 9. Juli 1770
Gev. Joseph im Hospital

Moses, Sohn d. Simson Löb Fornbach, Bürstenbinder
o 30. Sept. 1770
Gev. Mendel Wertheim

Jakob, Sohn d. Löser Fornbach
o 19. April 1772
Gev. Löb Schmidtheg

Lina Chaiem Sohn d. Aleba Fornbach
20 Nov. 1772
Moses Fornbach, Großvater d. Kindes

Joel, Sohn d. Moses Fornbach
o 30. Aug. 1773
Gev. Aleba Fornbach

Moses Sohn d. Peter Fornbach
27 Nov. 1773
Gev. Vater d. Kindes

Marcus, Sohn d. Berg Fürnbach
5. Dez 1773
Ger. Israel Moses Levite

Seligmann Fürnbach, Sohn des
Reuben Bär aus F.
o 18. Juli 1777
Ger. Aron, Schlenker, Schwager d.
Reuben Bär

Levin, S. d. Moses Hirsch Fürnbach
25 Dez. 1778
Vater d. Sohnes

Joseph Löb, Sohn d. Moses Hirsch Fürnb.
25. Mai 1789
Mutter Ottenstein

Mendel (Wemhöner) Sohn d. Jacob Fürnb.
Bei seiner Beschneidung 13. 8. 1790
Ger.: Jos. Ochs.

Abraham Sohn d. Moses Hirsch Fürnbach
3. II. 1797
Ger. Sekel Fassdorf

Moses Fürnbach 12. April 1809
– 4. II. 1889
Vater Seligmann s. Visites
Frau Bela Reichskopf
Großvater Jacob Fürnbach

Simcha, Sohn d. Seligmann s.
Beiriche
6. Okt. 1800
Ger. Wolf Berlin

Fritze

Juda, Sohn des Jacob Farrenbach
verh. + Mai 1693

Jakob, Sohn des Löb Farrenbach + 21 Mai 1770
verh.

Joel, Sohn d. Jakob Farrenb. verh. + 23. Nov. 1771

Vögele, Witwe d. Löb Farrenbach
+ 26. Nov. 1772

Breinle, Ehefrau d. Jacob aus Farrenbach
verh. + 9. 9. 1804

Hirsch Farrenbacher
Feld-Tambourgrenadier Sold.
+ 14. II. 1835

~~verheirat~~ Sohn d. Jakob
Farrenbach
getraut zu Rinkele Baum
am 11. Dez. 1846

(4)

Fürth i/B. am 10. October 1926

Sehr geehrter Herr Feuchtwanger!

Mit Ihrem mache ich mich Ihnen mit der freundlichen Bitte nur für Erfüllung meines Stammbaumes behilflich sein zu wollen und dürfen Sie im Voraus meinen herzlichen Dank versichert sein.

Meine Grossmutter väterlicherseits hies Sara Schwab wurde Schwabach, wohnte meinen Grosseltern Simon Cahen in Offenbach am Main heirathete. ihre Schwester heirathete einen Herrn Speier, der Vetter meines Vaters hies Theodor Speier. Aus der Ehe Simon Cahen's der ein geborener Franzose, aus Metzgebürtig, war gingen 4 Kinder hervor, Rosalie, Flora, Jacob und Albert.

Jacob Cahen, der 1853 nach England ging. war mein unvergesslicher Vater der seinen Namen in James Rahm änderte.

Ich bitte Sie nun, verehrter Herr Vorstand der isrl. Kultusgemeinde

ergebenste

Buenos Aires

Jacob Abrahe Schwab 647 25 Feb 23
Hanna Wife Jacob Schwab 25 Apr 23
79 Ely 24

Karolina (Mrs) Fisk by Sam Schw.
Fisk in Buffalo Jan 1st
Yk 20 Jan 28

in den Stammbüchern, den Spuren de
Vorherdieren zu lesen, wie weit
der Stammbaum dieser Familie
zurückgeht und wer die Vorfahren
dieser, meiner Grossmutter, Sara
Schwab zurückgeht, namentlich
wer die Gesellschafter dieser Frau Sara
gewesen sind.

Bei dieser Gelegenheit wäre
auch von Interesse zu erfahren ob
die Vorfahren des amerikanischen
Staatsmanns Schwabs etwa auch
von Schwaben stammten.

Indem ich Sie bitte, mir Gelegen-
heit zu geben dass auch Sie über
meine Person verfügen beginne
ich Sie, sehr geehrter Herr
als Ihr
treu verbundener
Glaubensgenosse
Sidney Hochheimer
Frankfurt a/M.
Königstrasse 129.

4

~~Samuel~~ Schwab	yh	Jacob	5. Jan	1827	yhl. 3 Jan. 28
Wolf	"	yhm	14 Jan	28	Hannah geb Marks
Sem.	"	Lehma	20. "	28	Dr. Moses
"		Abraham	7 April	29	Schwabach
		Moritz	9 Mrz	30	
Schönschreiber Wolf	"	Jacob	24 Dz	30	
		Erster	7 Juli	32	
		Rosalie	22 Juni	34	
		Karoline	11 Fbr	36	
		Abraham	16 Jl	37	yhl. 19. April 38
Wolf		Emanuel	29 Dz	41	(mit Fanny yo Löwenstein)
		Löw, Louis	3 Jl	46	" Frumet
					yhl. 4. April 48

Lib 1860

Schaffhausen

Wolf Schwab. Frumet Löwitsin (Schwabach) 6. Aug 21

Laz Schwab (Wwr) Zirndorf mit 2. Flofs [in Zirndorf] März 34 (Tag fehlt!)

Thalburg

Jacob Abr. Schwr 647 25. Febr. 23

Hana (Ehef. Tochter d. Jacob) Schwr 257. 17. Mai 24

Abraham Schwr. Enkel [Ort fehlt!] 30. Mai 30

Moritz Sam Schwr. (47 J. Mon. 12 Tg) 22 Mrz 34

23 Frumet Schwab (75 J.) 23 Novbr. 34

-61 Samuel Schwab (63 J.) 12. Jan. 48 [-63 = 1785 Fyh]

75

Mpg Bunde Schwr 78 3 Mrz 31

Lehnsdorf 7. Schewat 5687
10. Jan. 27

Hochgeehrter Herr Pfarrer! Ehrw. 11/I. 27

Anbei die gewünschten Angaben, die Sie bitte nicht als Vollständigkeit betrachten wollen, da ich nicht weiß, welche Einzelheiten Sie haben wollen. Ich habe mich auf die Angaben der Kirchenbücher beschränkt, die ich selbst durchgesehen habe. Die Familienüberlieferung ist ja sehr dürftig. Ich habe nur noch einige Daten aus den Kirchenbüchern von Lehnsdorf und Umgebung eingetragen, die mir für Ihre Arbeit vielleicht von Wichtigkeit sein können. Leider reichen die Kirchenbücher nur bis 1807, sodaß Angaben vor dieser Zeit nicht entnommen werden können.

Samuel Schwab	Pfarrer	12. Jan. 1848	in Alt	J. 63	Eltern gest. 1785
Jacob Alb.	"	" 25 Febr.	23	" 64	1759
Franck	"	23. Novbr.	34	75	1759

Mit Ausnahme der von Sarah geb. Schwab dürften alle übrigen Daten nicht unwesentlich sein.

Über den Verbleib der Familie Franck habe ich leider nichts ermitteln können.

Für weitere Mitteilungen wäre ich dankbar und bitte mich gefl. mit Ihrer geschätzten Antwort zu beehren.

Mit vorzüglicher Hochachtung
Ihr ergebener
Karl Wilhelm Hannes

Karoline (Aller) Tochter d. Sam. Schwab
dürfte identisch sein mit
der in der Liste genannten
Lehna, geb. 20. Jan. 28

MAIRIE DE METZ

RÉPUBLIQUE FRANÇAISE

M e t z, le 5 novembre 1955.

Indications à rappeler dans la réponse

1er DIVISION 1er BUREAU

N° ...

TOUTE LA CORRESPONDANCE EST A ADRESSER AU MAIRE DE LA VILLE DE METZ (Moselle) A L'HOTEL DE VILLE

Madame Dr.

Lilli MAIN

FURTH(Bavière)

Königstrasse 129
(Allemagne)

En réponse à votre lettre du 24 octobre 1955, j'ai l'honneur de vous informer que le mariage Simon-Cahen, ne figure pas sur nos registres.

En 1792 est porté un mariage de Simon Juda CAHEN, veuve de Nanette Salomon et de Fogelle Jacob Levy, 48 ans, née à Metzervisse, Moselle.

Agréez, Madame, l'assurance de ma considération distinguée.

Le Maire :
p. o.

COMMUNAUTÉ ISRAÉLITE
DE METZ

TÉLÉPHONE 4.28

Rahn

Metz, le 21 octobre 1925.

Frau

Dr.phil. Lilli R a h n ,

Königsstr.129,

F ü r t h /Bayern.(Allemagne)

Auf Ihre Anfrage vom 18 crt. teilen wir Ihnen höfl. mit, dass wir in unseren Archiven nur den Namen des

Lambert C a h e n (Lemli Cahen)

finden.Derselbe wurde im Jahre 1814 zu Arbeiten zur Ausbesserung der Strassen verwendet. Andere Daten und Namen konnten wir nicht finden.

Bezügl. Geburtsdatum des Simon Cahen wenden Sie sich am besten an die Mairie de la Ville de Metz(Etat civil) wo Sie Auszug aus den Geburtsregister erhalten können. Für Lambert und Vogel Cahen geb.Picard werden Sie schwerlich genauere Angaben erhalten können,da sie beide wohl vor der franz. Revolution geboren waren.Für diese Zeit existirt aber kein Geburts-Register.

Wir bedauern,dass diese Antwort so wenig aufschlussreich ausfallen muss und zeichnen

in vorzügl.Hochachtung!

Der Kultusvorsteher.

Weil

Rahn

18.10.35.

A l'administration de la commun~~on juive~~auté israélite,

Metz (Alsace)
France.

Excusez-moi de vous incommoder de quelques questions concernant l'arbre généalogique de la famille de mon mari qui très probablement dérive de Metz. Il s'agit brèvement du suivant:
L'arrière-grand'père de man mari s'appelait S i m o n C a h e n de Metz. Il mourait le 24.octobre 1859 à Offenbach a/Main (près de Francfort) où il a vécu longtemps , comme ich semble, car sa femme est une Allemande et tous ses enfants sont nés en Allemagne. Mais il est assez certain que lui-même est né à Metz. Son père s'appelait L a m b e r t C a h e n, sa mère V o g e l C a h e n, née P i c a r d. C'est tout ce que je sais de ses parents. aussi ja ne connais pas la date de sa naissance, ni aucun date de la vie de ses parents. c'est pourquoi je vuus prie aujourd'hui de me dire s'il sera possible de trouver dans les livres et notes de la communion juive de Metz quelques choses concernant ces deux personnes Simon et Lambert Cahen ou leurs ancêtres. Je vous serais bien obligée de tout information vous pourriez me donner à cet object. Si vous-même n'êtes pas compétant, je vous prie de me dire l'adresse à laquelle je puisse m'adresser ou bien de remattre ma lettre à cette adresse.

En vous remerçiant beaucoup en avance et en attendant votre réponse prochaine, je suis avec le plus profond respect

votre

1 coupon-réponse international

1995-1996 Annual Fund Supporter

Rahn
Chrmoly

Notiz
2.
Stamm-
Comm

AR 25538 3/20 FARRNBACHER FAMILY MEMBERS FILE - HERMANN & JENNY FARRNBACHER 1882-1934 ARCHIVES

Hartmann
Jenny
Hartmann-
Bachel

Hermann Farnbacher

*

† 10. April 1912 in Fürth

Jenny Farnbacher, geb. Loewe

1854

*

† 4. Jan. 1934 in Fürth

Official entry
about M.S. Farnbacher
firm
Partners:
Herman Farnbacher
Sidney Rahn
Inscribed
~~St~~. 7/12/1895

Auszug

aus dem

Gesellschafts-Register

des

Kgl. bayer. Landgerichts

Fürth

Band: IV Ziffer 68.

ausgefertigt am 15. Juli 1895.

Fortlaufende Ziffer des Gesellschaftsregisters: 68.

Fortlauf. Ziffer der Eintrage.	Tag der Eintragung.	Bezeichnung der Firma.	Sitz der Gesellschaft und Ort ihrer Zweigniederlassungen.	Rechtsverhältnisse der Gesellschaft.	Prokuristen der Gesellschaft. Vorstände der Aktien-Gesellschaften.	Liquidatoren.	Register-Akten. Band.	Register-Akten. Ziffer.	Bemerkungen.
1.	12. Juli 1895.	M. J. Fauerbacher	Sitz der Gesellschaft ist Fürth.	Die Gesellschafter sind die Kaufleute: 1, Hermann Fauerbacher, 2, Ludwig Rahn, beide hier. Dieselben betreiben seit 1. Mai 1895 am Mobiliengeschäft.			VIII	114	Der früheren Firma J. F., Register I. 96.

Für der Richtigkeit vorstehender Auszüge.
Fürth, den 15. Juli 1895.
Kgl. Landgericht, Kammer für Handelssachen.
Der st. Vorsitzende.
Lehmann
kgl. Landgerichtsrath.

1 M 20 ₰ Gebühr
— „ 30 „ Schreibgebühren
1 M 50 ₰ entrichtet
15/VII. 95.
Leitz
kgl. Obersekretär.

J. K. 6. 1408/9.

20 ₰ Schreibgebühren.

Gesellschaftsvertrag.

Zwischen nachbenannten Personen
1., Herrn Hermann Feuchter
2., Herrn Sidney Rahn
beide in Fürth
ist folgender folgender
Gesellschaftsvertrag
abgeschlossen worden.

§. 1.

Herr Hermann Feuchter be-
treibt bisher mit dem Sitze in Fürth
unter der Firma A. J. Feuchter,
Herren Aluminiumfolien en bisher man-
ufacturgeschäft.

§. 2

Das bisher Geschäft tritt vom 1.
Mai 1895 an Herrn Sidney Rahn als
Teilhaber ein und betreibt das Geschäft
von da an mit Herrn Hermann

Farnbacher in offenem Gesellschaft, welche zum Gesellschaftsregister des K. Landgerichts Fürth angemeldet worden soll.

§. 3

Herr Sidney Rahn ist nicht verpflichtet, bei seinem Eintritt in das Geschäft eine Einlage zu machen.

§. 4

Die Einlage des Herrn Hermann Farnbacher besteht in dem Werthe seines bisherigen Einzelgeschäftes an sämmtlichen Aktivis, welche dieselben auf bestehen mögen, abzüglich der vorhandenen Geschäftsschulden und ergiebt sich die Höhe dieser Einlage aus der per 1. Mai 1895 gefertigten Inventur, welche von beiden Contrahenten als richtig anerkannt und zu diesem Zwecke von beiden Theilen unterzeichnet wurde.

Hiernach entgiffert sich die Einlage des Herrn Hermann Farnbacher auf 312,990 ℳ 13 ₰ schreibe mit Worten: Dreihundert zwölf Tausend neunhundert neunzig Mark 13 Pfg.

§. 5.

Die Einlagen werden den Theilhabern namens mit einem Zinsfuß von 4 pCt. verzinst. Wenn und soweit nun den einzelnen aufgeschossenen Ausständen ein Gewinn von 238,170 ℳ 36 ₰ bis zum Abschluß des ersten Geschäftsjahres — 30. April 1896 — Ausstände als uneinbringlich sich zeigen sollen, sind sie bei der Bilanzziehung per 1895/96 zu streichen und von diesen Be-

Anzeige vorzunehmen sei dann die Einlage des Herrn Hermann Isenbacher, falls auf diesen Vorzugsrecht nicht eingetragen ist. Sollten sie später darauf eingehen, so werden sie die Einlage des Herrn Hermann Isenbacher gänzlich zurückzuzahlen.

§. 6.

Jeder Socii gesellschaftlichen am Rechnungsjahr das Geschäfts gleichfalls. Für diesen Zweck wird jährlich am Schluss des Geschäftsjahres Inventur und Bilanz gefertigt und diese von uns Allen von Zeichen und den Passiven bestehende Vermögensstand dieser Rechnungsjahr.

Herrn Rahn wird ein Gewinnanteil in Höhe von 5000 M.- fünftausend Mark gewährt.

S. 7.

Diese 5000 M.- Herr Rahn jährlich aus dem Geschäftskasse zur Bestreitung seines Lebens- bedürfnisse entnehmen; falls er ein Geschäft, wird die Höhe seiner Entnahme besonders vereinbart.

Herr Isenbacher ist berechtigt, aus dem Geschäftskasse zu gleichem Zweck zu entnehmen die Summe von 10,000 M. i. c. Zehntausend Mark.

§. 8.

Die Gesellschaft beginnt am 1. Mai 1895 und wird mindestens auf die Dauer von fünf Jahren eingegangen, soll aber als immer auf weiteren fünf Jahren stillschweigend angesehen werden, wenn nicht immer vom Abschluss des jeweiligen gewissen Jahres Kündigung.

mäß erfolgt ist, für seine Gültigkeit die schriftliche Form vorgeschrieben wird.

§. 9

Bei Auflösung der Gesellschaft geht das Recht auf die Firma, auf das Geschäftslokal und sämtliche Geschäftseinrichtungen auf Hermann Isenbeck über, falls diese Auflösung infolge Ableben der Gesellschafter Sidney Rahn eintritt. Kündigung seitens der Gesellschafter entbindet Herrn Rahn in diesem Falle nicht gänzlich seiner Geschäftsanteile noch Haftung und der Gesellschaft gegenüber, durch Liquidation nicht belangt.

§. 10.

Falls Herr Hermann Isenbeck während der Vertragsdauer des Geschäftes zeitweise, jedoch höchstens für 6 Monate, aber nicht die Kündigung, aber nicht die Vorschützung, das Gesellschaftsverhältnis mit Sidney Rahn fortbestehen. Dann nach dessen Kündigung mit zweimonatiger Quartalsfrist zum gleichen Sidney Rahn und den Erben Herrn Hermann Isenbeck über Firma und Geschäft mit Aktiven und Passiven über, sofern Liquidation eintritt.

§. 11.

Falls Herr Sidney Rahn während der Vertragsdauer nicht das abgeben sollte, haben dessen Erben keinerlei Rechte auf Firma und Geschäft, jedoch ist Herr Isenbeck, wenn will dessen Erben wenn nicht der Eintritt seiner Erben freiwillig gestattet wird, wenn gesetzlich, den Reflektion des Herrn

Rahm seinen Antheil am Gesellschaftsvermögen – auf Grund der letzten Bilanz zuzüglich der 4% gemäss §. 11 – binnen Jahresfrist nach Eintritt des Todesfalles baar hinaus zu bezahlen.

§. 12.

Sollten in Vorstehendem nicht alle, auch Nebenbestimmungen getroffen sein, so soll für diese und für die Auslegung der Gesellschaftsvertrages die Gesetzgebung des Allgemeinen Deutschen Handelsgesetzbuches und soweit dieses nicht Platz greift, die allgemeinen massgebend sein.

Zur Entscheidung entstehender Differenzen, welche nicht gütlich beigelegt werden können, wird ein Schiedsgericht bestellt.

Fürth, den 1. Mai 1895.

Hermann Isaac[illegible]

Sidney Rahm

Gesellschaftsvertrag.

Zwischen nachstehenden Herren
1; Herrn Hermann Farnbacher
2; Herrn Sidney Rahn
beide in Fürth
ist heute folgender
Gesellschaftsvertrag
abgeschlossen worden.

§ 1

Herr Hermann Farnbacher hat,
seither bisher mit dem Sitze in Fürth
unter der Firma M. S. Farnbacher,
einen Metallwarenhandel betrieben,
mit Grundhandelsrecht

§ 2.

Im Laufe des Geschäftsjahres
Mai 1895 wird Herr Sidney Rahn als
Mitinhaber in und Teilhaberschaft
eben der nun mit Herrn Hermann

Färbbacher in offener Gesellschaft, welche zum Gesellschaftsregister des k. Amtsgerichts Fürth eingetragen ist werden soll.

§3.

Herr Sidney Kahn ist nicht verpflichtet, bei seinem Eintritt in das Geschäft eine Einlage zu machen.

§4.

Die Einlage des Herrn Hermann Färbbacher besteht in dem Vermögen des bisherigen Einzelgeschäfts, wie es sämmtlichen Aktiven, welche Gegenstand des Vermögens des bisherigen Geschäfts sind, sowie der Verbindlichkeiten des Geschäfts und zwar bis zur Höhe dieser Einlage und der pro 1. Januar 1895 ersparten Zinsen, welche von diesen Vermögensobjekten abzüglich

von diesen Zinsen übergeschrieben wurde.

Dieses entspricht sich die Einlage des Herrn Hermann Färbbacher auf 312,990 M 13 ₰ schreiben mit Worten: Dreimalhundertzwölf Tausend neunhundert neunzig Mark 13 Pfg.

§5.

Die Einlagen werden den Gesellschaftern mit vier vom Hundert verzinst. Wenn Einschränkungen von dem im Gesetzbuch angesetzten höheren Zinsfusse in der Einlage von 238,170 M 36 ₰ bis zum Schluss des ersten Geschäftsjahres – 30. April 1896 – Geltung als Einzahlung bis dahin verbleiben sollen, sind die Leistungspflichten pro 1895/96 für Herrn Kahn und von diesen Ein-

drey Monaten bei dem Ausscheiden des Herrn Hermann Färnbacher, soweit auf diesen die Dividende nicht gezahlt ist. Sollten sie später noch eingehen, so werden sie der Einlage des Herrn Hermann Färnbacher gutgeschrieben.

§ 6.

Jeder socii participiren am Reingewinn und Verlust gleichmäßig. Für jeden Posten wird jährlich zum Schluß des Geschäftsjahres Zinsen für und Belastung gerechnet und dabei der nach Abzug der Zinsen und der Tantième bestehende Reingewinn.

Herr Rahn wird ein Jahresgehalt in Höhe von 5000 M. - schreibe Fünftausend Mark gewährt.

Diese 5000 M. durch Herrn Rahn persönlich und der Geschäftskasse für Erholungsreisen, Badekuren, Kurtaxen, Kollegien etc. nicht in Abzug gebracht, wird die Höhe seines Gehaltes beeinflussen.

Herr Färnbacher ist berechtigt, über der Geschäftskasse für eigene Zwecke zu entnehmen den Betrag von 10000 M. i. c. Zehntausend Mark.

§ 8.

Die Gesellschaft beginnt am 1. Mai 1895 und wird alljährlich auf die Dauer von zehn Jahren eingegangen, soll aber ohne weiteres stets ungestört weiter, wenn nicht immer vor Ablauf jedes weiteren zehnten Jahres Kündigung

ung vorgesehen ist, sein kann, bedarf die schriftliche Form zur Gültigkeit vereinbart wird.

§ 9.

Bei Auflösung der Gesellschaft geht das Recht auf die Firma, auf das Geschäftslokal sowie die Geschäftseinrichtungen auf Hermann Fernbacher über, falls diese Auflösung infolge Ableben der Partner erfolgt. Kündigung durch einen der Gesellschafter vorbehalten ist Firma Rahn in diesem Falle vorgeschlagen, dem Geschäftsnachfolger Lizenzen über der Gesellschaft gehören, durch Liquidation entstehen.

§ 10.

Falls Herr Hermann Fernbacher während der Vertragsdauer

das Zeitliche segnet, oder aus der Firma, oder Gesellschaft ausscheidet, so soll das Verhältnis mit Sidney Rahn fortgesetzt werden. Dann verpflichtet sich Sidney Rahn und der Witwe des Hermann Fernbacher über Firma und Geschäft weiterzuarbeiten, bei Liquidation mitzuwirken.

§ 11

Falls Herr Sidney Rahn während der Vertragsdauer und ableben sollte, soll dessen Erben Anrecht Recht auf Firma und Geschäft, verbleibt Hermann Fernbacher, wenn will dessen Witwe dann, wenn nicht verheiratet, und Leben freiwillig übernimmt

wird, verpflichtet sich Paulsen
und Jansen-Rahn seinen Anteil
an Gesellschaftsvermögen und Grund
der letzten Teilung spätestens
4% zum Ende jeden Teilungsjahres an
seinen Mitgesellschafter in Raten
auf den Restkapitalbetrag jährlich
zu begleichen.

§ 12.

Sollte in Bestimmungen getroffen sein,
welche für die Auflösung des
Vertrages und Ausscheiden einzelner Gesellschafter,
sowie die Bestimmungen über die Höhe
einer etwaigen Abfindungssumme
und Modalität der Zahlung
Einigkeit nicht bestehen
für Bestimmungen anderweitig diesen Ver-
trag, dem ebenfalls getreu Einigung Rechnung
trägt

Fürth, den 1. Mai 1895.

Hermann Jacobsohn

Sidney Rahn

M. S. FARRNBACHER
Eisen · Bleche · Metalle.

M. G. u. d. S. 9. Jan 1908.

V e r t r a g.

Zwischen

Herrn Hermann F a r r n b a c h e r in Fürth,

und

Herrn Sidney R a h n in Fürth,

kam folgender

V e r t r a g

zustande:

I.

Die zwischen Herrn Farrnbacher und Herrn Rahn auf Grund Vertrags vom 1. Mai 1895 unter der Firma M. S. Farrnbacher in Fürth bestehende offene Handelsgesellschaft wird am 31. Januar 1908 aufgelöst. Herr Farrnbacher scheidet an diesem Tage aus der Gesellschaft aus, das Geschäft geht mit Aktiven und Passiven nebst Firma auf Herrn Rahn als alleinigen Jnhaber über.

II.

Der Anteil des Herrn Farrnbacher wird auf den Betrag festgesetzt, welcher sich auf Grund einer für den 31. Januar 1908 zu errichtenden Jnventur

und Bilanz als sein Geschäftsguthaben ausweist.

III.

Der sich hiernach berechnende Anteil des Herrn Farrnbacher wird von Herrn Rahn wie folgt berichtigt:

a. am 1. Februar 1908 zahlt Herr Rahn 170.000 M. ~~th~~ in Obligationen;

b. an der Restschuld zahlt Herr Rahn jährlich am 1. Februar mit einer Nachfrist bis 28. Februar, erstmals am 1. Februar 1909 den Betrag von 50.000 M. in bar oder Obligationen.

c. Das jeweilige Guthaben des Herrn Farrnbacher wird von Herrn Rahn zu 4 % verzinst; die Zinsen sind am 1. eines jeden ~~eines~~ Kalendervierteljahres, erstmals am 1. April 1908 zu entrichten.

IV.

Die Eintragung im Handelsregister geschieht sofort.

F ü r t h, den 9. Januar 1908.

Hermann Farrnbacher

Sidney Rahn

Fürth-Nürnberg, den 6 Mai 1908

Mit Rücksicht auf die geschehene Anzeigung wird der Uebergang des Geschäftes von Herrn Hermann Farrnbacher auf Herrn Sidney Rahn mit Zweihunderttausend Mark per 1. Mai 1908 hiemit bestätigt.

Dieses Guthaben ist mit 4% jährlichen Zinsen, die Zinsen sind am 1. Februar jeden Jahres, erstmals am 1. Februar 1909 zu entrichten. Die Rückzahlung erfolgt jährlich spätestens am 1. Februar ca. mit fünfzigtausend Mark in fünf Jahresraten mit einer Nachfrist bis 28. Februar ~~1909~~ mit gleicher Verpflichtung des Herrn Farrnbacher wie oben. Die Zahlungen sind an die Firma Sidney Rahn, Nürnberg, Königstrasse 129 in Fürth, auf die Person des jeweiligen Inhabers zu machen. Jeder Theil hat jederzeit halbjährliche Kündigung frei.

Hermann Farrnbacher

Sidney Rahn

V e r t r a g.

Zwischen

Herrn Hermann F a r r n b a c h e r in Fürth,

und

Herrn Sidney R a h n in Fürth,

kam folgender

V e r t r a g

zustande:

I.

Die zwischen Herrn Farrnbacher und Herrn Rahn auf Grund Vertrags vom 1. Mai 1895 unter der Firma M. S. Farrnbacher in Fürth bestehende offene Handelsgesellschaft wird am 31. Januar 1908 aufgelöst. Herr Farrnbacher scheidet an diesem Tage aus der Gesellschaft aus, das Geschäft geht mit Aktiven und Passiven nebst Firma auf Herrn Rahn als alleinigen Jnhaber über.

II.

Der Anteil des Herrn Farrnbacher wird auf den Betrag festgesetzt, welcher sich auf Grund einer für den 31. Januar 1908 zu errichtenden Jnventur

und Bilanz als sein Geschäftsguthaben ausweist.

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a. am 1. Februar 1908 zahlt Herr Rahn 170.000 M.
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c. Das jeweilige Guthaben des Herrn Farrnbacher wird von Herrn Rahn zu 4 % verzinst; die Zinsen sind am 1. eines jeden ~~eines~~ Kalendervierteljahres, erstmals am 1. April 1908 zu entrichten.

IV.

Die Eintragung im Handelsregister geschieht sofort.

F ü r t h, den 9. Januar 1908.

Hermann Farnbacher

Sidney Rahn

Fürth - Nürnberg, den 6 Mai 1908.

Mit Rücksicht auf die geleistete Auszahlung wird das Restguthaben des Herrn Farnbacher auf zweihundertfünfzigtausend Mark per 1 Mai 1908. hiermit festgestellt.

Dieses Guthaben ist mit 4% per anno zu verzinsen. Die Zinsen sind an den Raten der gestundeten erstmals am 1 July 1908 zu entrichten. Die Tilgung erfolgt in jährlichen jeweils am 1. Februar fälligen Raten zu Fünfzigtausend Mark mit einer Nachfrist bis 28. Februar.

Herr Farnbacher vermächtet an Herrn Rahn die Gesammte Patente Räumlichkeiten und das Hinterhaus meines Anwesens mit Hof in der hier bekannten Weise. † Königstrasse 129 in † Fürth † auf die Dauer von zehn Jahren zum Jährlich Tausend Mark. Herrn Rahn steht jederzeit halbjährliche Kündigung frei.

Hermann Farnbacher

Sidney Rahn

M. S. Farrnbacher

Eisen, Bleche, Metalle, Bergwerks- und Hütten-Produkte.

Telegramm-Adresse:
Farrnbacher, Metallhandlung

Fernsprecher No. 10.

Fuerth (Bayern), den 9. Januar 1908.

P. P.

Hiedurch beehren wir uns, Ihnen mitzuteilen, dass unser

Herr Herrmann Farrnbacher

nach 36 jähriger Tätigkeit als *Seniorchef* des Hauses am 31. Januar 1908 aus unserer Firma ausscheidet, um sich ins Privatleben zurückzuziehen.

Das Geschäft geht an diesem Tage mit Aktiven und Passiven unter der bisherigen Firma in den Alleinbesitz unseres seit 1. Juli 1895 an demselben als offener Gesellschafter beteiligten

Herrn Sidney Rahn

über.

Wir empfehlen uns Ihnen

hochachtungsvoll

M. S. Farrnbacher.

Purchase contract
of Hermann Fornbacher
who bought Moser's
interest
Selling 103
Konigstrasse
to Hermann
Dec. 1882

Geschäfts-Register-№ [redacted]

Kaufvertrag

für

Frau Katharina

Barbara Barrnbacher

in

Fürth.

URKUNDE

des

Königlichen Notars Rudolf Kretzer

in

Fürth

vom 28ten Januar 1882.

Geschäfts-Register-№ 14444.

Kaufvertrag

für

Frau Katharina
Agnes Barbara Farrnbacher

in

Fürth

URKUNDE

des

Königlichen Notars Rudolf Kretzer

in

Fürth

vom 28ten Dezember 1882.

Abschrift.

Geschäftszeichnummer 1644.

Kaufvertrag.

90000 M. Gb.

900 M. — Pf. } Gb. R.
50 Pf. }
85 M. 70 Pf. Honor.
3 M. 40 Pf. Porto Pf.
20 Pf. Zus. Gb.
10 Pf. Stempel.
990 M. 40 Pf. Sa.
Gb. R. № 1130.
bezahlt.
Kretzer.

Heute am dreißigsten zwanzigsten Dezember achtzehnhundert dreiundachtzig / 28. Dezember 1883 /
erschien vor mir, Rudolf Kretzer, Königlich bayerischer Notar zu Fürth in meiner Amtskanzlei ein mir nach Namen, Stand und Wohnort bekannter Herr:

1). Herr Moses Farrnbacher, Privatier, ledig, Witwer, mit seiner verlobten Braut Jungfrau Rosa Rindsbrecht in Fürth, gütergemeinschaftlich gelobt lebend,

2). Herr Hermann Farrnbacher, Kaufmann von da, mit seiner Gattin Anna, geborene Kraft dahier, gütergemeinschaftlich lebend,

mit dem Ansuchen, Verhandlung zu beurkunden:

I. Es verkauft Herr Moses Farrnbacher an seinen Sohn Herrn Hermann

/.

Farrnbacher Kolzmühle, in der Krumm-
gemeinde, Amtsgerichts- und Rentamts
Fürth gelegene, am 13. März 1866
von Labette Lowositz erkauften
Liegenschaften: —

Flurnummer 658. Wohnhaus № 103
der Königstrasse hofraum, Remise und
Hofraum, sechs ein Zehntel Tr, —
Flurnummer 658 1/3. Wurzgarten
samt Gartenhäuschen, zehn sechs
Zehntel Tr, —

samt ganzem Gemeindrecht. —

II. Mitverkauft ist alles, was mit-
dem „mit“ vogel“ und mitverkauft ist,
insbesondere die vorhandenen Winter,
Fenster und Jalousien. —

III. Der Kaufpreis beträgt 90,000 M.
Neunzigtausend Mark. —

Auf Rechnung des Kaufpreis über-
nimmt Herr Hermann Farrnbacher
die auf den Kaufobjekten ruhen-
den Hypothek zu 24000 M. —
vierundzwanzigtausend Mark.
samt den Zinsen von Ziel Allo-
dialigen Tages ab zur Zahlung

Verkaufung. —

Die restigen 66000 M. Sechs und
sechzigtausend Mark sind, solange
Herr Mops Farrnbacher lebt, unver-
zinslich und unkündbar. —

Vom Ableben des Herrn Mops Farrn-
bacher ab sind diese 66000 M. —
Sechsundsechzigtausend Mark
in jährlich beizahlenden Raten von
mit drei vom Hundert per Jahr zu
verzinsen und in jährlichen Raten
zu 6000 M. Sechstausend Mark,
die erste Rate nie Jahr nach dem Ab-
leben des Mops Farrnbacher, jeder
weitere nie weitere Jahr heraus-
hinzuzahlen. —

Auf hypothekarische Sicherstellung
der 66000 M. Sechsundsechzig-
tausend Mark bezüglich des
jährlichen Rests derselben verzich-
tet Herr Mops Farrnbacher. —

IV. Herr Hermann Farrnbacher bewilligt
bereits für den von ihm unter der
Firma M. S. Farrnbacher betrie-
benen Handelsgeschäft die in das war-

künftigen Grundstücken befindlichen Lasten und Gerechtsamkeiten. —

Als Grundentschädigung für die neu ihm übernommenen Morgen Grund der Hypothekenbank zu 24,000 M. Vierundzwanzig Tausend Mark durch die Königl. Kommission bestimmt worden. —

Zur Anbringung bestellt auf die Zeit bis auf Lebens Herr Moses Farrnbacher von Fürth der neuen Grundstücke, die ausschließlich bauen, trägt eben auf in Folgung alle auf denselben haftenden Lasten, Steuern, Anlagen, Verwaltungsbeiträge und Kosten.

V. Hausbesitzbrief für Kürschnermeister, Landgerichts Fürth und baulichen Zustand wird nicht gehalten.

VI. Es wird beantragt, den Eigenthumsübergang in das öffentliche Buch, in das Grundbuch, einzuschreiben.

VII. Die Kosten trägt Herr Hermann Farrnbacher, welcher Abschriftbestellung für sich und seinen Herrn Bruder beantragt.

Hierüber Urkunde, die vorgelesen, genehmigt, von den Erschienen und mir, Notar, unterschrieben worden ist.

Moses Farrnbacher.
Hermann Farrnbacher.
(L.S.) Rudolf Kretzer kgl. Notar.

H. 1654.

Der Besitztitel bezüglich der vorstehenden Liegenschaften, die auf den Kaufmann Herrn Farrnbacher dahier bezeichnet.

Hypothekenbuch für Fürth Band III. Seite 413 Ziff. 5 V.

Fürth, den 29. November 1882.

Königl. Amtsgericht.

(L.S.) Witschel k. Amtsrichter.

Der Gleichlaut

vorstehender Urkundschrift wird, mit der Abschrift wird hiermit bestätigt.

Fürth, den dritten Januar

einhundert und achtundvierzig und neunzig. —— 9.

Adolf Wenzel Hoda m.



Um Mitternacht beendete ein Schlaganfall das arbeitsreiche Leben unseres unvergeßlichen Herrn Seniorchefs, des

Herrn

Hermann Farrnbacher.

Die Lauterkeit seiner Gesinnung, die Geradheit seines Charakters und das der Fortentwicklung unserer Firma bis auf den letzten Tag durch seine persönliche Assistenz gezeigte Interesse sichern dem allverehrten Manne unser stetes Gedenken.

Was an ihm sterblich war, wird kommenden FREITAG, vormittags 11 Uhr auf dem neuen israelitischen Friedhof in Erde gebettet.

In Dankesschuld:

M. S. Farrnbacher.

FÜRTH, den 10. April 1912.

Um Mitternacht beendete ein Schlaganfall das arbeitsreiche Leben unseres unvergesslichen Herrn Seniorchefs, des

Herrn Hermann Farrnbacher.

Die Lauterkeit seiner Gesinnung, die Geradheit seines Charakters und das der Fortentwicklung unserer Firma bis auf den letzten Tag durch seine persönliche Assistenz gezeigte Interesse sichern dem allverehrten Manne unser stetes Gedenken.

Was an ihm sterblich war, wird kommenden Freitag in Erde gebettet. [51339u

Fürth, den 10. April 1912.

In Dankesschuld:

M. S. Farrnbacher.

...l. Mertés

...traße 8. | Kaiserstraße 38.

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Engl. u. Wiener Damen- und Backfischhüten.

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Friedrich Funk
Bauartikel-Großhandlung
Nürnberg. (f3190u

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Reisenden
auf Provision event. Fixum für Nürnberg und Umgebung. Off. u. K K 65 an d. Exp. (o3200u

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Offizier-Speiseanstalt k. b. 5. Feldartillerie-Regiments Landau (Pfalz) sucht auf 1. Juni 1912 (l6340a

Köchin.

Lokales.

Fürth, den 11. April 191[illegible]

Ein „Getreuer des Turnvereins Fürth" 1860 hat am 9. April das Zeitliche gesegnet. Privatier Herr Hermann Farrnbacher hat seit dem Gründungsjahre des Vereins, also nahezu 52 Jahre, dem Turnverein Fürth 1860 angehört. Während dieser langen Zeit hat der Verewigte, der die hohe Bedeutung des Turnens für die Jugend, für das deutsche Volkstum erkannte, unentwegt treu zur Turnsache gehalten, jederzeit opferfreudig das gemeinnützige Ziel des Turnvereins fördernd. Diese nachahmenswerte goldene Treue zu ehren, ernannte der Turnverein in seinem Jubiläumsjahre 1910 den edlen Verblichenen zu seinem Ehrenmitgliede. Treue um Treue! Das Grab wird sich morgen über einen hochverdienten Ehrenmann schließen, dem der Turnverein Fürth in Dankbarkeit treues Gedenken bewahren wird. Ehre seinem Andenken!

Jugendwahl (Mehrheitsverein Fürth). Der Verein

Beerdigung. Gestern vormittag 11 Uhr trug man auf dem neuen israelit. Friedhofe den so unerwartet verschiedenen Herrn Privatier Hermann Farrnbacher zu Grabe. Viele Leute hatten sich dort eingefunden, auch Mitglieder der städtischen Kollegien, um dem Entschlafenen das letzte Geleit zu geben. In der mit Teilnehmern dichtgefüllten Halle hielt Herr Stadtrabbiner Dr. Inan die Grabrede und hob dabei besonders die Schlichtheit, den Fleiß, die Treue, die Selbstlosigkeit, den Wohltätigkeitssinn, den biederen, soliden Charakter, das offene, gerade Wesen, wie auch die Friedfertigkeit des Heimgegangenen hervor. Nicht nur seinen Angehörigen, nein, jedem Menschen sei er zugetan gewesen. Auf dem Felde der Politik habe er sich auch betätigt und sei dabei immer seiner Ueberzeugung treu geblieben. Jahrzehnte lang habe er auch der Stadt Fürth als Mitglied des Gemeindekollegiums seine Arbeit gewidmet; immer sei er dabei friedlich gewesen und habe nie intrigiert, wie das im öffentlichen Leben manchmal geübt werde. Hierauf widmete der zweite Vorstand des in corpore mit Fahnen erschienenen Turnvereins Fürth 1860 dem Ehrenmitglied einen warmen Nachruf und legte als Zeichen des Dankes und der Verehrung an der Bahre einen Kranz nieder mit einem letzten „Gut Heil!". Herr Farrnbacher gehörte zu den Gründern des Vereins und blieb ihm 52 Jahre treu. — Nun trug man den Toten hinaus und bettete ihn nach einem Gebet des Geistlichen in die kühle Erde.

Nach kurzem Krankenlager verschied heute sanft im Alter von 80 Jahren unsere liebe

Frau Jenny Farrnbacher

geb. Loewe

Fürth Bay., 4. Januar 1934 32

Die tieftrauernd Hinterbliebenen

Die Beerdigung findet Sonntag, den 7. Januar, vormittags 11 Uhr, auf dem neuen isr. Friedhofe statt.

schriften und wird es dem Bauamt anheimgegeben, da[illegible] hinzuwirken, daß die Denkmäler sich möglichst den Verhä[illegible]sen anpassen.

Ortspolizeiliche Vorschriften betr. ansteckende Krankheiten. Der Referent fragt zunächst, ob die Sache heute erledigt werden soll, nachdem es nicht möglich war, jedem Herrn ein Exemplar des Entwurfs zu überreichen. RR. Kaufmann meint, die Sache ist eigentlich selbstverständlich und gestern auch vom Bau- und Verwaltungsausschuß angenommen worden. RR. Müller will hierauf die Vorschriften verlesen, es wird jedoch beantragt, die Paragraphen en bloc anzunehmen. Geschieht auch.

RR. Schmidt: Die Vorschriften füllen zweifellos eine Lücke aus, es darf aber nicht verkannt werden, daß sie für die einschlägigen Geschäfte sehr einschneidend sind. Es ist möglich, daß die Geschäfte solche Wäsche einfach garnicht mehr annehmen und die Gefahr entsteht, daß diese Wäsche garnicht gereinigt wird. Es fragt sich, ob man nicht erwägen sollte, daß die Stadt selbst für die Reinigung dieser Wäsche sorgt. RR. Müller erklärt letzteres für nicht ausführbar und glaubt, daß schließlich der eine

45a

REVO

Feinste 4Pf. Cigarette

Thermalbad
König Ludwig-Quelle.
Gicht, Rheumatismus, Nerven, Frauenleiden,
Thermal-Stromsprudel- und Moorbäder.
2903
Geöffnet 7—12, 2—6.
Sonntag nachmittags geschlossen.
Kartenverkauf: Zigarrenhandlung Karl Ruppprecht' Ludwigstr. 72, Adolf Graf, Königstr. 52 (Hotel Monopol).

[illegible]ben plombierten
[illegible]n und sie dann
[illegible]chchen abfüllen.
[illegible]ze um die Hälfte
[illegible]ie der Echtheit.
[illegible]uss u. Schutzmarke.



Taubert's Lederriemenfabrik

heraus in den Fragen der Leibeserziehung als Autorität zu erscheinen.

Staatliche Autorität erscheint nicht im Gesetzeskleid allein, sondern soll auch Seele, Herz, Wohlwollen, Verständnis und Liebe zur Sache mitbringen.

Ich habe umorganisiert, und zwar nach nationalsozialistischen Grundsätzen, die, ich darf es wohl annehmen, allgemein Gedankengut in Deutschland geworden sind. Die Organisation als solche ist noch nicht endgültig abgeschlossen, darüber müssen wir uns klar sein.

Noch stärker und intensiver muß die gesamte Verwaltung des deutschen Sport- und Turnlebens nicht nur in die Sorgen und Nöte, sondern auch in die großen Erziehungsaufgaben der deutschen Sportorganisation eingreifen,

wenn sie als Funktionsstelle des Staates ihre Aufgaben erfüllen will. Wer Führer sein will im deutschen Turn- und

der gesamten Leibeserziehung
für diejenigen Menschen
Geist heute Kämpfer für das neu
In Kürze werde ich mit dem
den erforderlichen Einbau der
jugend endgültig durchgeführt
ich mich mit vollem Herzen un
bemühen werde, dem in der
jugendlichen nationalsozialistisch
was im Rahmen meiner A
nötig

Reichsjugendführer und Reic
den zusammengehen, Sportjugend
meradschaftlichster Form die ihr
ten und darüber hinaus das Sp
ten Jugend erfreulich entwickeln

Lebensmittel

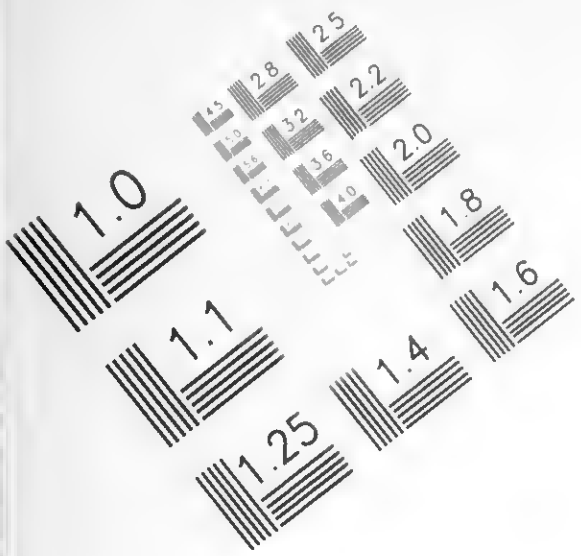
Göttinger .....
Speckwurst ...
Westf. Mettwurst
Westf. Cervelatwurs

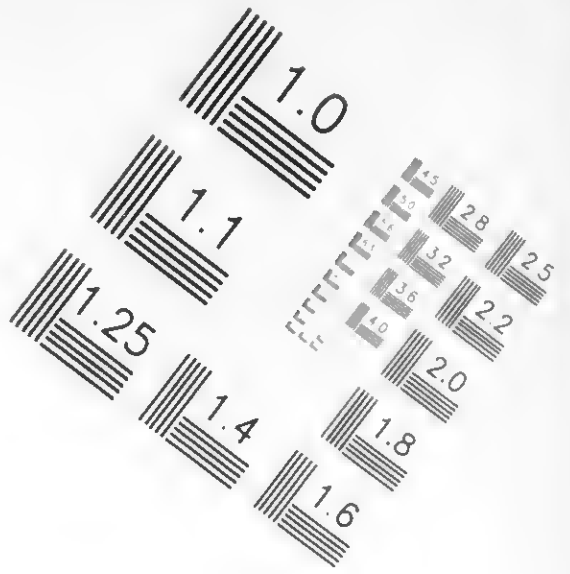
REDUCTION RATIO CHANGES

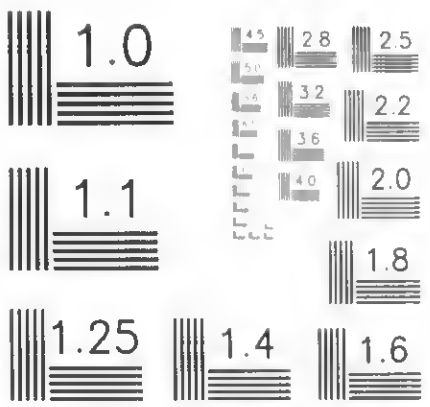
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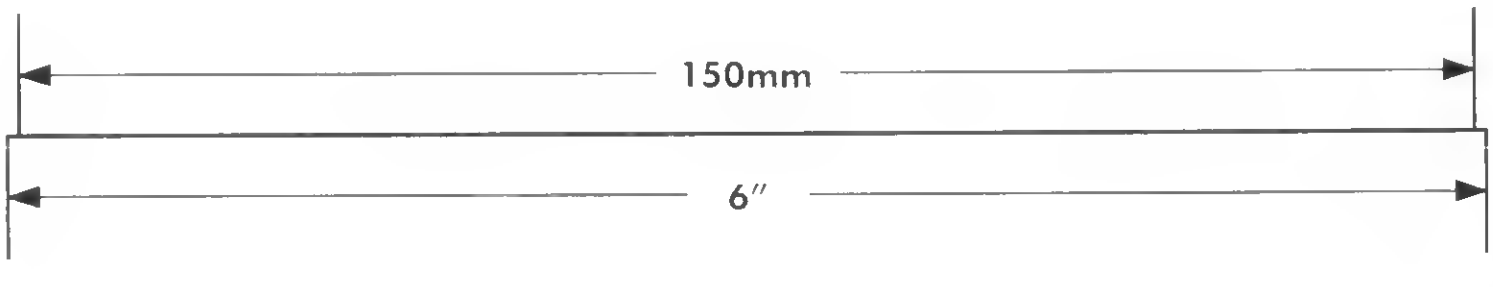
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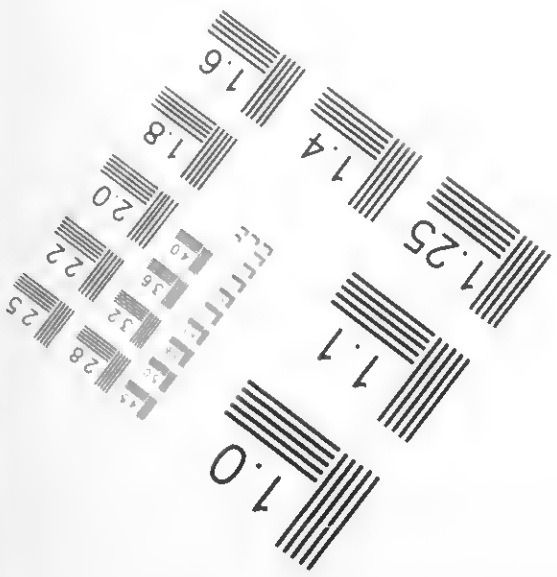
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TEST TARGET (QA–3)







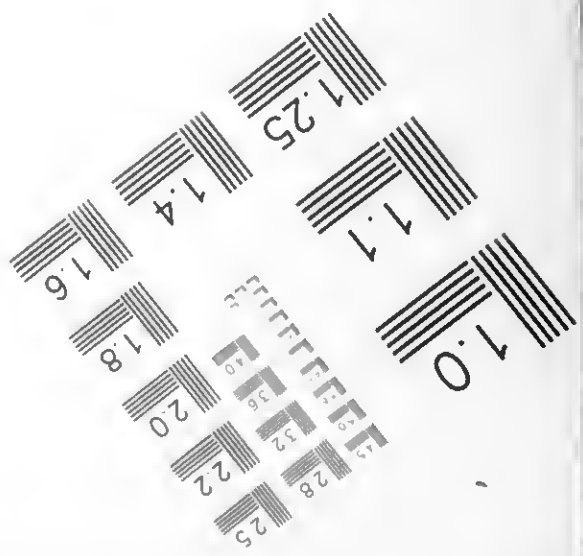




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AR 25538 RAHN FAMILY COLLECTION

RAHN & RELATED FAMILIES CERTIFICATES

Rahn Family Members File —

Hermann & Jenny Fellmann

Gymnastics
center -
50 yr.
membership



Der

Turnverein Fürth E.V.

gegr. 1860

ernennt hiermit laut einstimmigem Beschluss
der Generalversammlung vom 17. April 1910

Herrn Hermann Farrnbacher

zu seinem

Ehrenmitgliede

in Würdigung seiner durch 50 jährige
Vereinszugehörigkeit betätigten

Goldenen Treue.

Fürth, den 29. Mai 1910.

Für den Turnrat:

I. Vorsitzender: *A. Zoller*

I. Schriftführer: *W. Eger*



Intentional Second Exposure

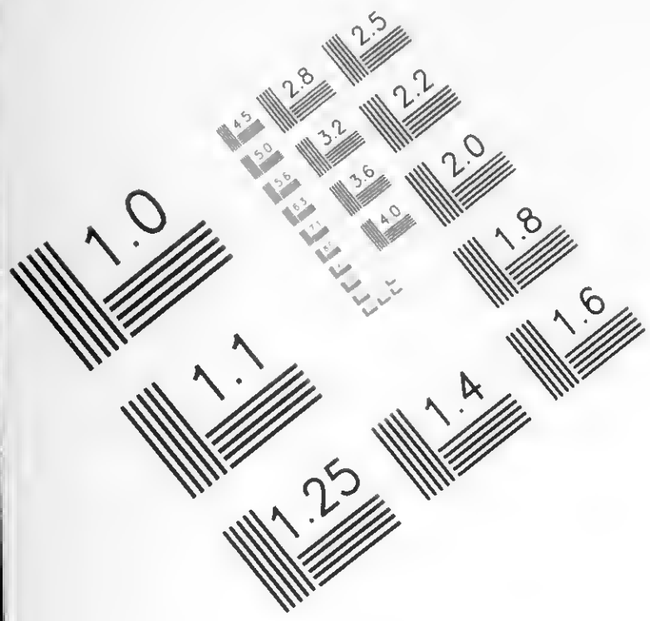


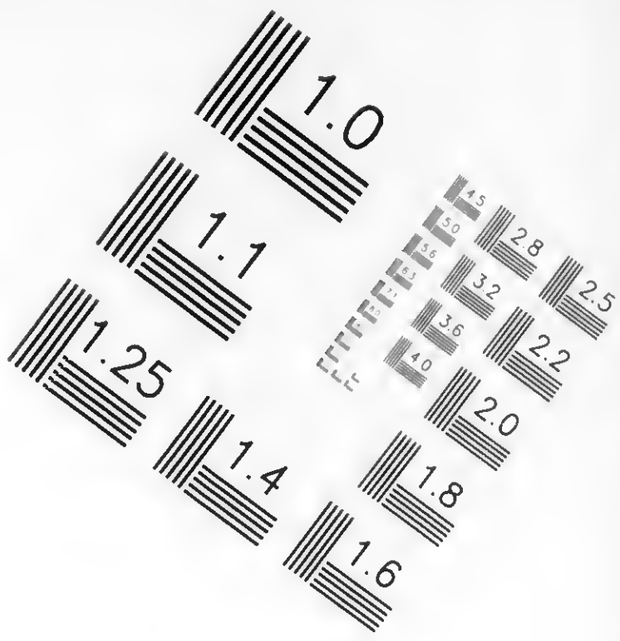
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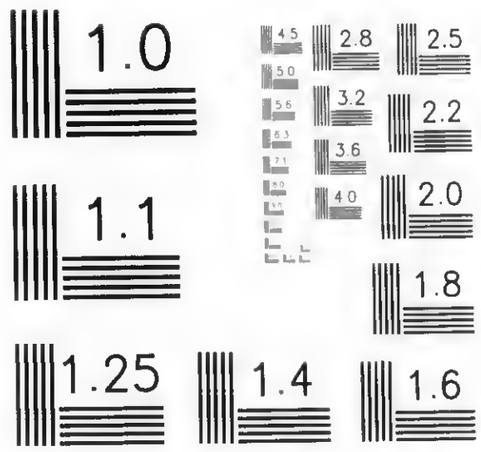
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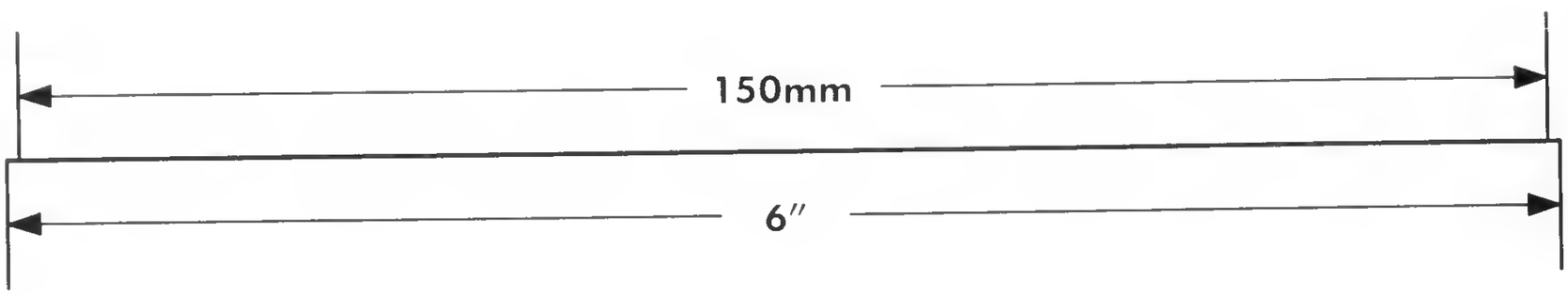
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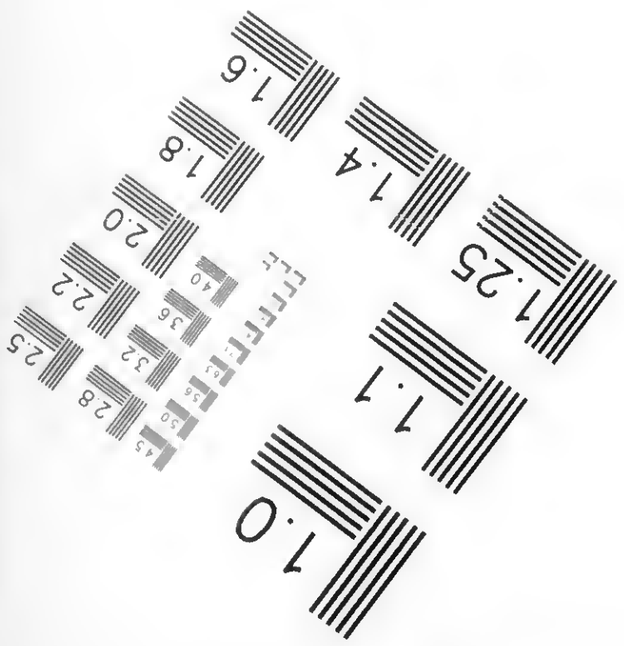
IMAGE EVALUATION
TEST TARGET (QA–3)







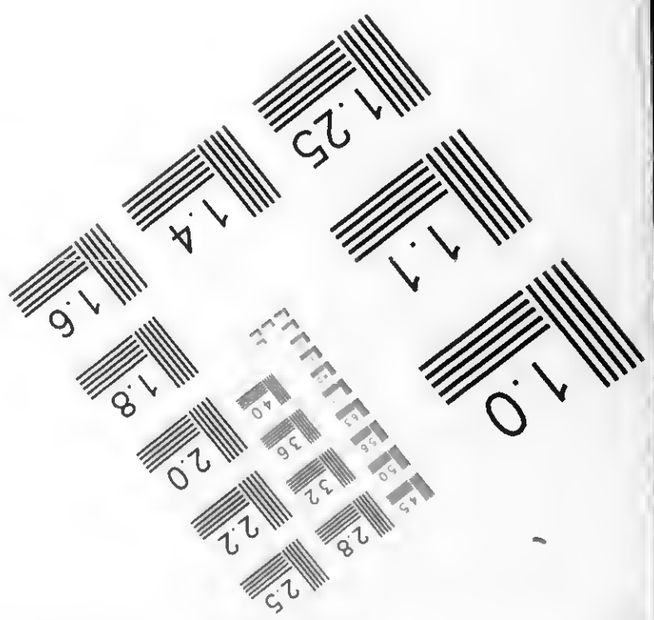




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AR 25538 3/21 FARRNBACHER FAMILY MEMBERS FILE— JAMES RAHN (JACOB CAHEN) & CAROLINE (NÉE FARRNBACHER) RAHN UNDATED, 1837 - 1908

ARCHIVES

Marriage contract
Jacob Rahn &
~~daughter~~ Caroline
Fornbacher

For museum

~ Ehepacten ~

Zwischen

a, Herr Kaufmann Jacob Rahm aus Offenbach,
Bürger in London domicilirend, einer- und
b, Herr Kaufmann Gustav Friedrich Caroline
Fürnbacher, von Hier, andererseits,

wurde mittelst Heirathen, in Gegenwart

1., des Herrn L. Steinhart aus Offenbach, als
Beistand des Bräutigams,
2, des Kaufmanns Herrn Moses Fürnbacher und
dessen Ehefrau Julie, geb. Lewin, beide Hier, beim
der Braut

nachfolgende Pacten abgeschlossen:

I.

Herr Jacob Rahm und Fräulein Caroline Fürnbacher
haben sich einander gelobt Ehebündniß durch
Trauung nach mosaisch-israelitischem Ritus fortzu-
setzen. —

II.

Der Bräutigam Herr Jacob Rahm hat sein sämmtliches
Vermögen, bestehend in
f 30,000 mit Worten dreißig Tausend Gulden
in die Ehe gebracht

III.

Die Braut Fräulein Caroline Fürnbacher hat
a, f 10,000 mit Worten Zehn Tausend Gulden netto
mittels Herrn Tit. Eltern, die Differenz mit dem
gerichtlichen Heirathsgute ausgestattet haben, dem
Bräutigam zu Handen gestellt haben — Baares
Heirathsgut, Caution

by ein standesgemäßer Unterhalt in sein
zu bestimmen.

Die gemeinsame Unterhaltung anbelangend
so soll dieselbe ein Drittheil des gemeinschaftlichen
Vermögens jedem Theile, und den Kindern als
Vorausvermächtniß, auf den Todesfall eines jeden
oder jeder ihrer Antheile, mit lebenslänglicher
Nutznießung Derselben Namen abgängig gemacht. - -

IV.

Verschweigen sich damit Braut & Bräutigam
von weiterem Anspruch an Vermögen
Theilen in Bezug auf Unterhalt

V.

Herr Jacob Rahn sah den vorgelesenen
Chaleja-Brief von seinem Sohne Herr Jacob gefesselt
mit seiner Braut mit Einwilligen Ehegatten
zu schließen Erklärt.

VI.

Hinsichtlich der Tod- und Todes Fälle wird
folgendes bestimmt:

A. Für den Fall, daß der Ehe Kinder
vorhanden, oder zur Zeit der Auflösung
Kinder da ist und sterbt

a, der Ehemann vor der Ehefrau, so
empfängt der Mitbesitzer, vor Allem sein
gebrauchtes Gewand, was dem übrigen Nachlaß
aber ist zu zur Hälfte Herbei, während die
andere Hälfte der Mutter der Verstorbenen
oder wenn diese nicht mehr am Leben ist, den
Geschwistern Ersteren oder wie Fälle des Vor-
abstorbenen, der ehelichen Abstammung
derselben oder Erbschaft des Erbes nach
Stammschaften zu Theil.

b, stirbt aber die Ehefrau Kinder vor dem

Ehemann, so ist er nicht verpflichtet, ob der
Tod der Ehefrau vor oder nach dem Tage
der Ehe oder später eintritt. —

Stirbt die Ehefrau vor dem Tage
der Ehe, so hat der Wittwer die Hälfte
der Ehefrau, oder wenn sie nicht mehr am
Leben ist, deren Erben oder im
Falle der Verabredung deren Abkömm-
linge Beikommenschaft oder Beschränkung Pto
Todes und Pflichttheilen die ganze deren
Nutznießt herauszugeben.

Stirbt die Frau vor dem Tage der
Ehe, so muß der Wittwer den Werthe
nur die Hälfte der deren Einbringung
herauszugeben; in beiden Fällen bleibt aber
die Naturalausstattung und das sonstige
Eigenthum der Verstorbenen dem Ehemann ganz.

Ereignet sich aber der Todesfall nicht binnen
Jahr der Ehe oder später, so soll der Ehemann
der ausschließliche Erbe der Frau sein und
an Verwandten etwas herauszugeben haben. —

Falls vom Tode der Ehefrau ein lang-
wieriger oder Kostspieliger Krankheit vorhergehen
so ist der Ehemann berechtigt bei der Heraus-
gabe der ganzen oder halben Mitgift die
Kosten der Krankheit in Abzug zu bringen. —

Drei dazugen Kinder aus der Ehe
verbleiben, so soll beim Absterben des Ehemanns
die Frau ihr Eingebrachtes und die Hälfte des
vorhandenen Vermögens erhalten, der Ueberrest
des Vermögens fällt als Eigenthum den Kindern
des Verstorbenen anheim, mit Ausnahme der den
Kindern zugehörigen Vermögenstheil unter Vor-
behaltung gleicher Rechtsmittel wie von denen der

seine und der Kinder des Verstorbenen
und der andere beim Vorhandensein des Ehepaares
für erwerben ist, festgelegt wird. Der Frau bezüglich der
gestellt werden. Die Frau bezüglich der
seinen Hinterbliebenen aus seinem Vermögen
bei der Freiwilligkeit der Beiträge.

Stirbt die Frau, so erben die Kinder
das hinterbrachte Vermögen der Frau, das
sie in ihrer Freiwilligkeit in die Ehe
des Ehemanns ohne Rückerstattung zu-
bleiben soll. Für die übernommene Pflicht für
die Verpflichtung die in der Ehe erzeugten
Kinder zu ernähren, aufzuziehen, standes-
gemäß zu erziehen und zu ausstatten. —

Im Falle der Wiederverheirathung des
überlebenden Theiles, ist derselbe gehalten
das den Kindern zukommende Vermögen
unter Hinzuziehung zweier Verwandten und unter
gerichtlicher Controle mit denselben
auseinanderzusetzen und in seiner Obhut zu
behalten. — Ferner ist die Ehefrau gehalten
bei ihrer etwaigen Wiederverheirathung die
Hälfte des nachgewiesen von Mann in die
Ehe gebrachten Vermögens, zum Besten der
in der Ehe erzeugten Kinder herauszugeben
und unter Hinzuziehung und gerichtlicher
Controle mit den beiden Verwandten in
seiner Weise anzulegen.

VII

die Schenkungen, resp. das Schenken mit Beistand
des Vormundschaftsrathes Herrn E. Steinbach, dann die Zustim-
mung der Braut, sind mit den Bestimmungen vermöge
Gesetzes, durchgehends einverstanden, mit genauen

solche in allen ihren Theilen, und da der Käufer gegen
der noch seine Niederlassung resp. Heimathsrecht in
Offenbach genommen, sein Domicil definitiv in London
hat, so erklären beide Contrahenten sich vorgestandt
, mit dem Kaufpreis mit Pfandrecht auf den
beschriebenen Offenbacher Landbesitz Anspruch zu
nehmen, und sich lediglich an diesen Vertrag
halten zu wollen. ——

Es wird von gemeinschaftlicher Verhandlung
gegenwärtigen Vertrags genug nichts weiteres
hinzu beizufügen, als die Feststellung worüber
Morgen Ersten, in Augsto anbefohlen, sofort, da sich
weiter nichts zu erinnern fand, solches von
sämmtlichen Betheiligten, Käufer und Verkäufer
jedem mitunterschrieben, und jedem der Contrahenten
ein Exemplar davon behändigt. ——

So geschehen Fürth am 27 Juni 1865

Jacob Kahn als Käufer

Caroline Buchenzweig Ehefrau als Käufer

C. Steinhard II. als Beistand der Käufer

Moses Jambach Lette Farnbacher als Verkäufer

als Zeugen

Seligmann Dinkelspiel h.l.g.

Ludwig Felsenheld

~ Ehepacten ~

Heirathen

Zwischen dem Bräutigam Jacob Rahm von Offenbach
dermalen in Landau domicilirend, einer und
der Braut Fräulein Caroline Sarnbacher
Sarnbacher aus Landau andern Theils
wurde unter Heutigen, wie Gegenwärtig
1) der Herr C. Steinhart von Offenbach, als
Beistand des Bräutigams,
2) der Bräutigam Herr Moses Sarnbacher
mit dessen Ehefrau Hette, geb. Lewin, dessen
Eltern der Braut
nachfolgende Ehepacten abgeschlossen:

I.

Zwischen Jacob Rahm und Fräulein Caroline Sarnbacher
haben sich wechselseitig die Ehebündniß durch Trauung
nach mosaisch-israelitischem Ritus heute
vollzogen. —

II.

Der Bräutigam Jacob Rahm setzt sein
sämmtliches Vermögen, bestehend in:
f 30,000, mit Worten Dreißig Tausend Gulden
in die Ehe gebracht.

III.

Die Braut Fräulein Caroline Sarnbacher setzt
à f 10,000 mit Worten Zehn Tausend Gulden
netto welche dem Tit. Eltern, die dieselben mit
dem gerichtlichen Heirathsgute mitgetheilt haben, dann
Bräutigam zur Ehe gestellt haben. — Baares
Heirathsgut, dann

b) [illegible] eine stundenzumeister Auflösung, wie die Ehe eingegangen

oder wenigstens Auflösung mutabilung und so soll dasselbe wie ordnungsmäßiges Staaten Vergnügen geschieht, und der Ehegatten als integrirender Bestandtheil hinzugefügt werden, ohne jedoch die Rechtsbeständigkeit wiederholten Ehen über nothwendig zu machen.

IV.

Ehescheidungen sind nemit Vorsicht und Behutsamkeit der richterlichen Entscheidung unterliegenden Fällen mit beider Theile Consens.

V.

Wenn Jacob Rahn seit der verschollenen Elisabetha Brief von seinem Leben Nachricht und seinen Stand mit mündlichen Eydschwur zu Protokoll gestellt.

VI.

Hinsichtlich der Erb- und Nachfälle wird folgendes bestimmt.

A. Für den Fall, daß die Ehe kinderlos aufgelöst oder zur Zeit der Auflösung kinderlos ist, und es stirbt

a) der Mann vor der Frau, so empfängt die Wittwe vor Allem ihr eingebrachtes Vermögen, von der nächsten Aufforderung aber ist sie zu seiner Erbin, während die andern Erben der Wittwe des Verstorbenen oder wenn diese nicht mehr am Leben ist, der Descendenten desselben oder wie Stirpes die Verwandtschaft, der gesetzlichen Antheilnahme desselben ohne Berücksichtigung des Grades unter Verwandtschaften gestellt.

§ 85. Stirbt aber die Ehefrau kinderlos vor ihrem Ehemann,
so ist zu unterscheiden, ob sie Teil der Gemeinschaft
war oder, soweit Güter der Ehe vor Gütergemeinschaft
standen.

Stirbt die Ehefrau vor ihrem Ehemann, so fällt der
ihr Teil der Gemeinschaft den Abkömmlingen, Eltern
oder Geschwistern der Ehefrau zu. Ist ein Ehegatte
der Ehefrau nicht vorhanden, so fällt ihr Teil der Gemeinschaft
den Abkömmlingen, Eltern oder Geschwistern des Ehemanns
zu. Ist ein Ehegatte der Ehefrau nicht vorhanden, so fällt ihr Teil der Gemeinschaft den Abkömmlingen, Eltern oder Geschwistern des Ehemanns zu.

Stirbt die Ehefrau vor ihrem Ehemann, so fällt ihr Teil der Gemeinschaft den Abkömmlingen, Eltern oder Geschwistern des Ehemanns zu.

Ereignet sich aber der Todesfall vor dem Tode der Ehefrau oder später, so fällt der Gemeinschaft der wirtschaftliche Teil der Ehefrau zu.

Stirbt die Ehefrau vor ihrem Ehemann, so fällt ihr Teil der Gemeinschaft den Abkömmlingen, Eltern oder Geschwistern des Ehemanns zu.

Stirbt die Ehefrau vor ihrem Ehemann, so fällt ihr Teil der Gemeinschaft den Abkömmlingen, Eltern oder Geschwistern des Ehemanns zu.

Stirbt die Ehefrau vor ihrem Ehemann, so fällt ihr Teil der Gemeinschaft den Abkömmlingen, Eltern oder Geschwistern des Ehemanns zu.

Stirbt die Ehefrau vor ihrem Ehemann, so fällt ihr Teil der Gemeinschaft den Abkömmlingen, Eltern oder Geschwistern des Ehemanns zu.

Leben und der Sinnesart der Aufseherinnen und der andern dazu Berufenen, die Obsorge für sie zusammen ist, sorgfältig und sachgemäß geübt werden. Die Strafe besteht bei diesen Kindern, gemäß ihrer Einsicht und Fähigkeit der Kinder.

Vielfach die Strafe, so werden die Kinder durch mitgebrachte Neigungen der Eltern, durch die Einflüsse ihrer Umgebung und ihrer Unfertigkeit in den Stunden des Spazierens ihren Unterschied stellen. Alle Kinder bedürfen zur Vergleichung, wenn sie der Obsorge anvertrauten Kinder zu unterscheiden, Abwechslung, Kurzweil, manche zu ihrer Zeit mehr Ruhe und mehr Bewegung und mehr Abwechslung.

Im Falle der Widersetzlichkeit des Kindes, sobald das Kind gehorsamende Neigungen mehr Bezeichnung zeigen und gemeinschaftliche Kontrole mit denselben Kinder, Züchtigen und mit seiner Weise anzulegen. Zwar ist der Ausdruck gebraucht bei jeder abhängigen Widersetzlichkeit die Strafe der empfindlichen Nerven in den Hintergrund, Kinder zu erziehen und mehr Züchtigung und gemeinschaftliche Kontrole mit den beiden Aufsehern mit seiner Weise anzulegen.

VII

Die Strafanstalten, oder der Anfang und Ursprung der Erziehung der H. Steinhart, dann die Vorsteher der Anstalt, seit mit der Erfindung der Strafmittel, Einrichtung

mit gemeinschaftlichen Kräften die in allen ihren Theilen, und
in der Beständigkeit der wahre Grund seiner Niederlassung
besteht. Beabsichtigt nun Offenbach genannter, seine
Domicil jetzt in London hat, so verabredeten beide
Contrahenten mit Einverständnisse mit ihren
Freunden und Eltern, von den betreffenden
Offenbacher Landesgesetzen Abstand zu nehmen
und sich lediglich an diesen Vertrag selben
zu halten.

Es wurde, zu unserer Beständigkeit jenes
wichtigen Vertrags zugleich verbindlichen Zeugen
beizuziehen, und Jedem bestimmt wurde, dieß
selben, die Niederlage unterschrieben, sodann die sich
weiter nicht zu erinnern fand, selbst mit den
sämmtlichen Gesellschaftern, dann wenn beiden
betreffenden Theilen, wird sichtbaren
Contrahenten mit Freuden diesen beständigt.

Vorgelesen Frankfurt am 27 Juni 1845

Jacob Rahn als Bräutigam
Caroline Rahn geb Isaacbacher als Braut
E. Meinhart als Beistand des Bräutigams
Alexander Isaacbacher als Eltern der Braut

als Zeugen
Religionen Kirchenpflichtes
Ludwig Löwenhold



Eingetr. Schutzmarke

M. S. Farrnbacher, Fürth i. B.

Eisen ❖ Bleche ❖ Metalle
Bergwerks- und Hüttenprodukte

Bitte um Abschrift
Abkommen
des
Herrn Carl
Glaser, Nürn
berg

III.22.S.2000.

Chalcedon
of Jacob Kahn

For museum

ב"ה

זכרון עדות שהיתה בפנינו עדים ח"מ בשבת
שנת חמשת אלפים ושש מאות ועשרים וחמש לבריאת עולם למנין שאנו
מנין כאן נ"י אר"ק איך שבא לפנינו אברהם בן לה"
שמשון הכהן זלל ואמר לנו הוו עלי עדים כשרים ונאמנים איך
שאני מקבל עלי בח"ח ובשד"א עד"ר שלא יהיה התרה והפרה כלל כ"א
ע"ד האשה בלה בת משלם בעלת
השטר וכתבו בכל לשון של זכות ויופי כח בכאה"מ ואף חתמו ותנו ליד האשה
בלה בת משה הנ"ל להיות בידה לעדות ולזכות ולראיה
מחמת שרצתי ברצון נפשי הטוב שלא באונס והכרח כלל כי אם בל"ש
ובנ"ח וד"ש ומיושבת והנני מידי בפניכם היום בהודאה גמורא שרירא וקימא
דלא בהשטאה ודלא למהדר ביה מן יומא דנן ולעלם שאם ח"ו יעדר וימות
אחי יעקב בן לה' שמשון הכהן זלל בלי ז"ק ותהיה אשתו
זקוקה לחלוץ אזי לפוטרה
בחליצה כשירה חנם שלא אקח ממנה או מכל ב"ב אפילו ש"פ בעולם תיכף
ומיד אחר כלות שלשה חדשים להעידור של אחי בעלה ש"י הנ"ל כשתהיה
ראויה לחלוץ ובלבד שהיבמה תלך אחר היבם וכל זמן ש
בחליצה כשירה כנ"ל תהא היבמה ניזונית מנכסי מיתנא ומוחזקת
בהון כל הא דלעיל קב עלי
הנ"ל בח"ח ובשד"א ובביטול כל המודעות כדרך שמבטלין המודעות בגיטין
ושטר חליצה זה לא יופסל ולא יוגרע כוחו מחמת שום ריעותא וגריעותא
בעולם מכל מדה שהפה יוכל לדבר והלב לחשוב ולהרהר רק הכל
יהיה נדון ונדרש לטובת ולזכות וליופי כח בעלת השטר ולעולם ידה על
עליונה ויד המערר על התחתונה ויהי תוקף לשטר חליצה זה כתוקף כל
שטרי הודאות ושטרי חליצות דנהגין בישראל העשויין על פי הדין בכאה"מ
לתיקון חכמנו ז"ל דלא כאסמכתא ודלא כטופסי דשטרי וקנינא מן
בכל מה
דכתוב ומפורש לעיל במנא דכשר למקניא ביה וליתר תוקף ועוז בוא יבוא
הנ"ל בעצמו על החתום הכל שריר וקים

נאם

נאם

Briefe,

betr. den Tod von

James Rehn in

Lincoln

31, Lawrence Lane,
London Jan 18th 1847.
E.C.

Turnbacher
Fritz

Turnbacher!

[illegible]

M. Gastley

London den 11th [illegible]

Madame Simon / Mylyaborne

Liebe gnädige Frau!

Last will of
James Nahn

Gegenwärtiges ist der letzte Wille und
das Testament des James Rahn, hier-
wohnhaft No 4 Elephant Road, Commonbury
im Bezirke Middlesex.

Ich ratificire und bekräftige den
bis meiner ~~Verehelichung~~ Verheirathung mit
meiner lieben Frau Caroline Rahn, geschlossenen
Ehevertrag. Ich gebe meinem
Albert Cohen in New York die
Summe von Ein hundert & sechzig Pfund;
an Emil Steinhardt in Offenbach die Summe
von Zwei hundert & Fünfzig Pfund
an Albert Dompert in Offenbach die Summe
von Zwei hundert und Fünfzig Pfund
wovon meine benannte Frau mit Emil
Steinhardt & Maurice Geistley als Vormünder
meiner Kinder. Ich ernenne meine Frau
und benannten Maurice Geistley in London
als Vollzieher dieses meines Testamentes, —
zu welchem Behufe ich vorstehendes
eigenhändig niederschrieb und unterschrieb. —

11. Clephane Road,
Canonbury. N. London.

Last will —

James Rol

Gegenwärtiges ist der letzte Wille und das Testament des James Rahn, Kaufmann, wohnhaft No. 4 Elephant Road, Camberwell im Bezirk Middlesex.:

Ich ratificire & bekräftige die bei meiner Verheirathung mit meiner lieben Frau Caroline Rahn, geschlossene Übereinkunft. Ich gebe & vermache an Albert Koken in New York die Summe von: Ein Hundert & sechzig Pfund; an Emil Steinhardt in Offenbach die Summe von: Zwei Hundert & Fünfzig Pfund & an Albert Gompertz in Offenbach die Summe von Zwei Hundert und Fünfzig Pfund & ernenne meine benannte Frau mit Emil Steinhardt & Maurice Gerstley als Vormunde meines Kinder. Ich ernenne meine Frau & benannten Maurice Gerstley von London, als Vollzieher Dieses, meines Testaments. ——

Zur Beglaubigung des Vorstehenden habe ich meine Unterschrift beigesetzt. So geschehen am siebzehnten July Eintausend acht Hundert & sieben & sechzig.

Unterzeichnet von besagtem James Rahn als dessen letzter Wille, in Gegenwart alles ging Zeit Anwesenden, welche auf seine Ersuchen sie in seiner & Aller Gegenwart Ihren Namen als Zeugen unterschrieben.

31, Lawrence-Lane,
London Ec. 21st 1868.
E.C.

Herrn J. A. Sarrumbacher
Fürth

Wertheim Herrn Sarrumbacher!

Ihr Brief v. 16ten d. ist mir mit Einlage Ihr Andres Rabbi
richtig geworden und ich sage, wenn Briefe an Andre R. mit Einlage
Ihr. Ihr. Chefs in Nbg. gerne auch bei Ihnen richtig eingetroffen.

Was den gewünschten Rabbinats Übertritt meiner Persönlichkeit
in meinen Ansichten betrifft, da bin ich heute schon vorbereitet entgegenzukommen. Mein
Ansichten stehen mir f. g. Christ ist dieses bei meinen innigsten Sympathien für
Israel, die jedenfalls im Laufe meines Lebens stattfinden wird. Vorausgesetzt,
auch die Umgebung Kein. Unannehmlichkeiten für Sie haben, sollte ich es bis
dahin hinausschieben, wenn es Ihnen jetzt wünschenswerth ist, auch diesen Schritt
geschehen, so bitte ich Sie meinen Ansichten ganz. die Anmerkungen, wie auch
einige nöthige Notizenaufs. Formulare beizufügen, damit ich Ihnen
Antwort möglichst bald baldigst ertheilen könne. Möglich wenn ich Sie im Mai
mündlich spreche, so können die Form der nöthigen Ansichten
Ihnen Anregung, wie es ich dasselbe denke, wenn ich die Art öffentlich Form
erhalten die Sache also für die nächstgünstigen Zeit; auch inzwischen
Ihnen Antwort, als sind.

Den 2ten Punkt Ihres Briefes betreffend, so haben Sie auf den Wunsch
des Ihr. Chefs erhalten, auch ich selbst mit dem Vorschlag Gemeinschaft hat,
auch hat er bereits Ihr Kommen in Berlin als wünschenswerth erwähnt
um diese Sache mit mir zu ordnen. Sie die Verhältnisse des Hauses
stehen, habe ich in meinem Briefe Ihnen mitgetheilt die erwähnten mir
Ihnen zu sein, ob Sie es für angemessen halten, ihn mir Theil
oder das ganze Honorar mitzubezahlen. Es müssen soll, dabei

Ihr Ihr Gütt haben, wie die Sünn zu nemm, Ihr ist ihr Ver-
hellyen soll tüf wordt Andrüber Wöfeigt gleich eilcitem. In jedem
Falen dürfte diese Pusse bald abgeleidt worden sie mit dem Ver-
kauf wordt sin, mit dem Gelde auf die Vorgeschlagenen Operation
zu machen, Allerdings kryt das Geld die jetzt Angelegt nur 1% sin,
aber wenn sich die Pusse in 4 – 6 Wochen abwickelt, so werden Ihnen,
durch die Vorgeschlagenen Operation in Deutschland ein Gewinn werden,
dem auch die Preise steigen, Wieder ebenfalls Spesen Notirschaften.

Ich sehe mit Ihren gef. Mittheilungen, über den Ihr. Cabin zu
machenden Vorschlag entgegen, bitte Sie mir inzwischen Ihren Ent-
Ich und die weiteren Preise zu zusenden.

Ihr ergebener
Ph. Gerstley

Ich, wertes Herrn Rabe, grüße ich mit den l. Kindern
recht herzlich und stehe mich, auch Sie sich so befriedigend über
Ihr Kind Weihnachten entgegen können. Auch bei mir
A. L. gast Alles nach Wunsch und Geschenken wird Ihnen
auch Ihnen bald schreiben. Bis dahin sollen es mir Alle dann
Sie auf Ihren Besuch zur Christfeier bringen.

Freundschaftlichst Ihr
Ehly.

31. Lawrence Lane.
London Octbr 3rd 1867.
E.C.

From L. A. Sarnbacher
Frith

Werther Herr Sarnbacher!

Ich muß Ihnen sehr um Entschuldigung bitten, daß ich Ihren Brief so lange unbeantwortet gelassen habe, aber es war mir leider nicht möglich. Vor allem bestätige ich den Empfang Ihres Wechsels v. 2ten und versichere auf's Neue Ihr freundliches Anerbieten zum Verkaufe — Wenn Sie mit Ihrem ganzen Studium bis Ende Juni fertig sind, so wünsche ich Ihnen Ihr Examen bestehen zu können, das wünsche ich Ihnen von ganzem Herzen!

In diesem Briefe interessirt mich, daß ich in folge Ihrer Abwesenheit nicht Ihr, sofort das Ihnen gehörige Capital £ 2850 zu bringen oder an H. Rothschild & Co. a/c H. A. v. Rothschild & Co in Frankfurt a/M. Wechsel auf Paris anzeigte, an H. Rothschild damals mit

für Francs	£12. 3s.
1/4% Rucago	£1. 24s.

Ich bin Ihnen sehr verbunden daß Sie mir Ihre Ansicht so deutlich auseinandersetzen, also bei solchen Transactionen muß man vorsichtig sein, ich glaube ich, daß 1/4% für uns schon Prima ist, Ihr Rath ist sehr schön für Sie, so muß Ihre Ansicht, Augen offen zu halten.

Ich habe das Geld an diesen Bankier gesandt, weil mir der Herr Ihnen sehr empfohlen wurde, und sollen es wir sind stolz, denn der Mann darauf so großen Werth zu legen scheint, die beste Anlage des Geldes, welche Sie im

Ich komme mit der Uhr und meinem Herzen wenig fertig,
Ich bin halb als Vertreter meines Verwandten zu einem
Gedanken, besorgt sind. — Nun, bleibt in der Hand nichts zu
thun übrig, als Ihnen, verehr. Madame Rath, Aufklärung über das
Ganze Ihnen zu geben, was ich jetzt erst um so kann,
Ihr Brief mit dem traurigen Briefe mir endlich alles heiteren
Ihnen Besorgungen Gedanken sind. —
Ihr geehrtes Postscriptum hat mir H. Dr. Weil besorgt,
ich komme ihn aber um gar besorgen einigen Geschäften
Spitta Kann ich deshalb ihn bitten einsenden. u H. Dr. Weil,
hat mir sein diesen Freundschaftl Wunsch über Besorg
sein Mus. Zeit. Betrag £1. 10.
Anbelangen

9. 9
1. 19. 9

Geschickt Hoffen diesen Umstand an, weil es mich angeht, auch
ein Mann, der so viel Vor dem Postscriptum Genossen
sich in allem Stücken, so sorglos zeigt.
Ich bitte Sie Madame Rath, an welch der Inhalt
des Gesagten gleichzeitig Gedenken, bestens Ihr mir
zu grüßen, sage, daß es ich Ihnen Ihnen Gut Gesch
Postscriptum in seinem Abgeschlossen Zusammenhang
Abgesandt.

Via Ostende

Messrs Turnbaker

Furth & Sunby

Paris

Auszug aus Basler Handelsgesetz
Entwurf

1862

Art. 362 2c 2.

Zeichnung.

Grundkapital 25 M.

Reserve 406.20.

Einlagen 208.45.

Total per Ultimo 1862 —

3628.9.

Die Bestimmungen über Zeichnung des Grundkapitals, über Einzahlung und Ausgabe der Aktien und über Einlagen auf Aktien sind durch Gesetz vom 1. Juli 1862 aufgehoben und durch folgende Bestimmungen ersetzt worden.

Die Gesellschaft ist ermächtigt, ihr Grundkapital durch Ausgabe neuer Aktien zu erhöhen, wenn sie sich über die Bedingungen der Erhöhung, über die Art der Einzahlung und über die Verwendung des Mehrerlöses über den Nennwert der Aktien mit einer Mehrheit von zwei Dritteln der Stimmen der in einer ordentlichen oder außerordentlichen Generalversammlung anwesenden Aktionäre vereinigt.

Die Gesellschaft ist ermächtigt, Obligationen auf den Inhaber oder auf Namen auszugeben, wenn sie sich über die Bedingungen der Ausgabe, über die Art der Einzahlung, über die Verwendung des Mehrerlöses über den Nennwert der Obligationen mit einer Mehrheit von zwei Dritteln der Stimmen der in einer ordentlichen oder außerordentlichen Generalversammlung anwesenden Aktionäre vereinigt.

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Die Gesellschaft ist ermächtigt, Obligationen auf den Inhaber oder auf Namen auszugeben, wenn sie sich über die Bedingungen der Ausgabe, über die Art der Einzahlung, über die Verwendung des Mehrerlöses über den Nennwert der Obligationen mit einer Mehrheit von zwei Dritteln der Stimmen der in einer ordentlichen oder außerordentlichen Generalversammlung anwesenden Aktionäre vereinigt.

[illegible] wie die Manuskripte
[illegible] und dem Herrn Verfasser
[illegible] (Blatt 4 dem Satz) [illegible]
[illegible] dann [illegible]
[illegible] wie [illegible]
[illegible] dem [illegible] Blatt 4 [illegible]
Diktat [illegible]

[illegible] die Akten [illegible]
[illegible] die Manuskripte [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible]

Abschrift eines Leitungs von
Sidney Rahn in dem Totenbuch:

Mein Vater ist begraben in

South-Hackney

Mr. Alfred Sampson
Jewish Burial Ground
Lawiston Road
South-Hackney
London E.C.9.

in den Friedhof in östlicher Richtung
man 1. Broad Street Station bei der
Bank of England ein 2 Verlange nach
Hackney zu fahren.



Albert. Dary,

Electric Daylight Studio

165, WELL ST
HACKNEY

Intentional Second Exposure



Albert Day,
"Boston" Daylight Studios
165, WILL. ST
HACKNEY.

Burial Ground of the
Hanbro Synagogue Grove
Sheet South Hackney, (now
Lauriston Rd

Mrs. Solomons Keyser

Intentional Second Exposure

Burial Ground of the
Hambro Synagogue Grove
Sheet South Hackney, (now
Lauriston Rd
Mrs. Solomons Keeper

London

Mor. Alfred Samson
Jewish Cemetery
Lawriston Road
South Hackney.

Mor James Rahn's tomb.
Vatter von Sidney Rahn

London 13 July 67

Mein liebes Kindchen

Gestern abend punctum 8 uhr kam
Deine beiden Briefchen aus Paris an, ich war
sehr froh Dich allen wohlbefinden
und Deine glückliche Ankunft von
Fontainebleau Paris Gisi erfahren
Jetzt wird der Cabinet Courier wohl
wieder nicht kommen und ich denke
es wird die Regierungen nicht stören
Ihre haben wir auch jetzt mein sehr
belebte Zeit, fremde Besuche die Hälfte
sind stille. Der Vicekönig von Egypten
ist seit 8 Tagen hier der Sultan seit
gestern, 2500 bulgische Schützen sind
vorgestern, Kurz London ist jedes
Lebhaftigkeiten, von denen allerdings
Europamüde nicht viel zu schauen bekommt
ich bin die ganzen vorige Abende nicht
zu einem viele Wände hier zu kommen
habe jeden Abend zu Hause zugebracht

und zwar mit Lieben, was sie mir
immer mag die angenehmste Art
ist die Zeit totzuschlagen.
Ich schreibe dir nicht gerne viele
über persönliche Angelegenheiten, weil
ich nicht wissen kann ob meine Briefe
an dich nicht die Runde machen, wie
dies ja mit meinem großen Verdruß
mit meinen Briefen schon geschehen
ist. allein ich hoffe daß halt dein Ver-
trauen meinen Briefe ganz u. gar.
sei dich ja behalten. —
Hagen ist seit dem ersten July in
Geschäften, ich leide sehr freundlich
und liebenswürdig, er mischt sich nicht
nur in gar nichts was mich und meine
Arbeiten angeht, sondern geht mir
in allem zu Rath, und ist mir
ohne meine Absicht gehorsam zu haben
Nach Bern haben können immer gut und
kann man mit seinem Verhalten mich
schon nach dem ersten acht Tagen

beurtheilen, allein jedenfalls stehe
ich schon heute mit ihm auf einem
freundlicheren Fuß angenehmen
Fuß als mit vielen der Herren in der
ganzen Zeit unsres Zusammenseins
Ich glaube auch wir an Hagen einen
sehr tüchtigen Mann bekommen haben
und so Gott will der Besitz recht
haben wird. —
Wir haben gegenwärtig nicht ordent-
lich zu thun, und denke ich daß wir
den nächsten Monat hindurch nicht
beschäftigt bleiben werden.
Was macht unser Befinden für
Fortschritte und Laufen
sollte mich genau über ihr gegenseitiges
Verhältniß zu Mutter und mir selbst wieder allen den kleinen
Zwischenfragen verständigen. —

Jacob

London 15 Juni
67

Mein gütes Caroline

Ich habe dir am letzten Samstag mit Einlagen für Deinen Eltern ins Saynes geschrieben und heute noch den fälligen Brief von dir gehabt dann ist Jenny bei mir eingetroffen heute abend gi fortan hoffe.

Wie geht es der Wochnerin; bei Anfang dieses ist der gr. Arzt der heute von sich gehen soll hoffen dies gut abgelaufen, es wird mir sehr angenehm sein in deinem nächsten Briefe gi lesen das Mutter und Kind sich so wohl befinden als es sich unter den Umständen eigentlich erwarten läßt.

Ich habe gestern von Steinhart und Rosalie aus Baden Baden Brief gehabt, sie waren schon acht Tage dort

sind darum einander so nahe
sage vor sie bleiben; sie schreiben
mir Briefe von drei Schalten zu
haben — Von Florchen habe ich gestern
auch Brief gehabt, die Leutchen haben
ihre große Plage, Joseph ist krank
gewesen und es ist mir ein großer Beruhigung daß er wieder hat, die ihr
wenigstens genehmt.
Diesen Brief sind sie am Sonntag
unsere Hoffnung gekommen, die wünsche
der von Herzen Glück, und hoffe daß der
liebe Gott uns und die Kleinigen in
Freude und Gesundheit erhalten wird.
Wir können auf diese vielen Jahre
unsere Ehe mit Zufriedenheit zurück
blicken und wollen nur wünschen daß
wir weiter Gnade haben mit unsern
Lose gesprochen zu sein; ich hätte gern
den heutigen Tag mit die gefeiert
gefeiert, aber da der einmal nicht
angehen, so wollen wir heute an
demselben aus der Ferne haben
einander gedenken. —
Sonntag Mittag haben wir die Doctors
gegessen die mir viele Freundschaft Dienste
an dich und Baby aufgetragen haben.
Um ein Briefen mit dem Einnehmen
herausgekommen war ich gestern abend
an Verlust sehr müde aber bei mir
Kopf gelangweilt, und ziehe es vor
meine abende bei meinem Buch
daheim oder bei einem gemüthlichen
Solo zuzubringen
Unsere Bekannten lassen dich alle
herzlich grüßen, sie erkundigen sich
stets angelegentlichst wie es dir und
deinem Kinde geht und wünschen sich
so sehr dich recht bald wieder bei sich
zu haben
Bleibe recht gesund lieber Schatz,
grüße alle, küsse unsern Stammhalter
tausendmal und sei herzlichst innigst
von deinem treuen Jacob

22 Juni

Hochlöbliches Waisenhaus

Ich habe heute Ihren
lieben Brief bekommen
und sage Ihnen Dank für meinen Brief
vom 20ten welchen erhalten habe.
Sehr erfreut mich die Nachricht
von Ihrem glücklichen Befinden
dieses, ist gleichfalls auch so wohl
Ihnen wie den Ihrigen zu wünschen
den Zöglingen gehabt hätten, allein
da ich sie nun einmal nicht da
behalten darf so werden sie sich wohl
in den unvermeidlichen Übeln
fügen müssen.

Ich habe soeben auf dem Rosa
lie Flemhart aus Baden Baden
Brief gehabt, der Arzt hat seinen
beiden mit Klein Reise verordnet
Rosalien wegen Traubenkur x
Flemhart wegen Rheumatismus

si wurden wohl gegen Ende dieser Woche wieder in Offenbach sein.

Heckels haben mir jetzt vor 14 Tagen Karten geschickt, und mich auf Pfingsten eingeladen, was ich gerne abgelehnt habe.

Ich befinde mich ganz wohl bis auf mein Auge, und Kunkel sagt, es müsse also ganz ruhig sein. Wenn du mir nicht so viel Angst machst, so wird es auch wieder ganz heilen.

Das unsere Bübchen mit den Zähnen so gut geht, hören wir mit Vergnügen. Hast du gar schon mit Wasser angefangen oder mußt du Mary allein ans?

Heute Abend wird Herr Rudorff wahrscheinlich abreisen —

Ich sende dir und unseren guten Sidney viele herzliche Küsse und sehe dann in Frankfurt angenehmen Nachrichten entgegen.

Behalte lieb deinen

Jacob

Liebe Schwiegereltern.

Ich habe mit Vergnügen Ihre werthen Zeilen empfangen, und sage es mir sehr angenehm sie Gelegenheit zu haben dass ich Ihnen danken kann. Die freundliche Sommerwohnung hat wohl auf bei Ihnen einige Stelle hat und Ihnen gefallen; wir sollten uns Liebe Schwiegermutter sehr auf Ihren Besuch freuen und nimmer auf ein Paar Wochen eingerichtet sein. Ihr müsst so freundlich sein und nehmen Sie gemeinen Sie als es möglich der Stell ist, Caroline & das Kind kommen sie begleiten, damit sie Ihnen nicht an Unterhaltung fehlt. —

Liebe Schwiegereltern hoffe ich recht innigst dass Sie Ihre Tochter hier gesund Sie sollten sich entschließen im Herbst einen Aufenthalt zur Erholung nach Paris zu machen und dann auf alt Zeichnung zu kommen, bei Ihnen ist man

[illegible] und würden wir passen
Ihnen den Aufenthalt angenehm
zu machen.

Ich hoffe das Wetter recht bezeichnet
Ihnen halten, Sie haben wir
bestimmt warten hoffentlich ist
Ihnen und den Verwandten
alles wohl und würden damit
sein das schöne Pfingstfest recht froh
verleben.

mit freundlichen Grüßen an alle
Ihrigen schreiben wir
uns sie recht oft in unserer
Einsamkeit mit Ihren Besuchen zu
erfreuen sind wir

Ihr freundlich ergeb

Rabus

London 29 Juni
1867

Mein liebes Weibchen

Dein liebes Brief den
ich gestern abend erhielt hat mir
wie immer viele Freud gemacht, es
ist mir sehr lieb Dir sagen zu können daß Du
dich gut und erhalten und mit einmal
was nützunehmen ist, daß Du mir
auch wohl sein und äußern dich
viel da kannst, wenn dich aber
dabei so sehr daß Du dich nicht an-
kalten und erhalten dich recht gesund
damit ich mein recht liebes und
gut anziehendes Frau wieder erhalte
Dein beiden Einlagen habe ich heute
mit 9 Uhr abgehen lassen, heraus
Wagner wollte lesen diese Worte wie
Zeitschriften wegen meiner Besorgung die
sen die aufgetragen hat beilagen
ob geschrieben wohl in meinem
nächsten Brief an dich

Ich kann schon gar nicht
mehr den Bleistift gut abgelaufen
sind und sie alle packt packenzieht
weil, da du mir nichts über das
Befinden der Wöchnerin schreibst so
darf ich annehmen daß sie so wohl
ist as can be expected under the
circumstances, ich bitte dich, sie
wird alle deine übrigen Verwandten
herzlich von mir Dir grüßen.

Du hattest mir versprochen mir
einige von den Photographien die du
hast machen lassen zu schicken, da
liegt sie wohl deinem nächsten
Briefe bei. —

Ich erfahre mit großem Vergnügen
daß du von deinem Vater so sehr
beschenkt worden bist, es ist schändlich
als der Herr Gemahl nicht wäre.

Ich habe immer gemeint deine
Niederkunft sei am 15 Mai, sonst hätte
ich dir einen Brief geschickt.

An den Rudolf hätte allerdings
die Artigkeit haben können mich zu
besuchen, anstatt dich zu schicken
was kannst du aber von Mr. R für
Lebensart erwarten.

Wegen Klavier, sähest du einen
Baumstam auf gut Lort, ich kann dir
nicht sagen wieviel Vergnügen es mir
dein Kind hätte, mehr als auf
dich, ich zähle die Tage bis es Ende
Juli wird wieder in unsern
Armen schließen kann.

Ich habe vorgestern viel an dich
gedacht, freein auf den Geburtstag meiner
süßen Linda sich erinnert hat. der lieb
Gott lasse diesen Tag sein uns noch
viele patriarchalische Gesundheit gewähren
Kinder.

Herzliche Küsse sein dich und Baby
von deinem treuen
Jacob.

London 2 July
67

Mein liebes Weibchen

Ich habe die letzte Sendung geschrieben, und obgleich auf heute Abend keine Briefe von dir erwarten konnte ich doch die Anlagen nicht bis dahin zurückhalten

Ich kann dir nun nein die besten Neuigkeiten geben, ich bin wohl und so mein Befinden ab es die Umstände erlauben, letzten Sonntag waren Wagners Gustav, Madame Rudorff und Richmond Thompson und haben wir für alle viele Butter verzehrt, ich habe so recht bedauert daß B. nicht dabei war, es hätte ihr auch gefallen. Ich glaube jedenfalls daß die Besuche der Verwandten dir Zeit nicht zu kurz kommen, und wirst du dich gewiß Sonntag dort so gut unterhalten haben als ich hier

Alexis macht sich ganz gut, sie besorgt

Wenn du gelegentlich so einige Zeilen schreiben so willst du sie zu gestatten wenn es nicht zu viel angenommen.

Ich habe bis heute sich von geben auf Besuch von der gewartet, früh abend A der Eingang. Jemand der ich die geben Karten, finde ich beim Nachhause kommen keinen Brief. sage ich die Ecke gestrig —.

Lebewohl liebes Weibchen grüße meine kleine Schwiegermutter von deinem Jacob

wenn sie sich mit Labandagen auf Balle, hat allerdings Kaum groß Abwechslung allein braucht auch sehr wenig Geld. Wenn sie sich wieder so gut hält wünsch ich ihr etwas nicht schönes mitbringen

Madam Frankel hat wenige Worte darüber Lärm geschlagen, aber niemand falschen. Frankel wünscht um 2 Uhr Nachts nach der Neuen Synagoge, die ganz nicht kommen wollte, und sehr er in der Verzweiflung Ihr Geld sie auf sofort kam und darüber ein Frankelschen Haus entstanden ist um das die ganze Garden in die Kommune geraten. Sie ist seit darüber sechs Tage, Madam Frankel war bei und sprach aber gegangen und er vergaß vor Aufregung. —

Wie geht es sie selbst mit den Kindern und daheim, es scheint nimmer die Gesundheit wie wünsche Ihnen

Ihnen. Ihnen recht viel Freude allen Ihnen

Ihre Familie recht Wohl sind Ihnen Jacoby

3 July 1867

Ich habe gestern die Post versäumt und habe diesen Brief daher behalten

Madam Frankel ist diese Nacht von einem Buben glücklich entbunden worden, Mutter und Kind befinden sich wohl.

London 1 July

1867

Meine liebe Frau

Dein und meines l. Elsen Brief vom 1 July haben mir viel Vergnügen gemacht, besonders da Du mir über alles so gute Berichte zu geben hast.

Auf hier ist alles in bester Ordnung, und seitdem ich wohl das Kind in den Brunnen gemacht habe klappt, die Besuche gehen fleißig ihren Gang, die Einladungen ganz in der Stille vor sich gehen.

Heute Abend ist zu dem abend ab gemeint Band zu Dr, da auch Mme Seebohm wohl in einiger Zeit nach Nürnberg kommt, so werde ich mit diesen Bekannten das schon abmachen.

Von Paris habe ich noch keine Briefe gehabt, es scheint, daß die große Reise auch

vorgeschlagen. Und meinetwegen
wenn angebrochen sein wird — dann
schreiben wir schreibt Montag, dann
schreiben wir Dienstag, dann
hat Recht von den Beiden? — Wahr
scheinlich kann ich sie Inhalt noch
nicht recht an den Gedanken einer
Verheirathung gewöhnen.

Die weit gereist von der Anwe
senheit Lisetten's viel Vergnügen ha
ben, und findet es nicht schön daß
Sie noch ein Paar Wochen beisammen
sein könnt.

Ich hoffe es wird mir möglich
meinen jetzigen Reisplan zu Aus
führung zu bringen und bis im Au
gust zu Ihnen

Ich habe vergessen mir Geld
holen zu lassen und kann die Ihnen
heute nur nothigsten sind Pfundsch

schuldig, schreibe mir wann du wie
der beimsitzt, ich will dir lieber von
hier aus schicken als draußen borgen

Ich habe in den letzten 14 Tagen
einige Hundert Pfund in Papieren
angelegt die gute Zinsen tragen und
immer ansich recht sicher sind, für
£2500 habe ich gute Wechsel die aber
Länger gegenwärtig sehr lang tragen

Den Bildern haben sich erhalten
Acht die gesund sind nämlich, die
Ente Schatz, Gieb auf unsern Baben gut
Acht, Schmetz ist tüchtig sie nicht ab
sind behalten hab deinen Hund

Jacobs

Lessing

wollt.
Ich grüße alle die Deinen und
bin mit herzlichen Küssen für Dich
und Deinen Schatz

Deine treue
Jacob

London 10 July 67

Meine liebe Mathilde.

Ich schreibe die letzten Sonntag
mit meine Freundschaft und
versprich Dir dann meine lieben
Brief, mit angenehmen Nach-
richten über Dein und Deine
liebsten Leben Befinden
Deine Schwester Lisette und Kinder
werden wohl bei Empfang dieses Dir
sich persönlich vorgestellt sein und ich
es sie Deinen Eltern gewiß sein
gute Kinder wieder einmal alle
Ihre Kinder und Enkel beisammen
zu haben, auch sie sich ist es gewiß
sehr angenehm, Clarence sein Taufen
gen und spazierengehen zu haben
und freilich ist es gefallt der Junge
so gut daß er keine Lust haben wird
wieder nach London zu gehen. —

Dass sie wegen abgereist ist glaube
ich dir bereits geschrieben zu haben
Rindskopf wird wohl sicher hier sein, ich bin näch-
ster Woche wieder hier sein, ich bin mit
Baby gesund da hat.—
Das war klein gewachsen ist und
hübsche rosa Backen sich angeschafft
hier ist nur gross Durchgangsverkehr.
ich kann dir gar nicht sagen wie
sehr ich mich auf Euch beiden
freue, und wie ich mir die Tage
kaum erwarten bis ich auf deinem
Hand meinen Verlobt werde. es ist
gar zu öd und einsam da kann
unbehaglich sind dürfen kein Verzwei-
felter; fortwährend in fremden Häusern
sein mag ich auch nicht und sofern
ich muss dann wenigstens damit das
zum dritten mein Verbannung
Lust sein ist, und in einem Monate so
Gott will die Welt wieder auf freundlich

Hast

Dein Brief sei Mad. Heinrich ist
bestimmt an Adresse, besonders, da
sie jetzt an alle gutgesinnten so kein
hat sie auf nächste Woche einmal
auch Rindskopf einige Zeilen
schreiben, dann hat sie den Rind
geschickt.—

Recht schön freut es mich zu hören
dass deine Besichtigungen so gute
Resultate Befriedigung gewährt
halten mich so glücklich darüber
informiert

Ich habe die Adresse des Herrn Rind
kopf absichtlich erwähnt, und es war ein
ganz recht wenn sein Bild sie darüber
geschrieben hat.

Was ist das für ein Artikel
gegen den sie auf Offenbach zu
schreiben hat, ich bin in Frankfurt
von da wird gründlich bekannt
sind bei Gelegenheit zu wissen, welchen
armen Teufel sie dort an den Kragen

London 3 Juni 67

Ist denn d. Mutter wieder ganz
hergestellt? Grüße alle die
Deinigen herzlich von mir
und sei mehrt unsern Briefen
sparsamer gewiß gewiß
Deinen treuen
Briefy

Mein liebes Weibchen

Als heute Deine Briefe da waren
dachte ich
Da du dich jetzt übergeben kannst, da
dich es allgemein wohler fühlst; so
wird doch nicht ein ungreifen wenn
Du zu Freunden und Annehmlichkeiten
deines früheren Aufenthalts eine Reise
sei machen wirdest. Halte mich ja
genau über dein Befinden auf der
ich sehe deinen Briefen darüber sehr
Respect entgegen und sage heute
Abend oder morgen früh Brief von
dir zu erhalten. Was macht denn unser
Goldkind da schreibst mir so wenig über sie
es fehlt mir gar sehr und gibt sich
etwas darum sie hier und da mir
Nimmst bei mir zu haben, vergiß
nicht die versprochenen Photographien

mir recht bald zu verschaffen damit
ich Euch vorher ins Bild bei mir
haben.

Von Paris hatte ich Briefe und Einladungen
die Einladung über Pfingsten hierherzu
kommen, ich werde voraussichtlich zu
keiner Folge leisten kommen. Ich
erwarte Besuch von Damberg. —

Wie lebst du mein liebes Schatz, was
treibst du, sind sie noch anhänglich zu deiner
Zeit, gehst du viel aus, machst du viel
mit, schreibe mir alles genau denn alles
was dich angeht interessirt mich sehr
Was habe ich für Wetter hier, wir
hatten hier gestern einen schrecklichen Sturm
da aber dieß Nest einen tüchtigen
Gewitterregen wo die Luft etwas abge
kühlt hat.

Ich habe von Horn abends die Rindskopf
gestern Mittag die Wagner abends die
Borges (Generalversammlung) zu Gast
ich hasse mich jetzt überall einmal
abfüttern zu dann Ruhe zu haben.
Borges haben Besuch zwei Schwaben der
Max Borges aus Wien, sehr nette Leute
ich finde die Frau nicht sich einmischig
sagen Weiss zu viel ab, sie waren
Freitag in Hydepark Samstag Christal Palace
Sonntag in Greenwich heute italien. Opern
u. s. w. die kann den Tenor nur schätzen
sein, so ist übrigens das Leute
mit den gemachten Erfahrungen sich
verschiedene sind.

Ich habe mir Max Erkundigungen
die die Armel. Kragen zu schicken, Flach-
feld + Borges wissen diese Woche, Rind
kopf in 14 Tagen, ich werde sie am Baden
katzbaum mitnehmen, denn die Engländer
gehen über Nürnberg, wenn sich zu treffen

Wenn du meinen nach Nürnberg gehst
vergiß nicht zu Rindskopfs zu gehen da
Leute waren immer sehr freundschaftlich
gegen mich gesinnt —

London 5 Juni
1867

Mein gute liebe Caroline

Ich habe deinen lieben Brief
gestern abend bei meiner Rückkunft
hierher vorgefunden und obgleich ich
die Zeit vorgerückt geschrieben
will ich dennoch das Ihnen lieb
beantworten – Von allem traurigen
mich sehr daß Du Deine Besuchen sehr gebro-
fen hat und hoffe ich daß Du bei Ruhe
und Pflege dich da die Deinen ganz
kannst deiner Gesundheit sehr Dir gut
kommen werden; daß Du. appetit hast
A pein gutes Zeichen und die Mündigkeit
wird sich so bald will auch nachlassen
wünscht hat es mich daß dich alle
so gut aufgehoben finden, denn ob die
abwesenheit selbst da gar nicht glänzend
war, und mußte mich aufgehen auf der
Reise sich wesentlich gebessert haben, was
ich sonst wieder mit meinen Barometer
über dem Wohlsein auf der Reise

nicht in Einklang bringen kann
wenn dann auch sei es mir sehr
lieb, daß man dich gut aufnehmen
findet, damit ja die Zeit nun lange
dir hinaus vergeht von deinem Baden
an damit sie sei bei deinem Künftigen
kunft recht lange verhalten. Wie
Ich sehne mich innerlich so sehr nach
deinem Goldkind und sehe mit großer
Sehnsucht den Stunden entgegen wie
ich dich und sie wieder in meinen Arm
werde schließen können. Wie hast
du denn mit Marie zurechtfinden? wer
sorgt sie das Kind gut, daß meint es
wohl nicht viel von die lassen; kann
Marie sich im Haus nützlich machen
damit deinen Eltern bei der großen
Haushaltung auch einige Hilfe haben.
Heiligenden Brief A sein Marie
gekommen.
Mit Elsie hier ist noch gestritten, sie
hält das Haus ganz gut in Ordnung

wenn mir Mad Gerste sagt sie hat sich
niemand eingeschen hat, sie ist sehr
sparsam, ich habe ihr bis heute noch
Fake 37- gegeben, davon habt sie
sich besorgt mir frischfisch und etwa
einmal die Woche abwechselnd. Sie ist
vergangenen Abend zum Erstenmale
auf zwei Stunden ausgegangen.
Wir haben hier gutes und kühles
schauderiges Regenwetter gehabt, hoffentlich bleibt es so bis Euch besser an.
Heinrich sich den Heimtage macht
gut, ich will es hier abmachen
deinen l. Eltern meinetwegen ist sonst
Dank und bei mir mit herzlichen Küssen
an alle deinen meinen und einen Kuß
für Baby und dich selbst dein
treuer treuer
Jacob

gut versorgt ist, so hast es wohl
vermisst bei dir. Eliza ist auch
so dankbar für die Erkenntnis auf zwei Stunden
ausgegangen, habt sehr besorgt alles was ich brauch zahlt
so dankbar und hält das Haus
recht rein. Sie hat zum Blanket
vorige Woche gewaschen und wäscht
das andere diese Woche. Ich werde
sie morgen ihren Lohn zahlen.
Von allen Bekannten bin ich mit
Grüßen an dich beauftragt so kann
ich es nimmal zum Paar Zeilen für die
Einsamkeit andern beilegen.
Ich lege einige Zeilen an dein Alten
bei und bitte, auch ein Baby auf
Irrigsten dein Jacoby

London 10 Dec.

Mein geliebtes Caroline

Gestern als ich von Haus kam
morgen erhielt, brachte mir den
Briefträger deine lieben Zeilen
den mir angenehmen sind will
keinen Brief über Köln alles
Befinden berichten. Nun bedauere
ich sehr, dein Brief mir bisher
so wenig aufschlussreich über deinen
dortigen Aufenthalt brachten, ich bitte
dich nicht ohne dir doch einmal einen
Stunde Zeit zu nehmen um mir über
alles genaue Nachricht zu geben, über
deine Gesundheit, deine Beschäftigungen
deinen Lebensweise kurz über alle die
kleinen Sachen die mich interessieren.
Wenn meine so deinen Briefen zu
sehr an mir sieht so vergesse mal
bitt, die Arbeit abgemacht zu haben
und das Gut mir nachts wenn, ich
hatte gedacht das es dir ebenso

vergnügen machen würde dich schon
bis mit Frau Gemahlin abzuholen
wir Freude machst, an dich zu schreiben
es ist mir peinlich wenn mich der
Leute fragen was du mir schreibst
du und ich gehe immer ausweichen
der Antwort, denn ich mag nicht
sagen, wenn du mir schreibst nur
daß du mich nicht zu schreiben hast

Es freut mich sehr daß du das
Kind hast photographieren lassen
du hast wohl von dir Charakteristik
dir selbst photographieren lassen
und hoffe ist Euer Bildnis, besonders
das das innere Lebenscharakteristikum
recht bald zu erhalten

Gestern Nachmittag war ich bei
Frau Lau mit ihrem Kinde
mit zwei von den Kindern zusammen
Baden in dem Schwanz und gedruckt
dort fest vorsam zu bleiben, es ist
mir gewissenhaft ob sie nach Nürnberg
gehen wird. Auch die Kindsköpfe
war nicht wieder besucht. Die Lau-
ist auf der Mutter Muttertag heute
Mittwoch besuchen, vorgibt es
nicht, denn es wird wieder große Vor-
bereitung beizuschaffen

Mit dem Kindskopf wird wohl
nach Deutschland gehen, sie brauchst
hat schon Mann seit 14 Tagen und
wird wohl nun gewöhnlich ihren
Willen durchsetzen

Wir haben heute das schönste
Pfingstwetter das man sich denken
kann, und hoffe ist daß auch bei
Euch der Sommer sich vollständig
eingestellt hat, ich wandert wohl
am Sonntag nach Ansbach zu ei-
nigen in dessen nächsten Brief
hoffe ich darüber an die Eltern
so gut wie daß ich es
nicht so gut schreiben als sprechen, hoffent-
lich schon in darauf daß es es sind.

London 13 Juni 1867

Mein liebe Caroline

Ich schreib die letzten Montag und den ganzen offen erschienen war ich geblieben, hoffe aber heute abend daheim ein Briefchen von dir vorzufinden. Du hast gewiß traurige Tage verlebt, und denken die Deinigen gewiß Alles auf der dem Aufenthalt so angenehm wie möglich zu machen. Ich habe seit wenig von Friedrich zu sehen bekommen, da wohl bald wenn sich in diesem Punkte hier nicht schon vorsehen

Ich bin begierig zu hören was du mir über den Befinden zu berichten hast und wünsche ich von Herzen daß der erwartete Brief mir recht gute Nachrichten bringen wird.

Heute unser Bübchen recht gute Fortschritte, macht er anhalten bald zu laufen und zu plaudern, es sind jetzt schon fast

Kisse einschließung an Fräulein Emil für seinen Papa; ich schicke mir die Photographie zu bekommen einen damit ich sie wenigstens ein Bild bei mir habe.

Grüße alle deine Verwandte freundlichst von mir und sei auf's zärtlichste umarmt von deinem dich herzlich liebenden

Jacoby

fünf Wochen seit Ihr fortseid und haben ich also ohngefähr drei Briefe, meine Strohwillkommschaft übertrauen, ich wenden mit gegen Mitte July in Stande sein Ihnen zu sagen ob und wann ich Ihnen abholen kann, und hoffe so möglich Ihr machen auf einzelne Tage von hier abzukommen, damit ich in Fürth, Offenbach & Paris so einige Tage bleiben kann

Hier hat sich seit meinen Tagen groben Holzes zugetragen ich hoffe daß Ihr darüber nicht zu arg damit gelangt sind. Geht Ihr viel aus und wohin, macht die jetzt recht viel Bewegung, und esslage dennoch fünfhaft

Madame Wagner hat die die Strümpfe besorgt ich werde sie die durch Frau Rudorff mit den Armen Kragen schicken, ob Madame Rudorff mit herausgehen wird ist noch ungewiß.

Es ist noch nichts Neues zu der Ehe vorgefallen; ich bringe die Abende gewöhnlich bei den Leuten oder andern Bs.

Elisa macht sich sehr ordentlich hält die Stube recht rein und besorgt mich ganz gut; ich wollte Ihr zu Neujahr ein Lohn geben aber sie wünscht daß ich denselben bei Bs Hiersein Rückkehr aufhebe.

Ich weiß nicht ob ich Ihnen geschrieben daß unsere alte Elisa einen sehr guten Mund hat sie bekommt £ 15— p. Mad. Wagner hat sie für dich einen guten Charakter gegeben.

Adieu ich bitte mich gelegentlich für Mad Wagner & Mad Gerster einige Zeilen beizulegen, es ist mehr als Schuldigkeit. ——

London 17 Jan
1867

Meine liebe Caroline.

Ich besitze deine beiden Zeilen vom 11ten d. und kann die nicht sagen wie sehr sie mich freuten und wieso beiden Bildchen Bild zu erhalten; der Klein sieht allerliebst aus er gleicht mit seinen schelmischen Augen so gesichtet dein und der Bild macht wie immer seine Sache gut. Sie ist so gut und lasse mir Dutzend davon abziehen, und schicke mir sie deinen nächsten Briefen so wie oder gern mit; wenn du nach Offenbach schreibst schicke sie nun auf drei davon hin. Auf deinem gesandten Bild sieht sie noch schmal aus, fühlt sie sich ganz wohl und passt sie die viel Bewegung, schreib mir ausführlich über dein Befinden, und parlamentire mir nicht darüber. —

Samuel hat, Nachmittags war ich bei dem jungen Heitmüller seine neuen Sachen dieselben sind sehr schön gerathen beiden Zimmer, sie haben neuen Schlafzimmer mit Breakfastroom doppelt so groß als unsere, mit prachtvollen Diningroom, und Drawingroom so groß wie Borges zusammengenommen; sie zahlen £90 welche das Haus eigentlich billig ist sind zwei Etagen hoch nicht kurzlich erbaut wie sehr schön und alles bis Ende vollständig

Tausend Küsse für Sidney und die

zweidrittel Brüder

Jacob

Ich hoffe sehr gerne daß meine
kleinen Andeutungen meinst zu Dank
bitte dich aber sie nicht dazu an
zuhalten bis sie fast mit Gewalt
genötigt auf seinen Briefen ist
so praktisch gar nicht, und soll es
lieber einen Monat später kommen
als einen Tag zu früh.

Wie gehts denn mit dem Rauchen
macht es dein Versprechen, und hast
du ein Wörterbuch seit seinem
vorigen Abend benutzt
Schreib mir auch wie du jetzt
mit Mary gestanden bist, da auch
ein Brief nachsichtig gegen sie sein
und Gedult mit ihr haben. das kleine
Mädchen aus seinem Schlummer
und kann sich so absonderlich in die
Verhältnisse nicht finden, besonders
da sie fast Niemanden hat
mit dem sie sprechen kann. Es geht alles
wechselnden Mädchen so und man muß

schon deshalb manches nachsehen.
Kann sie der Essen nicht vertragen so
sorge daß sie mitunter ein Steak
oder Roastbeef bekommen kann.

Madame Rindskopf wird nun doch
nicht nach Amerika gehen, so kann
mit Ende dieser Woche ich gehen ihr
den decompenduchen mit

Von Offenbach habe ich seit deinem
Besuch nichts gehört ich schreib ihnen
wenige Worte aber auch ohne
Antwort.

Ich sage dich Abend bei meinem
Rechtsanwalt komme meine Sache klagen
Brief von dir zu finden, ich hoffe
mein lieber Schatz, daß deine
Briefe an Ausdehnung und Inhalt
gewinnen werden.

Wir haben heute wieder kalte rauhe
winterliche unfreundliche Witterung. —
Gestern habe ich Adamis diniert
damit Elsie auf einmal zu Schulden

London 20 Juni
67

Meine liebe Schwestern

Dein liebes Brief vom 15 sehen
vorgestern geworden ist meine
wenigen Verspätung der Post recht
gutem abend zugekommen; es
ist mir sehr leid Dir keine der
Zeilen wohl sind und daß Du Deine
Zeit nicht angenehm verbringst
Bruder sein die Zeit nicht, sind
mache mit was Du vielleicht kannst
damit Du nicht angenehm Einen
Tages von deiner Reise jetzt heimkehr
bringst.
Hast Du Rindskopfs in Nürnberg nicht
wieder besucht, vergiß es ja nicht. —
Auch könntest Du gelegentlich einmal
Frauenzeugnis Deiden besuchen, vergiß
auch diese Woche ab Du dasselbe bereits
gesehen hast. —
Herr Rindskopf wird Samstag abreisen
ich habe ihm Karten Accept und
den Stammbaum für dich mitgegeben
sage dasselbe in deinen Briefen

heit zu denen Stunde gelangen
Nach Paris habe ich vor etwa 10
Tagen geschrieben bis aber auf
gen antwort sind kann die dort
über ihre Reiseplänen meine Nachricht
mitgeben.
Hagen wird am 1 July eintreffen
es ist möglich daß der Holländer
uns schon in wenigen Tagen ver-
läßt, und ist es in diesem Falle
zweifelhaft ob es mir möglich
werden wird dich abzuholen.
Jedenfalls, liebe Caroline, wünsche
ich daß du deinen Aufenthalt dort
Bern nicht verlängerst sondern
es so einrichtest daß du unter
allen Umständen anfangs August
wieder hier zurückkehrst; ich
zweifle nicht, daß du bei deiner Rück
kehr wieder in deine gewohnte Thätig
keit kommst, allein ich sehe
wünsche daß deine Eltern dich vielleicht
zu längerem Bleiben veranlassen wol
len sind wichtig dich daher schon jetzt
aufzufordern, in dieser Beziehung keine

Zeit Umstände zu machen. Ich finde
das Leben das ich führe nicht übel
und sehe mit Veränderungen der Zeit
Umgebungen zu der ich sonder Zweifel
kommen werde
alle Tage die Aussicht
genießen, einen Bank für
Hagen A Kaufl. sich gekommen
Himmelstraßen Verwandten auf
suchen mich besuchen, Kisses Neues
Goldfischchen erhalten und sei
herzlichst innigst verbunden

Ihr
Jacob

London 24 May 67

Mein liebes Weibchen

Ich muss schon jetzt einen Brief von dir anfangen als mir heute Früh dein liebes Schreiben von vorgestern endlich Nachricht von dir brachte. Da ich habe mit großem Vergnügen und Sorge gelesen, daß du auf der Reise auf Offenbach so unwohl warst, was fastest du denn, und wie fühlst du dich denn jetzt. Schreibe mir ja umgehend darüber, denn es beängstigt mich sehr so lange dich unwohl zu wissen. Schon in Paris warst du dich nicht wohl gefühlt hast, und hättest du besser gethan den Tag zu reisen. Schreibe mir ganz deutlich wie es dir jetzt geht, ob du mit dem an Unterleibe viel Beschwerde hast ob du das Morgens übergiebst, ob die Appetit + Schlaf. fort etc etc.

Allen Mitgesandten sage
Jetzt ist noch Kalt dazu
Nimm dich fein in Acht liebes
Weibchen, werkälte dich nicht, ich
gut und schone dich, schreibe mir
gleich übermorgen Befinden
und komme über jenem Bäbe
recht ausführlich

Ich bin voll Adam Erkenntlichkeit
gebalten dich auf Antworten zu
können.

Herzliche Grüße an alle Lie
wandrungsfreunde, Schweizer, Germany, Mr Onnw Alles
etc etc

Jacob

Ich schreibe dir heute schon nach Berlin
weil ich vermute daß du Sonntag
Sonntag daselbst ankommen wirst
Es ist mir lieb daß du dort dich
am Ziele deiner Reise angelangt bist
und dich gut ausruhen und erholen
kannst. Schreibe mir ausführlich
über deine Reise deinen Aufenthalt
halt in Offenbach deine Ankünfte in
Fürth deine Briefe sind bisher
alle sehr kurz und unbefriedigend
gewesen.
Das Baby ist so gut macht Fort
schritte, ich gebe nur dann
ein mal hinaus auf seine
Stunde hin so habe; das Klima
Bursch fehlt mir zu allen Leben
wie bist du denn mit Mary
Josephine, macht sie dir gut und
ist das Kind gut versorgt

Ich vermute daß dein Vater dir
seinen Vorbesuch gemacht in Weiss-
burg abgeholt hat, hoffentlich hat
du alle die Dinge in Ruhe und
gesund angetroffen; du wirst wie
wohl von deinem Abreise von Of
fenbach noch einmal geschrieben
haben.
Hier ist alles im alten Gleise
ich war diese Woche drei Abende
zu Hause, einmal bei Boyle to minimal
beisammen. Ich langweile mich zu
meinem Trost und sitze soviel Abends
als möglich mit Lesen todzuschlagen
das Wetter ist sehr rauh und
stürmisch, alles ist auf Klein
Feingehalt hoffentlich also bei Euch
sämmtlichen also hier.
Sobald wir schönes Wetter haben werden
werde ich anfangen zu klimpern und
hiesiger Zu wendung nach Cincinnati
und Neighbors Baron gehen sind

London 27 Mai
1867

Mein liebes Weibchen!

Es betrübt und erschreckt mich sehr
sehr in deinem Briefchen zu lesen, daß
du dich auf der Reise gar nicht wohl befin-
dest; es ist mir darum auch sehr
leid, daß du dich in Offenbach nicht lange
aufgehalten, sondern noch am Montag in aller
Frühe weitergereist bist.

Ich hoffe daß du dich zu gegenwärtiger Zeilen
recht wohl in deiner teuren Familie
befinden werdest; ich gewärtige mit daß du
dich in ihrer Mitte recht ganz erholen wirst,
sie haben dich gewiß recht vermißt
gefunden, du hast drei Tagen vor deiner
Abreise recht schlecht ausgesehen, und nach
den Strapatzen der Reise bist du gewiß
recht müde und Abgespannt in Frith
eingetroffen. — Sie werden dich schon
wieder herausfüttern, rathe dich nur
recht aus und suche dich recht satt zu
erholen

Du hast mir eigentlich noch gar nicht gesagt, was du auf die Reise von Paris nach Offenbach gefahlt; schreibe mir auf genau wie es dir jedesmal ergangen, ob du morgens Kopfschmerzen hast, kurz halte mir ja eine Spezialität mitzuschicken.

Ich sehe mit Spannung deinem nächsten Briefe entgegen, dann ist wohl der Morgen abend oder Mittwoch sich behalten wird schreibe mir dir recht ausführlich über dessen Aufenthalt in Offenbach Reise und Ankunft zurück etc etc.

Unsere goldigen Küsse schenke ich dir besonders Karlchen vorläufig vollen Ab seine Mama. Gestern ist es mir dahin Briefe recht oder dahin ofenisse sind dir vor Jahrmarkt. Ich habe bei Borges zu Mittag gegessen + abends bei Wagners gespielt. es war sehr große Company dort. —

Die Sachen sind vom Cleaner gekommen es wird dir wohl gegen die nächsten Monate mit Freude Gelegenheit Kragen + Anzug schicken können

Mit meiner Gesundheit gehts ganz gut, es fehlt mir wohl und kann dir darüber vollkommen beruhigen

In unserm Bekanntenkreise ist alles beim Alten, es lassen dich alle grüßen

Vogels haben ihr neues Haus bezogen und Einladung mir für nächsten Sonntag zugehen lassen. wir sind auf mit Karten benachrichtigt.

Nun Kind mit diesen Zeilen von Lieb, grüße deine Eltern und Verwandten alle dann sei Küsse zugen Mangel mir Zeit nicht denke schreiben kann, Küsse Baby tausendmal + sei auf zärtlichste umarmt von deinem treuen

Georg

London 30 May 1867

Mein liebes Weibchen

Mit herzlicher Freude habe ich aus deinem lieben Briefe den 27 d. Mts. Dich munter, Euer glückliche Ankunft in Fürth erfahren, so ist mir ein großer Beruhigung zu wissen daß du an Ziele deiner Reise angelangt bist und hoffe ich daß du in den Aufenthalt in Deutschland recht gut thun wird. Es thut mir nicht leid zu hören daß du einmal mehr Besonders hast als der Ocean und daß du dich so wenig fühlst. Ich hoffe wenn du dich von den Reise Strapatzen ganz erholt haben wirst, uns einige Tage bei dem Dringen im Rhein Tiefgebrochen hast wird es dir wieder besser gehen, und sehe mit Erwartung ingenehmen Nachrichten über dein Befinden entgegen.

Ich kann mir denken daß der klein Bengel auf bei Empfang deines Briefes den Regiment

finket, und den Grossaltaren vielen Spass
macht, wie finden sie ihn denn, sehr ähnlich.
Es thut mir recht leid zu hören dass
du dein Befinden in Bezug auf Ihre
Gesundheit nicht so wohl angetroffen als ich
gewünscht hätte. Du schreibst von einem
Kopfleiden das lieben Mütter; ich kann dir
gar nicht danken was das sein kann, weil
mich nervösen Kopfschmerz der Kopfarbeit
von meiner Behandlung wieder rund ist.
was hat denn der Klemm hier gefehlt
und ist sie wieder ganz hergestellt, schreib
mir hierüber darüber ist unsere ängstliche
allen Befinden herzlichsten Antheil und
wünsche es mich sehr seinen darüber
baldmöglichsten Brief zu erhalten.
Ihr ungluck Kätzchen wird wohl mit dem
einzigen warmen Witterung sich wieder
erholen, das arme Wesen das wir
den letzten Morgen kindisch halten, sah
Jedem eine Erkältung gebraucht

Schreibe mir in deinem nächsten
ob du deine Schwester in Paris ihre
Auslagen für Kleider etc bezahlt hast
ob du in Paris Offenbach die vierthalb
einständig bezahlt hast
ob du Siegfried den Telegraphenbrief
gegeben
wie die Kleider etc gefallen haben
wie dein Eltern die übergabe
haben sind ob du sie nicht genürt.
Wie geht es deinen Schwarzen Kaninchen
sie jetzo schon wohl in den schönsten Kleid
von ihrer Kindheit
mit herzlichen Grüßen an alle deine
Verwandten hoffe ich morgen einen
recht langen und ausführlichen Brief
von dir zu erhalten. Küsse unsern klei-
nen Engel tausendmal und sie selbst
das herzlichste innigst von deinen

treuen Jacob

Viele Grüße an sämmtliche Ihler

London 24 Februar

1865

Lieber Herr Fairenbacken

Ich muß um Entschuldigung bitten daß ich Ihren lieben Brief vom 13 d. noch nicht beantwortet allein ich war in letzterer Zeit so sehr am Geschäfte in Anspruch genommen, daß ich alle Privatsachen nolens volens zurücksetzen mußte. Ich konnte nunmehr jüngsthin Ihren lieben Landsmann auf einer seiner Durchreise abfassen und mußte denselben schon heute für Sie abgehen lassen. Ich benütze daher gerne diese Gelegenheit Ihnen meine Freundschaft zu versichern und Ihnen mich mit Ihrer werthen Familie bestens zu empfehlen. Ich habe es recht sehr bedauert, daß ich nicht eher von dem Tode meines Vaters Nachricht finden konnte, was Ihnen wie mir vollkommen genommen ist. —

da Sie am Taufsonntag Taufzeugin haben so kann dieser Brief Tag nicht in Betracht kommen; ob meine liebe Mutter + Schwester es möglich genug einrichten glauben, am 5ten oder 6ten Juni in Fürth zu sein vermag ich nicht Ihnen heute schon zu sagen, und wenn es sich so machen läßt, so wird mein Eintreffen dort gerade nicht allzu angenehme sein als mich Ihnen Allen ganz zu fügen. Geht es aber nicht, so müssen wir wohl den Zeitpunkt um einige Tage verschieben so unlieb es mir auch in anderer Beziehung ist, einen schönen Aufenthalt in Fürth entbehren zu sehen. — Vielleicht Caroline so lieb Ihnen wohl mitgetheilt haben, daß ich meinen Namen nunmehr definitiv in Kahn habe umändern lassen und daß ich nun mit der Erlangung meines Bürger-Rechts in Offenbach beschäftigt bin. Mein Schwager der mir die Sache besorgt schreibt mir daß ich folgendes beibringen müsse Caroline in den Bürgerverband mit aufnehmen zu lassen.

1 tens meinen Geburtsschein Caroline
2 tens eine Erklärung daß in
falle ich kinderlos sterben sollte (was
Gott verhüte) das Vermögen nach den
Bestimmungen des in Offenbach gelten-
den Rechts (der Solmser Landrecht)
geordnet werden soll, nach welchem
bei Todesfall in Kinderloser Ehe der
überlebende den Genuß des Vermögens
bis zu seinem Tode behält und nach
der Ableben der Frau an deren
Familie, das Vermögen des Mannes
an seine Familie zurückfällt.

Da ich nicht die Absicht habe in Offenbach zu wohnen, sondern Gott will seine mein Carrière zu machen hoffe, so ist dies nicht allzu nöthig meine Naturalisation, als eine vorläufig vorübergehende Acht.

Heinrich schreibt ich solle Ihnen berichten in meinem und Caroliens

Namen die Erklärung zu Protokoll
zu geben, daß wir mit dieser Er-
klärung nicht einverstanden sind;
diese Erklärung würde dann nur
eine Form für Beglaubigung und
Bekräftigung Zugestehen

Sie hätten also sowohl mir Carl
das Geburtszeugniß beizubringen als
mitzuschicken. — Sein Sie so gut
es selbst direct an H. Steinhart
in Offenbach zu schicken, und sie dahin
zu bewegen, daß Sie sie autorisiren
die gewünschte Erklärung abzugeben.
es wäre mir lieb wenn Sie es
bald besorgen könnten damit ich in den
Stand gesetzt bin Kommen. —

Ich hoffe Sie sind trotz des grau-
sen Wetters das Sie dem Ball haben
recht wohl und gesund; erwarten Sie
mich bald durch mein Antwort und sein
ein herzlichst gegrüßt von Ihnen Sie
Hochachtungsvoll Schwingenschuh

J. Cahn

Declaration of
Theresa Simon
née Farnbacher
1877

sister of
Caroline
Farnbacher

Kgl. Preuß. Ref. No.

1311.

Erklärung.

Heute Dato erschien vor dem Unterzeichneten Notar
Public zu Berlin Wilhelmstraße No. 32 hierselbst
— 17. October 1876 —
der Kaufmann Georg Adolph Heinrich Meyer
Inhaber der Firma Gebrüder Meyer in Berlin, Kaufmann Louis Heinrich
Meyer aus Bremen, Kaufmann Alfred Adolph Meyer
aus Bremen, Kaufmann Theodor Julius Meyer aus Bremen
Simon, Jakobus Theodor Meyer, in Heidelberg
Hansen seine Ehefrau Henriette Auguste Pauline
Meyer geborene Hansen, und der Kaufmann Heinrich Wilhelm
Theodor Meyer aus Bremen.

Dieselben gaben mir Notar die beglaubigte Erklärung —
Henry Lee in Richmond County Staat
New York vom 17. September 1876 des
gleichlautend dem mir vorliegenden Notar Hendus
Dean daselbst vom 18. desselben Monats, sowie dem Clerk für Rich-
mond County D. H. Certificat vom 20.
Januar 1875 und dem Handelsregister-Auszug
von Samuel Ramsel in New York vom
29. Januar 1875, sowie mir Notar die
Legitimation des Notars Hendus Dean
vom 18. September 1876 und Log Notary

P.K.No. 1401.
M 0,55 Kosten
0,50 Stempel
1,00 Schreib
2,05 DE

Franz Oestreicher in New York vom 25. Januar 1875 Herzu bevollmächtigt, den Inhalt der heutigen Verhandlung, soweit dieselbe seine Person betrifft, zu genehmigen, dieselbe zu unterschreiben, und sich wegen Eintragung der Firma Ludwig Hanauer & Simon daselbst in das Handelsregister, sowie wegen Eintragung der Firma Ludwig Hanauer & Simon in New York, sowie wegen Errichtung einer Zweigniederlassung in Stapleton in Staten Island, New York, sowie wegen Eintragung der Firma Ludwig Hanauer & Simon in das Handelsregister daselbst zu verwenden.

Hierauf wurde Verhandelt wie folgt:

Meine Tochter Emma Simon, geboren am 3. Januar 1857 zu Goldkronach, ehelicht den Kaufmann Georg Henri Rosenheim in Paris zu verehelichen.

Zu diesem Vorhaben meiner Tochter habe ich meine Einwilligung ausdrücklich ertheilt.

Vorgelesen, genehmigt, unterschrieben.

Ludwig Hanauer.

Georg Wolff, k. b. Notar.

Die Aechtheit vorstehender Unterschrift des

königl. Notars Wolff dahier wird hiemit amtlich bestätigt.

Fürth, den 17. October 1874

Königl. Bezirksgerichtsdirektor,

Nuck.

Therese Simeon

Ausgug aus der New Yorker Zeitung "The Sun" vom 10 August 1874

Grausige Entdeckung auf dem Eriesee

Mysteriöser Tod eines Seemanns in Stapleton (Staten Island)

Die Polizeibehörde Stapleton, Richard B. Simonson, wurde gestern Sonntag (den 9 August) auf das Segelschiff "Silver Heels" benachrichtigt, daß ein Seemann, Namens John Olson, Broadway New York, daselbst tot an Bord läge. Simonson begab sich sofort an Bord und fand daselbst die Leiche eines jungen Mannes, welcher augenscheinlich gewaltsam ums Leben gekommen war. Die Leiche wurde nach dem Leichenhause gebracht, wo sie von Dr. Wilson untersucht wurde. Dieser erklärte, daß der Tod durch Erstickung eingetreten sein müsse. Der Verstorbene war ein Mann von 30 Jahren, 5 Fuß 8 Zoll engl. Maß, hatte blondes Haar und blaue Augen. Er trug einen blauen Anzug, Unterkleider von Wolle, Stiefel und Hut. Er war erst vor 3 Wochen in New York gelandet und hatte sich daselbst bei einem Schiffsmakler anwerben lassen, um eine Reise nach Europa zu machen. Er hatte jedoch vorgezogen, auf dem Segelschiffe "Silver Heels" zu bleiben, welches nach Stapleton bestimmt war. Dort angekommen, begab er sich an Bord des Dampfers der Red-Star-Linie, welcher am 6 August von Philadelphia nach Liverpool abgehen sollte. Er hatte die Absicht, mit diesem Dampfer die Reise nach Europa fortzusetzen. Es wurde ihm jedoch verweigert, da er keine Kajüte bezahlt hatte. Hierauf begab er sich wieder an Bord des Segelschiffes "Silver Heels", um seine Habseligkeiten zu holen. Er scheint sich dann in den Raum des Schiffes begeben zu haben, wo er sich in einem Kasten versteckte, um bis zum 8 August, dem Tage der Abfahrt des Dampfers von Philadelphia nach Liverpool, dort zu verbleiben.

Loops & Variables V0

- Introduce
- Scope rules

Schulentlassungs Zeugniß

für

Karoline Sammbacher

geboren zu Fürth am 13. Juni 1837
ist confirmirt am 17. Mai 1850
und hat die israelitische Religionsschule der Stadt Fürth 7 Jahr 11 Monat
also besucht, daß sie nun auf den Grund genommener Lectionen
ihrer Lehrer, wie derselben mit dem gesetzlichen Zeugnisse sehr guter
Sittlichkeit, vorzüglicher Fähigkeiten, sehr großen Fleißes und vorzüglichen
Kenntnisse, in angemessenem wohlbürgerlichen Cursus entlassen wird.
Unsere Erwartungen sind begleiten sie unter den Hoffnungen
werde sie immer als eine treue Tochter des Vaterlandes
und als eine treue Anhängerin der Religion kennen.

Fürth, den 19. Mai 1850.

Von dem Rabbinate als Inspection der israelit: Religions = schule allda.

Dr. Lewi

Fortsetzung

Religions-Schule.

Jahrgang 1845 № 25.

Caroline Farnbacher,

geboren den 13. Juni 1837. erhält hiemit Dispensation vom Besuche der obligaten Schule unter den Bedingungen, daß:

1) das Schulgeld bezahlt

2) nur neu gegründete u. bestätigten Lehrern unterrichtet werde

3) sich allen Jahres zur öffentlichen, oder zu einer Privatprüfung stelle

Fürth, den 10. Mai 1845.

Das Rabbinat als Inspektion der Religionsschule.

L. Löwi.

Impf. 24 Nr.

Residency cert.
When she returned
as a widow

8a 12121

Fürth, den 1ten Septbr 1870.

Der

Magistrat

der kgl. b. Stadt Fürth

bescheinigt hiermit

daß Frau Caroline Rahn

heimathsberechtigt dahier dahier gegenwärtig Bürgerrechtsbesitzerin

zu Offenbach

welche sich zu dem Zwecke hier aufhält, um

zu privatisiren

sowie im dieselben Freundschaften angezeigt hat, daß sie

und unsere Sitten sich eingelebt ist und auf längere

Zeit ihren Wohnsitz genommen hat und zwar mit ihren Kindern.

Urkundlich amtlicher Fertigung.



Taxfrei.

Art 44 des Gesetzes über Heimath,
Verehelichung u. Aufenthalt
vom 16 April 1868.

14 Kreuzerstempel



Ein treues Herz
Es schlägt nicht
mehr.

Trauer-Album

dem

Andenken

meiner

teueren Mutter

Caroline Rahn

geborene: Farrnbacher

in Liebe gewidmet.

◇◇

Sterbetag:

am 30. November 1908 (6. KISLEW 5668)

Im 72. Lebensjahre.

XII. 07.

Herausgeber und Verleger Erwin Singer, Wien
Alle Rechte vorbehalten.

= Jahrzeit-Licht. =

Wie ist die Sitte schön, wenn wiederkehrt der Tag
Da uns im Todeskampf ein teures Herz erlag,
Daß ein Licht wir mit frommen Sinn entzünden,
Der Toten unsern Gruß in einer Flamme künden.

Die lichte Zunge spricht: Ich denke feurig dein!
Weil du erloschen bist, geb' ich auf Erden Schein.
Du bist im Lichte ganz, und schwach ist nur mein Leben.
Drum siehst du zitternd mich empor zum Himmel beben.

Es spricht die Flamme auch: Ich bin verklärter Geist
Ein Finger, der zu dir ein Herz voll Wemut weist,
Ein Herz, das dein gedenkt, das sinnig mich entflammte
Und dir als Priester dient beim heiligen Totenamte.

Jahrzeiten in den Jahren nach der bürgerlichen Zeitrechnung

(Für 50 Jahre berechnet.)

1909	Freitag	19	November	1934	Dienstag	13	November
1910	Mittwoch	7	Dezember	1935	Montag	2	Dezember
1911	Montag	27	November	1936	Freitag	20	November
1912	Samstag	16	November	1937	Mittwoch	10	November
1913	Freitag	5	Dezember	1938	Dienstag	29	November
1914	Dienstag	24	November	1939	Samstag	18	November
1915	Samstag	13	November	1940	Freitag	6	Dezember
1916	Freitag	1	Dezember	1941	Mittwoch	26	November
1917	Mittwoch	21	November	1942	Sonntag	15	November
1918	Sonntag	10	November	1943	Freitag	3	Dezember
1919	Freitag	28	November	1944	Mittwoch	22	November
1920	Mittwoch	17	November	1945	Sonntag	11	November
1921	Mittwoch	7	Dezember	1946	Freitag	29	November
1922	Sonntag	26	November	1947	Mittwoch	19	November
1923	Mittwoch	14	November	1948	Mittwoch	8	Dezember
1924	Mittwoch	3	Dezember	1949	Sonntag	27	November
1925	Montag	23	November	1950	Mittwoch	15	November
1926	Freitag	12	November	1951	Mittwoch	5	Dezember
1927	Mittwoch	30	November	1952	Montag	24	November
1928	Montag	19	November	1953	Freitag	13	November
1929	Sonntag	8	Dezember	1954	Mittwoch	1	Dezember
1930	Mittwoch	26	November	1955	Montag	21	November
1931	Montag	16	November	1956	Samstag	10	November
1932	Montag	5	Dezember	1957	Freitag	29	November
1933	Freitag	24	November	1958	Dienstag	18	November

Das Seelenlicht wird am Vorabend des Jahrzeittages angezündet und dabei Folgendes gebetet:

In dieser Flamme, du teuere heimgegangene Seele, künde ich deinen Schein auf Erden und möge deine Seele zur himmlischen Freude auferstehen!
Friede mit dir! **Amen, Amen!**

Intentional Second Exposure

= Jahrzeit-Licht. =

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Jahrzeiten in den Jahren nach der bürgerlichen Zeitrechnung
(Für 50 Jahre berechnet.)

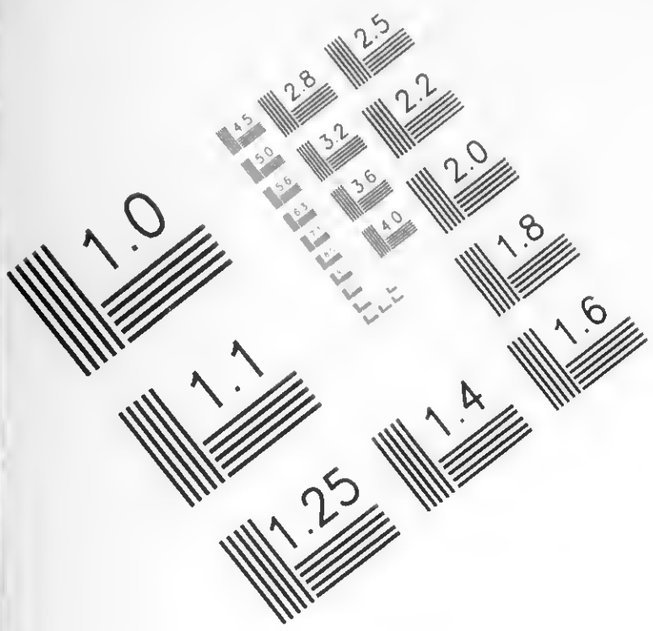
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1932	Montag	5	Dezember	1957	Freitag	29	November
1933	Freitag	24	November	1958	Dienstag	18	November

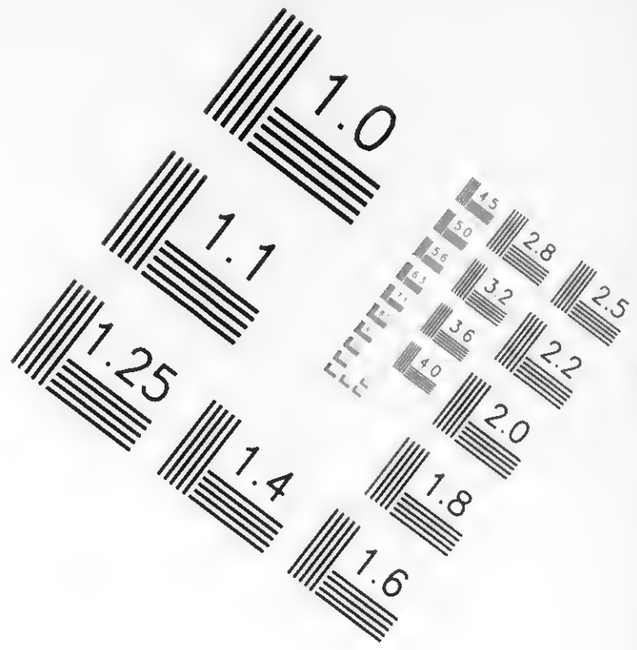
Das Seelenlicht wird am Vorabend des Jahrzeittages angezündet und dabei Folgendes gebetet:

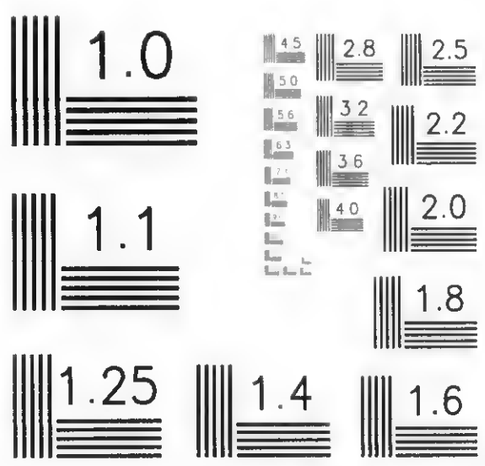
In dieser Flamme, du teuere heimgegangene Seele, künde ich deinen Schein auf Erden und möge deine Seele zur himmlischen Freude auferstehen!
Friede mit dir! **Amen, Amen!**

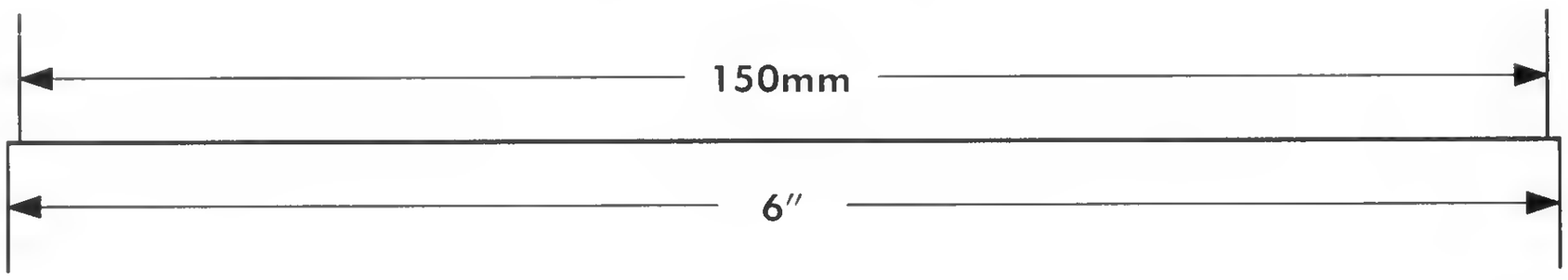
CONTINUED
ON NEXT
REEL

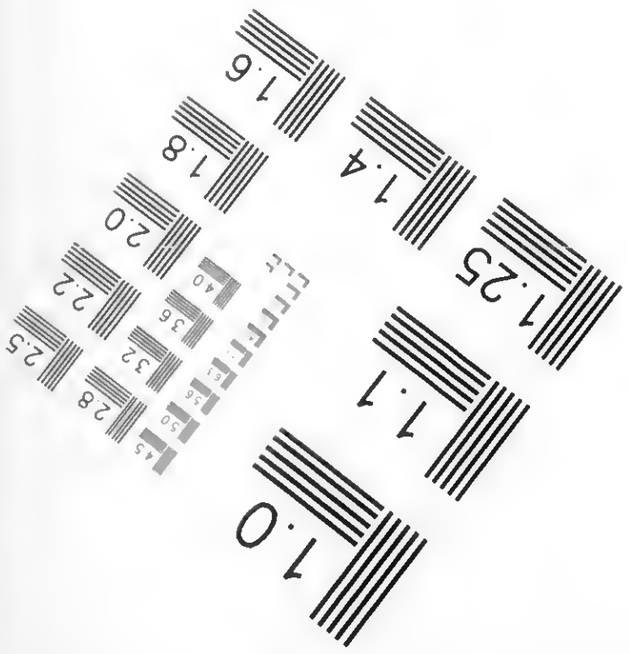
IMAGE EVALUATION
TEST TARGET (QA–3)







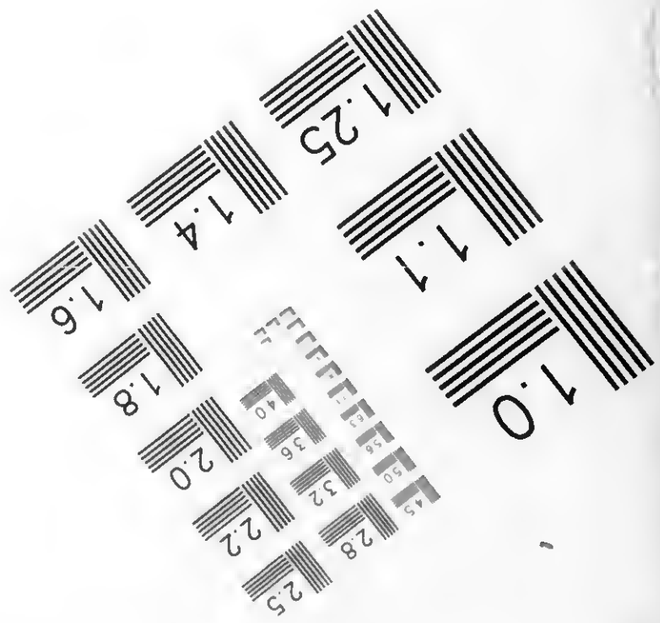




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END OF REEL

PLEASE REWIND